

~~Joseph Collier Brod 71~~

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The discouerie of witchcraft,

Wherein the lewde dealing of witches
and witchmongers is notablie detected, the
knauerie of coniurors, the impietie of inchan-
tors, the follie of soothsaiers, the impudent fals-
hood of coulenors, the infidelitie of atheists,
the pestilent practises of Pythonists, the
curiositie of figurecasters, the va-
nitie of dreamers, the begger-
lic art of Alcu-
mystrie,

The abomination of idolatrie, the hor-
rible art of poisoning, the vertue and power of
naturall magike, and all the conueiances
of Legierdemaine and iuggling are deciphered:
and many other things opened, which
haue long lien hidden, howbeit
verie necessarie to
be knowne.

Heerevnto is added a treatise vpon the
nature and substance of spirits and diuels,
&c: all latelie written
by Reginald Scot
Esquire.

1. Iohn 4, 1.

Beleeue not euerie spirit, but trie the spirits, whether they are
of God; for manie false prophets are gone
out into the world, &c.

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Witchcraft

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*To the Honorable, mine especiall good
Lord, Sir Roger Manwood Knight, Lord
cheefe Baron of hir Maiesties Court
of the Eschequer.*



N. S O M V C H

as I know that your Lordship is by nature whollie inclined, and in purpose earnestly bent to releue the poore, and that not onlie with hospitalitie and almes, but by diuerse other deuises and waies tending to their comfort, ha-
uing(as it were) fra-

med and set your selfe to the helpe and maintenance of their estate; as appeareth by your charge and trauell in that behalfe. Whereas also you haue a speciall care for the supporting of their right, and redressing of their wrongs, as neither despising their calamitie, nor yet forgetting their complaint, seeking all meanes for their amendement, and for the reformation of their disorders, euen as a verie father to the poore. Finallie, for that I am a poore member of that commonwelth, where your Lordship is a principall person; I thought this my trauell, in the behalfe of the poore, the aged, and the simple, might be

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verie fitlie commended vnto you : for a weake house requireth a strong staie. In which respect I giue God thanks, that hath raised vp vnto me so mightie a freend for them as your Lordship is, who in our lawes haue such knowledge in gouernment such discretion, in these causes such experience, and in the commonwealth such authoritie; and neuerthelesse vouchsafe to descend to the consideration of these base and inferior matters, which minister more care and trouble, than worldlie estimation.

And in somuch as your Lordship knoweth, or rather exerciseth the office of a iudge, whose part it is to heare with courtesie, and to determine with equitie; it cannot but be apparent vnto you, that when punishment exceedeth the fault, it is rather to be thought vengeance than correction. In which respect I knowe you spend more time and trauell in the conuersion and reformation, than in the subuersion & confusion of offenders, as being well pleased to augment your owne priuate paines, to the end you may diminish their publike smart. For in truth, that commonwealth remaineth in wofull state, where fetters and halters beare more swaie than mercie and due compassion.

Howbeit, it is naturall to vnnaturall people, and peculiar vnto witchmongers, to pursue the poore, to accuse the simple, and to kill the innocent; supplieng in rigor and malice towards others, that which they themselues want in prooffe and discretion, or the other in offense or occasion. But as a cruell hart and an honest mind doo seldome meete and feed together in a dish; so a discrete and mercifull magistrate, and a happie commonwealth cannot be separated asunder. How much then are we bound to God, who hath giuen vs a Queene, that of iustice is not only the very perfect image & paterne; but also of mercie & clemencie (vnder God) the meere fountaine & bodie it selfe? In somuch as they which hunt most after bloud in
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these daies, haue least authoritie to shed it. Moreouer, sith I see that in cases where lenitie might be noisome, & punishment wholesome to the commonwealth; there no respect of person can moue you, no authoritie can abash you, no feare, no threts can daunt you in performing the dutie of iustice.

In that respect againe I find your Lordship a fit person, to iudge and looke vpon this present treatise. Wherein I will bring before you, as it were to the barre, two sorts of most arrogant and wicked people, the first challenging to themselves, the second attributing vnto others, that power which onelie apperteineth to God,^a who onelie is the Creator of all things,^b who onelie searcheth the hart and reines, who onelie^c knoweth our imaginations and thoughts, who onelie^d openeth all secrets, who^e onelie worketh great wonders, who onelie hath power^f to raise vp & cast downe; who onelie maketh thunder, lightning, raine, tempests, and restraineth them at his pleasure; who onelie^g sendeth life and death, sicknesse & health, wealth and wo; who neither giueth nor lendeth his^h glorie to anie creature.

And therefore, that which greeueth me to the bot-tome of my hart, is, that these witchmongers cannot be content, to wrest out of Gods hand his almightie power, and keepe it themselves, or leaue it with a witch: but that, when by drift of argument they are made to laie downe the bucklers, they yeeld them vp to the diuell, or at the least praie aid of him, as though the raines of all mens liues and actions were committed into his hand; and that he sat at the sterne, to guide and direct the course of the whole world, imputing vnto him power and abilitie inough to doo as great things, and as strange miracles as euer Christ did.

But the doctors of this supernaturall doctrine saie som-times, that the witch doth all these things by vertue of hir

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charmcs;

^a Apoc. 4. 11.

^b Rom. 8.

Acts. 5.

Apoc. 2.

^c Luke. 16.

^d Dan. 2. &

28. & 47.

^e Psalm. 72.

& 136.

Ier. 5.

^f Job. 5. & 36

Sam. 12.

1. Reg. 8.

2. Reg. 3.

Isaie. 5.

Zach. 10.

& 14.

Amos. 4. 7.

^g Job. 1.

^h Isaie. 42. 8.

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charmes; sometimes that a spirituall, sometimes that a corporall diuell doth accomplish it; sometimes they saie that the diuell doth but make the witch beleue she doth that which he himselfe hath wrought; sometimes that the diuell seemeth to doo that by compulsion, which he doth most willinglie. Finallie, the writers herevpon are so eloquent, and full of varietie; that sometimes they write that the diuell dooth all this by Gods permission onelie; sometimes by his licence, sometimes by his appointment: so as (in effect and truth) not the diuell, but the high and mightie king of kings, and Lord of hosts, euen God himselfe, should this waie be made obedient and seruile to obeie and performe the will & commandement of a malicious old witch, and miraculousslie to answere hir appetite, as well in euerie trifling vanitie, as in most horrible executions; as the reuenger of a doting old womans imagined wrongs, to the destruction of manie innocent children, and as a supporter of hir passions, to the vndoing of manie a poore soule. And I see not, but a witch may as well inchant, when she will; as a lier may lie when he list: and so should we possesse nothing, but by a witches licence and permission.

And now forsooth it is brought to this point, that all diuels, which were woont to be spirituall, may at their pleasure become corporall, and so shew themselves familiarlie to witches and coniurors, and to none other, and by them onlie may be made tame, and kept in a box, &c. So as a malicious old woman may command hir diuell to plague hir neighbor: and he is afflicted in manner and forme as she desireth. But then commeth another witch, and she biddeth hir diuell helpe, and he healeth the same partie. So as they make it a kingdome diuided in it selfe, and therefore I trust it will not long endure, but will shortly be ouerthrowne, according to the words of our Sauer, *Omne regnum in se diuisum desolabitur*, Euerie kingdome

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dome diuided in it selfe shalbe desolate.

And although some saie that the diuell is the witches instrument, to bring hir purposes and practises to passe: yet others saie that she is his instrument, to execute his pleasure in anie thing, and therefore to be executed. But then (me thinks) she should be iniurioullie dealt withall, and put to death for anothers offense: for actions are not iudged by instrumentall causes; neither dooth the end and purpose of that which is done, depend vpon the meane instrument. Finallie, if the witch doo it not, why should the witch die for it? But they saie that witches are perswaded, and thinke, that they doo indeed those mischeefs; and haue a will to performe that which the diuell committeth: and that therefore they are worthie to die. By which reason euerie one should be executed, that wisheth euill to his neighbor, &c. But if the will should be punished by man, according to the offense against God, we should be driuen by thousands at once to the slaughterhouse or butcherie. For whosoever loatheth correction shall die. And who should escape execution, if this lothsomnesse (I saie) should extend to death by the ciuill lawes. Also the reward of sinne is death. Howbeit, euerie one that sinneth, is not to be put to death by the magistrate. But (my Lord) it shalbe proued in my booke, and your Lordship shall trie it to be true, as well here at home in your natie countrie, as also abroad in your seuerall circuits, that (besides them that be *veneficæ*, which are plaine poisoners) there will be found among our witches one lie two sorts; the one sort being such by imputation, as so thought of by others (and these are abused, and not abusers) the other by acceptation, as being willing so to be accompted (and these be meere coufenors.)

Prouerb. 5.

Caluine treating of these magicians, calleth them coufenors, saieing that they vse their iuggling knacks one lie to amase or abuse the people; or else for fame: but he

Instit. lib. 5. ca. 8. sect. 6. Item vpon Dent. cap. 18.

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Lib. de la-
mjs. pag. 5.

might rather haue said for gaine . Erastus himselfe, being a principall writer in the behalfe of witches omnipotencie, is forced to confesse, that these Greeke words, *μαγία, μαθημαγία, φαρμακία*, are most commonlie put for illusion, false packing, couzenage, fraud, knauerie and deceit: and is further driuen to saie, that in ancient time, the learned were not so blockish, as not to see that the promises of magicians and inchanters were false, and nothing else but knauerie, couzenage, and old wiues fables; and yet defendeth he their flieng in the aire, their transferring of corne or grasse from one feeld to another, &c.

But as Erastus disagreeth herein with himselfe and his freends: so is there no agreement among anie of those writers, but onlie in cruelties, absurdities, and impossibilities. And these (my Lord) that fall into so manifest contradictions, and into such absurd asseuerations, are not of the inferior sort of writers; neither are they all papists, but men of such accompt, as whose names giue more credit to their cause, than their writings. In whose behalfe I am sorie, and partlie for reuerence suppress their fondest errors and fowlest absurdities; dealing speciallie with them that most contend in crueltie, ^a whose feete are swift to shed blood, striuing (as ^b Iesus the sonne of Sirach saith) and hasting (as ^c Salomon the sonne of Dauid saith) to powre out the blood of the innocent; whose heat against these poore wretches cannot be allaied with anie other liquor than blood. And therefore I feare that ^d vnder their wings will be found the blood of the foules of the poore, at that daie, when the Lord shall saie; ^e Depart from me ye bloudthirstie men.

And bicause I know your Lordship will take no counsell against innocent blood; but rather suppress them that seeke to embrew their hands therein; I haue made choise to open their case vnto you, and to laie their miserable calamitie before your feete: following herein the
aduise

^a Isaic. 59, 7.

Rom. 3, 15.

^b Eccl. 27, 5.

^c Prou. 1, 16.

^d Jer. 2, 34.

^e Pl. 39, 15.

Esaic. 33, 15.

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aduise of that learned man Brentius, who saith; *Si quis admonuerit magistratum, ne in miseris illas mulierculas seuiat, eum ego arbitror diuinitus excitatum*; that is, If anie admonish the magistrate not to deale too hardlie with these miserable wretches, that are called witches, I thinke him a good instrument raised vp for this purpose by God himselfe.

But it will perchance be said by witchmongers; to wit, by such as attribute to witches the power which apperteineth to God onelie, that I haue made choise of your Lordship to be a patrone to this my booke; bicause I think you fauour mine opinions, and by that meanes may the more freelie publish anie error or concept of mine owne, which should rather be warranted by your Lordships authoritie, than by the word of God, or by sufficient argument. But I protest the contrarie, and by these presents I renounce all protection, and despise all freendship that might serue to helpe towards the suppressing or supplanting of truth: knowing also that your Lordship is farre from allowing anie iniurie done vnto man; much more an enimie to them that go about to dishonor God, or to embezill the title of his immortall glorie. But bicause I know you to be perspicuous, and able to see downe into the depth and bottome of causes, and are not to be carried awaie with the vaine perswasion or superstition either of man, custome, time, or multitude, but mooued with the authoritie of truth onlie: I craue your countenance herein, euen so farre foorth, and no further, than the lawe of God, the lawe of nature, the lawe of this land, and the rule of reason shall require. Neither doo I treat for these poore people anie otherwise, but so, as with one hand you may sustaine the good, and with the other suppress the euill: wherein you shalbe thought a father to orphans, an aduocate to widowes, a guide to the blind, a staie to the lame, a comfort & countenance to the honest, a scourge and

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and terror to the wicked.

Thus farre I haue beene bold to vse your Lordships patience, being offended with my selfe, that I could not in breuitie vtter such matter as I haue deliuered amplie: whereby (I confesse) occasion of tediousnes might be mistred, were it not that your great grauitie ioined with your singular constancie in reading and iudging be means of the contrarie. And I wish euen with all my hart, that I could make people conceiue the substance of my writing, and not to misconstrue anie part of my meaning. Then doubtles would I persuaide my selfe, that the companie of witchmongers, &c: being once decreased, the number also of witches, &c: would soone be diminished. But true be the words of the Poet,

Haudquaquam poteris fortirier omnia solus,

Namque alijs diui bello pollere dederunt,

Huic saltandi artem, voce huic cytharâque canendi:

Rursum alij inseruit sagax in pectore magnus


Iupiter ingenium, &c.

And therefore as doubtfull to preuaile by persuading, though I haue reason and common sense on my side; I rest vpon earnest wishing; namelie, to all people an absolute trust in God the creator, and not in creatures, which is to make flesh our arme: that God may haue his due honor, which by the vndutifulnes of manie is turned into dishonor, and lesse cause of offense and error giuen by common receiued euill example. And to your Lordship I wish, as increase of honour, so continuance of good health, and happie daies.

Your Lordships to be commanded

Reginald Scot.

To the right worshipfull Sir
Thomas Scot Knight, &c.

 Ir, I see among other malefactors manie poore old women conuented before you for working of miracles, other wise called witchcraft, and therefore I thought you also a meet person to whom I might comend my booke. And here I haue occasion to speake of your sincere administration of iustice, and of your dexteritie, discretion, charge, and trauell employed in that behalfe, wherof I am oculatus testis. Howbeit I had rather refer the reader to common fame, and their owne eies and eares to be satisfied; than to send them to a Stationers shop, where manie times lies are vendible, and truth contemptible. For I being of your house, of your name, & of your bloud; my foot being vnder your table, my hand in your dish, or rather in your pursse, might bee thought to flatter you in that, wherein (I knowe) I should rather offend you than please you. And what need I currie fauour with my most assured friend? And if I should onelie publish those vertues (though they be manie) which giue me speciall occasion to exhibit this my trauell vnto you, I should doo as a painter, that describeth the foot of a notable personage, and leaueth all the best features in his bodie vntouched.

I therefore (at this time) doo onelie desire you to consider of my report, concerning the euidence that is commonlie brought before you against them. See first whether the euidence be not frivolous, & whether the praofs brought against them be not incredible, consisting of ghesse, presumptions, & impossibilities contrarie to reason, scripture, and nature. See also what persons complaine vpon them, whether they be not of the basest, the unwise, & most faithles kind of people. Also
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may it please you to waie what accusations and crimes they laie to their charge, namelie: She was at my house of late, she would haue had a pot of milke, she departed in a chafe bicause she had it not, she railed, she cursed, she mumbled and whispered, and finallie she said she would be euen with me: and soone after my child, my cow, my sow, or my pullet died, or was strangellie taken. Naie (if it please your VVorship) I haue further prooffe: I was with a wise woman, and she told me I had an ill neighbour, & that she would come to my house yer it were long, and so did she; and that she had a marke aboue hir waste, & so had she: and God forgie me, my stomach hath gone against hir a great while. Hir mother before hir was counted a witch, she hath beene beaten and scratched by the face till bloud was drawne vpon hir, bicause she hath beene suspected, & afterwards some of those persons were said to amend. These are the certeinties that I heare in their euidences.

Note also how easilie they may be brought to confesse that which they neuer did, nor lieth in the power of man to doo: and then see whether I haue cause to write as I doo. Further, if you shall see that infidelitie, poperie, and manie other manifest heresies be backed and shouldered, and their professors animated and hartened, by yeelding to creatures such infinit power as is wrested out of Gods hand, and attributed to witches: finallie, if you shall perceiue that I haue faithfullie and trulie deliuered and set downe the condition and state of the witch, and also of the witchmonger, and haue confuted by reason and lawe, and by the word of God it selfe, all mine aduersaries obiections and arguments: then let me haue your countenance against them that maliciouslie oppose themselves against me.

My greatest aduersaries are yoong ignorance and old custome. For what follie soeuer tract of time hath fostered, it is
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So superstitiouslie pursued of some, as though no error could be acquainted with custome. But if the lawe of nations would ioine with such custome, to the maintenance of ignorance, and to the suppressing of knowledge; the ciuilest countrie in the world would soone become barbarous, &c. For as knowledge and time discovereth errors, so dooth superstition and ignorance in time breed them. And concerning the opinions of such, as wish that ignorance should rather be maintained, than knowledge busilie searched for, bicause thereby offense may grow: I answer, that we are commanded by Christ himselfe to search for knowledge: for it is the kings honour (as Salomon saith) to search out a thing.

John. 5.
Prou. 15. 1.

Aristotle said to Alexander, that a mind well furnished was more beautifull than a bodie richlie araied. What can be more odious to man, or offensive to God, than ignorance: for through ignorance the Iewes did put Christ to death. Which ignorance whosoever forsaketh, is promised life everlasting: and therefore among Christians it should be abhorred aboue all other things. For euen as when we wrestle in the darke, we tumble in the mire, &c: so when we see not the truth, we wallow in errors. A blind man may seeke long in the rishes yer he find a needle; and as soone is a doubt discussed by ignorance. Finallie, truth is no sooner found out in ignorance, than a sweet sauer in a dunghill. And if they will allow men knowledge, and giue them no leaue to vse it, men were much better be without it than haue it. For it is, as to haue a tallent, and to hide it vnder the earth; or to put a candle vnder a bushell: or as to haue a ship, & to let hir lie alwaies in the docke: which thing how profitable it is, I can saie somewhat by experience.

Acts. 3.
Prouerbs. 9.

Math. 25.
Math. 5.
Luke. 8:

But hereof I need saie no more, for euerie man seeth that none can be happie who knoweth not what felicitie meaneth. For what auaieth it to haue riches, and not to haue the vse thereof?

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thereof? Trulie the heathen herein deserued more commendation than manie christians, for they spared no paine, no cost, nor trauell to attein to knowledge. Pythagoras trauelled from Thamus to Aegypt, and afterwards into Crete and Lacedemonia: and Plato out of Athens into Italie and Aegypt, and all to find out hidden secrets and knowledge: which when a man hath, he seemeth to be separated from mortalitie. For pretious stones, and all other creatures of what value soeuer, are but counterfeits to this iewell: they are mortall, corruptible, and inconstant; this is immortall, pure and certeine. VVherfore if I haue searched and found out any good thing, that ignorance and time hath smothered, the same I commend vnto you: to whom though I owe all that I haue, yet am I bold to make other partakers with you in this poore gift.

Your louing cousen

Reg. Scot.



To the right worshipfull his loving friends,
 Maister Doctor Coldwell Deane of Ro-
 chester, and Maister Doctor Read-
 man Archdeacon of Can-
 turburie, &c.

Having found out two such ciuill Ma-
 gistrates, as for direction of iudgement, and for or-
 dering matters concerning iustice in this common
 wealth (in my poore opinion) are verie singular
 persons, who (I hope) will accept of my good will,
 and examine my booke by their experience, as un-
 to whom the matter therein contained dooth great-
 lie appertine: I haue now againe considered of
 two other points: namelie, diuinitie and philosophie, whereupon the ground-
 worke of my booke is laid. Wherein although I know them to be verie suffi-
 cientlie informed, yet dooth not the iudgement and censure of those causes so
 properlie appertine to them as vnto you, whose fame therein hath gotten pre-
 eminence aboue all others that I know of your callings: and in that respect I
 am bold to ioine you with them, being all good neighbours together in this
 common welth, and loving friends vnto me. I doo not present this vnto you,
 bicause it is meet for you; but for that you are meet for it (I meane) to iudge
 vpon it, to defend it, and if need be to correct it; knowing that you haue lear-
 ned of that graue counsellor Cato, not to shame or discountenance any bodie.
 For if I thought you as readie, as able, to disgrace me for mine insufficiencie;
 I should not haue beene hastie (knowing your learning) to haue written vnto
 you: but if I should be abashed to write to you, I should shew my selfe igno-
 rant of your courtesie.

I know mine owne weakenesse, which if it haue beene able to mainteine
 this argument, the cause is the stronger. Eloquent words may please the eares,
 but sufficient matter persuadeth the hart. So as, if I exhibit wholsome drinke
 (though it be small) in a treene dish with a faithfull hand, I hope it will bee
 as well accepted, as strong wine offered in a siluer bowle with a flattering
 heart. And surelie it is a point of as great liberalitie to receiue a small thing
 thankefullie, as to giue and distribute great and costlie gifts bountifullie: for
 there is more supplied with courteous answers, than with rich rewards. The ty-
 rant.

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rant Dionysius was not so hated for his tyrannie, as for his churlish and strange behauiour. Among the poore Israelites sacrifices, God was satisfied with the tenth part of an Ephah of flower, so as it were fine and good. Christ liked well of the poore widowes mite, Lewis of France accepted a rape root of clownish Conan, Cyrus vouchsafed to drinke a cup of cold water out of the hand of poore Sinates: and so it may please you to accept this simple booke at my hands, which I faithfullie exhibit vnto you, not knowing your opinions to meet with mine, but knowing your learning and iudgement to be able as well to correct me where I speake herein vnskilfullie, as others when they speake hereof maliciouslie.

Some be such dogs as they will barke at my writings, whether I mainteine or refute this argument: as Diogenes snarled both at the Rhodians and at the Lacedaemonians: at the one, because they were braue; at the other, because they were not braue. Homer himselfe could not auoid reprochfull speaches. I am sure that they which neuer studied to learne anie good thing, will studie to find faults hereat. I for my part feare not these wars, nor all the aduersaries I haue; were it not for certeine cowards, who (I knowe) will come behind my backe and bite me.

But now to the matter. My question is not (as manie fondlie suppose) whether there be witches or naie: but whether they can doo such miraculous works as are imputed vnto them. Good Maister Deane, is it possible for a man to breake his fast with you at Rochester, and to dine that day at Durham with Maister Doctor Matthew; or can your enimie maim you, when the Ocean sea is betwixt you? What reall communitie is betwixt a spirit and a bodie? May a spirituall bodie become temporall at his pleasure? Or may a carnall bodie become inuisible? Is it likelie that the lines of all Princes, magistrates, & subiects, should depend vpon the will, or rather vpon the wish of a poore malicious doting old foole; and that power exempted from the wise, the rich, the learned, the goodlie, &c? Finallie, is it possible for man or woman to do anie of those miracles expressed in my booke, & so constantlie reported by great clarks? If you saie, no; then am I satisfied. If you saie that God, absolutelie, or by meanes can accomplish all those, and manie more, I go with you. But witches may well saie they can doo these things, howbeit they cannot shew how they doo them. If I for my part should saie I could doo those things, my verie aduersaries would saie that I lied.

O Maister Archdeacon, is it not pitie, that that which is said to be doone with the almightie power of the most high God, and by our saviour his onelie sonne Iesus Christ our Lord, should be referred to a baggage old womans nod

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or wish, &c? Good Sir, is it not one manifest kind of Idolatrie, for them that labor and are laden, to come vnto witches to be refreshed? If witches could helpe whom they are said to haue made sūke, I see no reason, but remedie might as well be required at their hands, as a purse demanded of him that hath stolne it. But trulie it is manifold idolatrie, to aske that of a creature, which none can giue but the Creator. The papist hath some colour of scripture to mainteine his idoll of bread, but no Iesuiticall distinction can couer the witchmongers idolatrie in this behalfe. Alas, I am sorie and ashamed to see how manie die, that being said to be bewitched, onelie seeke for magicall cures, whom wholsome diet and good medicines would haue recovered. I dare assure you both, that there would be none of these consening kind of witches, did not witchmongers mainteine them, followe them, and beleue in them and their oracles: whereby indeed all good learning and honest arts are ouerthrowne. For these that most aduance their power, and mainteine the skill of these witches, vnderstand no part thereof: and yet being manie times wise in other matters, are made fooles by the most fooles in the world.

Me thinks these magicall physicians deale in the commonwelth, much like as a certeine kind of Cynicall people doo in the church, whose seuerer sayings are accompted among some such oracles, as may not be doubted of; who instead of learning and authoritie (which they make contemptible) doo feed the people with their owne deuises and imaginations, which they prefer before all other diuinitie: and labouring to erect a church according to their owne fancies, wherein all order is condemned, and onelie their magicall words and curious directions aduanced, they would vtterlie ouerthrowe the true Church. And euen as these inchanting Paracelsians abuse the people, leading them from the true order of physicke to their charmes: so doo these other (I saie) dissuade from hearkening to learning and obedience, and whisper in mens eares to teach them their frierlike traditions. And of this sect the cheefe author at this time is one Browne, a fugitiue, a meet couer for such a cup: as heretofore the Anabaptists, the Arrians, and the Franciscane friers.

Trulie not onlie nature, being the foundation of all perfection; but also scripture, being the mistresse and director thereof, and of all christianitie, is beautified with knowledge and learning. For as nature without discipline dooth naturallie incline vnto vanities, and as it were sucke vp errors: so doth the word, or rather the letter of the scripture, without vnderstanding, not onlie make vs deuoure errors, but yeeldeth vs up to death & destruction: & therefore Paule saith he was not a minister of the letter, but of the spirit.

Rom. 2, 27.
2. Cor. 3, 6.

Thus haue I beene bold to deliuer vnto the world, and to you, those simple

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notes, reasons, and arguments, which I haue deuised or collected out of other authors: which I hope shall be hurtfull to none, but to my selfe great comfort, if it may passe with good liking and acceptation. If it fall out otherwise, I should thinke my paines ill imploied. For trulie, in mine opinion, whoeuer shall performe any thing, or attaine to anie knowledge; or whoeuer should trauell throughout all the nations of the world, or (if it were possible) should peepe into the heauens, the consolation or admiration thereof were nothing pleasant vnto him, vnles he had libertie to impart his knowledge to his friends. Wherein bicause I haue made speciall choise of you, I hope you will read it, or at the least laie it vp in your studie with your other bookes, among which there is none dedicated to any with more good will. And so long as you haue it, it shall be vnto you (vpon aduenture of my life) a certeine amulet, periapt, circle, charme, &c: to defend you from all inchantments.

Your louing friend
Reg. Scot.





To the Readers.



O you that are wise
& discrete few words
may suffice : for such
a one iudgeth not at
the first sight , nor re-
proueth by heresaie ;
but patientlie heareth,
and thereby increa-
seth in vnderstanding:
which patience bring-
eth forth experience,
whereby true iudge-
ment is directed . I
shall not need there-
fore to make anie fur-

Isai. xi.
Prouer. i.

ther sute to you , but that it would please you to read my booke,
without the preiudice of time, or former concept : and hauing
obtained this at your hands, I submit my selfe vnto your censure.
But to make a solemne sute to you that are parciall readers, desi-
ring you to set aside parcialitie, to take in good part my writing,
and with indifferent eies to looke vpon my booke , were labour
lost, and time ill imploied. For I should no more preuaile herein,
than if a hundred yeares since I should haue intreated your pre-
decessors to belecue, that Robin goodfellowe, that great and an-
cient bulbegger, had beene but a cousing merchant, and no
diuell indeed.

If I should go to a papist, and saie; I praie you belecue my wri-
tings, wherein I will prooue all popish charmes, coniurations, ex-
orcismes, benedictions and curses, not onelie to be ridiculous,
and of none effect, but also to be impious and contrarie to Gods
word : I should as hardlie therein win fauour at their hands , as
herein obtaine credit at yours. Neuerthelesse, I doubt not, but to

B.ij.

vse

The Epistle.

vse the matter so, that as well the massmonger for his part, as the witchmonger for his, shall both be ashamed of their professions.

But Robin goodfellowe ceaseth now to be much feared, and poperie is sufficientlie discovered. Neuertheles, witches charms, and coniurors coušenages are yet thought effectuell. Yea the Gentiles haue espied the fraud of their coufening oracles, and our cold prophets and indanters make vs fooles still, to the shame of vs all, but speciallie of papists, who coniure euerie thing, and thereby bring to passe nothing. They saie to their candles; I coniure you to endure for euer: and yet they last not a pater noster while the longer. They coniure water to be wholefome both for bodie and soule: but the bodie (we see) is neuer the better for it, nor the soule anie whit reformed by it. And therefore I meruell, that when they see their owne coniurations confuted and brought to naught, or at the least void of effect, that they (of all other) will yet giue such credit, countenance, and authoritie to the vaine coušenages of witches and coniurors; as though their charmes, and coniurations could produce more apparent, certeine, and better effects than their owne.

But my request vnto all you that read my booke shall be no more, but that it would please you to conferre my words with your owne sense and experience, and also with the word of God. If you find your selues resolved and satisfied, or rather reformed and qualified in anie one point or opinion, that heretofore you held contrarie to truth, in a matter hitherto vndecided, and neuer yet looked into; I praie you take that for aduantage: and suspending your iudgement, staie the sentence of condemnation against me, and consider of the rest, at your further leasure. If this may not suffice to persuaide you, it cannot preuaile to annoy you: and then, that which is written without offense, may be ouerpassef without anie greefe.

And although mine assertion, be somewhat differing from the old inueterat opinion, which I confesse hath manie graie hearers, whereby mine aduersaries haue gained more authoritie than reason, towards the maintenance of their presumptions and old wiues fables: yet shall it fullie agree with Gods glorie, and with his holie word. And albeit there be hold taken by mine aduersaries

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series of certeine few words or sentences in the scripture that maketh a shew for them: yet when the whole course thereof maketh against them, and impugneth the same, yea and also their owne places rightlie vnderstood doo nothing at all releue them: I trust their glorious title and argument of antiquitie will appeare as stale and corrupt as the apothecaries drugs, or grocers spice, which the longer they be prelerued, the woorsle they are. And till you haue perused my booke, ponder this in your mind, to wit, that *Saga, Thessala, Striges, Lamia* (which words and none other being in vse do properlie signifie our witches) are not once found written in the old or new testament; and that Christ himselfe in his gospell neuer mentioned the name of a witch. And that neither he, nor Moses euer spake anie one word of the witches bargain with the diuell, their haggng, their riding in the aire, their transferring of corne or grasse from one feeld to another, their hurting of children or cattell with words or charmes, their bewitching of butter, cheese, ale, &c: nor yet their transubstantiation; insomuch as the writers herevpon are not ashamed to say, *Mal. malef. par. 2. que. 2.* that it is not absurd to affirme that there were no witches in Iobs time. The reason is, that if there had beene such witches then in beeing, Iob would haue said he had beene bewitched. But indeed men tooke no heed in those daies to this doctrine of diuels; to wit, to these fables of witchcraft, which Peter saith shall be much *1. Pet. 4. 1.* regarded and hearkened vnto in the latter daies.

Howbeit, how ancient so euer this barbarous conceipt of witches omnipotencie is, truth must not be measured by time: for euerie old opinion is not sound. Veritie is not impaired, how long so euer it be suppressed; but is to be searched out, in how darke a corner so euer it lie hidden: for it is not like a cup of ale, that may be broched too rathe. Finallie, time bewraieth old errors, & discouereth new matters of truth. Danæus himselfe saith, *Danæus in suo prologo.* that this question hitherto hath neuer beene handled; nor the scriptures concerning this matter haue neuer beene expounded. To proue the antiquitie of the cause, to confirme the opinion of the ignorant, to inforce mine aduersaries arguments, to aggravate the punishments, & to accomplish the confusio of these old women, is added the vanitie and wickednes of them, which are called witches, the arrogancie of those which take vpon them to
B.iiij. worke

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worke wonders, the desire that people haue to hearken to such miraculous matters, vnto whome most commonlie an impossibilitie is more credible than a veritie; the ignorance of naturall causes, the ancient and vniuersall hate conceiued against the name of a witch; their illfaouored faces, their spitefull words, their curses and imprecations, their charmes made in ryme; and their beggerie; the feare of manie foolish folke, the opinion of some that are wise, the want of Robin goodfellowe and the fairies, which were wont to mainteine chat, and the common peoples talke in this behalfe; the authoritie of the inquisitors, the learning, cunning, consent, and estimation of writers herein, the false translations and fond interpretations vsed, speciallie by papists; and manie other like causes. All which toies take such hold vpon mens fantasies, as whereby they are lead and entised awaie from the consideration of true respects, to the condemnation of that which they know not.

Howbeit, I will (by Gods grace) in this my booke, so apparentlie decipher and confute these cauels, and all other their obiections; as euerie witchmonger shall be abashed, and all good men thereby satisfied. In the meane time, I would wish them to know that if neither the estimation of Gods omnipotencie, nor the tenor of his word, nor the doubtfulnes or rather the impossibilitie of the case, nor the small proofes brought against them, nor the rigor executed vpon them, nor the pitie that should be in a christian heart, nor yet their simplicitie, impotencie, or age may suffice to suppress the rage or rigor wherewith they are oppressed; yet the consideration of their sex or kind ought to moue some mitigatiō of their punishment. For if nature (as Plinie reporteth) haue taught a lion not to deale so roughlie with a woman as with a man, bicause she is in bodie the weaker vessell, and in hart more inclined to pitie (which Ieremie in his lamentations seemeth to confirme) what should a man doo in this case, for whome a woman was created as an helpe and comfort vnto him? In so much as, euen in the lawe of nature, it is a greater offense to slea a woman than a man: not bicause a man is not the more excellent creature, but bicause a woman is the weaker vessell. And therefore among all modest and honest persons it is thought a shame to offer violence or iniurie to a woman: in which respect Virgil saith,

Lam. Ier. 3.
& 4. cap.
verse. 10.
1. Cor. 11. 9.
Ibid. vers. 7.
Ge. 2. 22. 18.
Arist. lib.
prob. am. 2. 9.

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saith, *Nullum memorabile nomen feminea in pœna est.*

Vir. Georg.

God that knoweth my heart is witnes, and you that read my booke shall see, that my drift and purpose in this enterprise tendeth onelie to these respects. First, that the glorie and power of God be not so abridged and abased, as to be thrust into the hand or lip of a lewd old woman: whereby the worke of the Creator should be attributed to the power of a creature. Secondlie, that the religion of the gospell may be seene to stand without such peeuish trumperie. Thirdlie, that lawfull fauour and christian compassion be rather vsed towards these poore soules, than rigor and extremitie. Bicause they, which are commonlie accused of witchcraft, are the least sufficient of all other persons to speake for themselues; as hauing the most base and simple education of all others; the extremitie of their age giuing them leaue to dore, their pouertie to beg, their wrongs to chide and threaten (as being void of anie other waie of reuenge) their humor melancholicall to be full of imaginations, from whence cheefelie proceedeth the vanitie of their confessions; as that they can transforme themselues and others into apes, owles, asses, dogs, cats, &c: that they can flie in the aire, kill children with charmes, hinder the comming of butter, &c.

And for so much as the mightie helpe themselues together, and the poore widowes crie, though it reach to heauen, is scarce heard here vpon earth: I thought good (according to my poore abilitie) to make intercession, that some part of common rigor, and some points of hastie iudgement may be aduised vpon. For the world is now at that stay (as Brentius in a most godlie sermon in these words affirmeth) that euen as when the heathen persecuted the christians, if anie were accused to belecue in Christ, the common people cried *Ad leonem*: so now, if anie woman, be she neuer so honest, be accused of witchcraft, they crie *Ad ignem*. What difference is betweene the rash dealing of vnskillfull people, and the graue counsell of more discreet and learned persons, may appeare by a tale of Danaus his owne telling; wherein he opposeth the rashnes of a few townesmen, to the counsell of a whole senate, preferring the follie of the one, before the wisdom of the other.

At Orleance on Loyre (saith he) there was a man witch, not only taken

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taken and accused, but also conuicted and condemned for witchcraft, who appealed from thence to the high court of Paris. Which accusation the senate sawe insufficient, and would not allow, but laughed thereat, lightlie regarding it; and in the end sent him home (saith he) as accused of a friuolous matter. And yet for all that, the magistrats of Orleance were so bold with him, as to hang him vp within short time after, for the same or the verie like offense. In which example is to be seene the nature, and as it were the disease of this cause: wherein (I saie) the simpler and vndiscreeter sort are alwaies more hastie & furious in iudgements, than men of better reputation and knowledge. Neuertheles, Eunichius saith, that these three things; to wit, what is to be thought of witches, what their incantations can doo, and whether their punishment should extend to death, are to be well considered. And I would (saith he) they were as well knowne, as they are rashlie beleued, both of the learned, and vnlearned. And further he saith, that almost all diuines, physicians and lawyers, who should best know these matters, satisfieng themselues with old custome, haue giuen too much credit to these fables, and too rash and vniust sentence of death vpon witches. But when a man pondereth (saith he) that in times past, all that swarued from the church of Rome were iudged heretikes; it is the lesse maruell, though in this matter they be blind and ignorant.

And surelie, if the scripture had beene longer suppressed, more absurd fables would haue sproong vp, and beene beleued. Which credulitie though it is to be derided with laughter; yet this their crueltie is to be lamented with teares. For (God knoweth) manie of these poore wretches had more need to be releued than chastised; and more meete were a preacher to admonish them, than a gailor to keepe them; and a physician more necessarie to helpe them, than an executioner or tormentor to hang or burne them. For prooffe and due triall hereof, I will requite Danæus his tale of a man with (as he termeth him) with another witch of the same sex or gender.

*Lib. 15. cap.
18. de varietatib. rerum.*

Cardanus from the mouth of his owne father reporteth, that one Barnard, a poore seruant, being in wit verie simple and rude, but in his seruice verie necessarie and diligent (and in that respect deerelie beloued of his maister) professing the art of witchcraft, could

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could in no wise be dissuaded from that profession, persuading himselfe that he knew all things, and could bring anie matter to passe; bicause certeine countrie people resorted to him for helpe and counsell, as supposing by his owne talke, that he could doo somewhat. At length he was condemned to be burned: which torment he seemed more willing to suffer, than to loose his estimation in that behalfe. But his maister hauing compassion vpon him, and being himselfe in his princes fauor, perceiuing his conceipt to proceed of melancholic, obtained respite of execution for twentie daies. In which time (saith he) his maister bountifullie fed him with good fat meat, and with foure eggs at a meale, as also with sweet wine: which diet was best for so grosse and weake a bodie. And being recouered so in strength, that the humor was suppressed, he was easilie wone from his absurd and dangerous opinions, and from all his fond imaginations: and confessing his error and follie, from the which before no man could remooue him by anie persuasions, hauing his pardon, he liued long a good member of the church, whome otherwise the crueltie of iudgement should haue cast awaie and destroied.

-This historie is more credible than Sprengers fables, or Bodins bables, which reach not so far to the extolling of witches omnipotencie, as to the derogating of Gods glorie. For if it be true, which they affirme, that our life and death lieth in the hand of a witch; then is it false, that God maketh vs liue or die, or that by him we haue our being, our terme of time appointed, and our daies numbred. But surely their charmes can no more reach to the hurting or killing of men or women, than their imaginations can extend to the stealing and carrieng awaie of horses & mares. Neither hath God giuen remedies to sicknes or greefes, by words or charmes, but by hearbs and medicines; which he himselfe hath created vpon earth, and giuen men knowledge of the same; Amos. 3. 6. that he might be glorified, for that therewith he dooth vouchsafe La. Ier. 3. 38. that the maladies of men and cattell should be cured, &c. And if Isai. 45. 9. there be no affliction nor calamitie, but is brought to passe by him, then let vs desie the diuell, renounce all his works, and not Rom. 9. 20. so much as once thinke or dreame vpon this supernaturall power of witches; neither let vs prosecute them with such despight, whome our fantasie condemneth, and our reason acquitteth: our
evidence

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evidence against them consisting in impossibilities, our proofes in vnwritten verities, and our whole proceedings in doubts and difficulties.

Now bicause I mislike the extreame crueltie vsed against some of these sillie soules (whome a simple aduocate hauing audience and iustice might deliuer out of the hands of the inquisitors themselues) it will be said, that I denie anie punishment at all to be due to anie with whatsoeuer. Naie, bicause I bewraie the fol-
lie and impietie of them, which attribute vnto witches the power of God: these withmoongers will report, that I denie there are anie witches at all: and yet behold (saie they) how often is this word [Witch] mentioned in the scriptures? Euen as if an idolater should saie in the behalfe of images and idols, to them which denie their power and godhead, and inueigh against the reuerence doone vnto them; How dare you denie the power of images, seeing their names are so often repeated in the scriptures? But true-
lie I denie not that there are witches or images: but I detest the idolatrous opinions conceiued of them; referring that to Gods worke and ordinance, which they impute to the power and malice of witches; and attributing that honour to God, which they ascribe to idols. But as for those that in
verie deed are either witches or coniurors,
let them hardlie suffer such punish-
ment as to their fault is agreea-
ble, and as by the graue
iudgement of lawe is
prouided.

*Places amended by the author, and to be read as followeth. The first
number standeth for the page, the second for the line.*

46. 16. except you.	168. 31. the firmament.	438. 29. exercise the.
51. 9. one Sadocke.	187. 16. reallie finished.	450. 1. that it is.
75. 21. that we of	192. put out the first line	463. 19. that businesse.
110. 21. as Elimas.	of the page.	471. 19. cōteineth nothing.
112. 10. is reprobued.	247. 29. write it.	472. 11. I did deferre.
119. 16. one Hecus.	257. 32. an image.	491. 6. so difficult.
126. 12. Magus as.	269. 16. there be masses.	491. 27. begat another.
138. 2. the hart.	333. 14. euenlie seuered.	503. 9. of all the.
144. 25. in his closet at	363. 26. for bellows.	519. 7. the Heuites.
Endor, or in.	366. 27. his leman.	542. 30. their reproch.

The forren authors ysed in this Booke.

A Lianus.	Cornelius Agrippa.	Houinus.
Aetius.	Cornelius Nepos.	Hyperius.
Albertus Crantzius.	Cornelius Tacitus.	Jacobus de Chusa Car-
Albertus Magnus.	Cyrillus.	thusianus.
Albumazar.	Danaus.	Iamblichus.
Alcoranum Francisca-	Demetrius.	Iaso Pratenfis.
norum.	Democritus.	Innocentius. 8. Papa.
Alexander Trallianus.	Didymus.	Iohannes Anglicus.
Algerus.	Diodorus Siculus.	Iohannes Baptista Nea-
Ambrosius.	Dionysius Areopagita.	politanus.
Andradias.	Diocorides.	Iohannes Cassianus.
Andræas Gartnerus.	Diurius.	Iohannes Montiregius.
Andræas Massius.	Dodonæus.	Iohannes Riuius.
Antonius Sabellicus.	Durandus.	Iosephus ben Gorion.
Apollonius Tyanæus.	Empedocles.	Iosias Simlerus.
Appianus.	Ephefius.	Isidorus.
Apuleius.	Erasmus Roterodamus.	Isigonus.
Archelaus.	Erasmus Sarcerius.	Iuba.
Argerius Ferrarius.	Erastus.	Iulius Maternus.
Aristoteles.	Eudoxus.	Iustinus Martyr.
Arnoldus de villa noua.	Eusebius Cæsariensis.	Lactantius.
Artemidorus.	Fernelius.	Lauaterus.
Athanasius.	Franciscus Petrarcha.	Laurentius Ananias.
Auerroës.	Fuchsius.	Laurentius a villau-
Augustinus episcopus	Galenus.	centio.
Hip.	Garropius.	Eco 11. Pontifex.
Augustinus Niphus.	Gelasius.	Lex Salicarum.
Anicennas.	Gemma Phrysius.	Lex 12. Tabularum.
Aulus Gellius.	Georgius Pictorius.	Legenda aurea.
Barnardinus de bustis.	Gofridus.	Legenda longa Colo-
Bartholomæus Angli-	Goschalcus Boll.	niæ.
cus.	Gratianus.	Leonardus Vairus.
Berosus Anianus.	Gregorius.	Liuius.
Bodinus.	Grillandus.	Lucanus.
Bordinus.	Guido Bonatus.	Lucretius.
Brentius.	Gulielmus de sancto	Ludouicus Cælius.
Caluinus.	Clodoaldo.	Lutherus.
Camerarius.	Gulielmus Parisiensis.	Macrobius.
Campanus.	Hemingius.	Magna Charta.
Cardanus parer.	Heraclides.	Malleus Maleficarum.
Cardanus filius.	Hermes Trismegistus.	Manlius.
Carolus Gallus.	Hieronymus.	Marbacchius.
Cassander.	Hilarius.	Marbodeus Gallus.
Cato.	Hippocratea.	Marsilius Ficinus.
Chrysostome.	Homerus.	Martinus de Arles.
Cicero.	Horatius.	Mattheolus.
Clemens.	Hostiensis.	Melancthonus.

Memphra.

Forren and English authors.

Memphradorus.	Pythagoras.	Vegetius.
Michael Andreas.	Quintilianus.	Vincentius.
Musculus.	Rabbi Abraham.	Virgilius.
Naucerus.	Rabbi ben Ezra.	Vitellius.
Nicephorus.	Rabbi Daud Kimhi.	Wierus.
Nicholaus 5. Papa.	Rabbi Iosuah ben Leui.	Xanthus historiogra-
Nider.	Rabbi Isaach Natar.	phus.
Olaus Gorhus.	Rabbi Leui.	
Origenes.	Rabbi Moses.	<i>¶ These English.</i>
Ouidius.	Rabbi Sedaia Haias.	
Panormitanus.	Robertus Carocullus.	B Arnabe Googe.
Paulus Aegineta.	Rupertus.	Beehiue of the Ro-
Paulus Marsus.	Sabinus.	mish church.
Perfius.	Sadoletus.	Edward Deering.
Petrus de Appona.	Sauanorola.	Geffrey Chaucer.
Petrus Lombardus.	Scorus.	Giles Alley.
Petrus Martyr.	Seneca.	Gnimelf Maharba.
Peucer.	Septuaginta interpre-	Henrie Haward.
Philarchus.	tes.	Iohn Bale.
Philastrius Brixienfis.	Serapio.	Iohn Fox.
Philodorus.	Socrates.	Iohn Malborne.
Philo Iudæus.	Solinus.	Iohn Record.
Pirkmairus.	Speculum exemplo-	Primer after Yorke
Platina.	rum.	vfe.
Plato.	Strabo.	Richard Gallis.
Plinius.	Sulpitius Seuerus.	Roger Bacon.
Plotinus.	Synefius.	Testament printed at
Plutarchus.	Tatianus.	Rhemes.
Polydorus Virgilius.	Tertullianus.	T. E. a nameles author.
Pomcerium sermonum	Thomas Aquinas.	467.
quadragesimalium.	Themistius.	Thomas Hilles.
Pompanatius.	Theodoretus.	Thomas Lupton.
Pontificale.	Theodorus Bizantius.	Thomas Moore Knight.
Ponziuibius.	Theophrastus.	Thomas Phaer.
Porphyrus.	Thucidides.	T. R. a nameles author.
Proclus.	Tibullus.	393.
Propertius.	Tremelius.	William Lambard.
Pscillus.	Valerius Maximus.	W. W. a nameles au-
Prolomeus.	Varro.	thor. 542.



The

The discoverie of Witchcraft.

The first Booke.

An impeachment of Witches power in me-
teors and elementarie bodies, tending to the re-
buke of such as attribute too much vnto them.

The first Chapter.



In the fables of
Witchcraft haue ta-
ken so fast hold and
deepe root in the heart
of man, that fewe or
none can (nowadaies)
with patience indure
the hand and correcti-
on of God. For if any
aduersitie, græse, sick-
nesse, losse of children,
corne, cattell, or liber-
tie happen vnto them;
by & by they exclaime
vppon witches. As

though there were no God in Israel that ordereth all things ac-
cording to his will; punishing both iust and vniust with græses,
plagues, and afflictions in maner and forme as he thinketh good;
but that certeine old women here on earth, called witches,
must needs be the contriuers of all mens calamities, and as
though they themselves were innocents, and had deserued no
such punishments. Insomuch as they sticke not to ride and go
to such, as either are iniurioullie tearmed witches, or else are
willing so to be accounted, seeking at their hands comfort and
remedie in time of their tribulation, contrarie to Gods will and
commandement in that behalfe, who bids vs resort to him in all

Matth. 11.

C. j.

our

our necessities.

Such faithlesse people (I saie) are also perswaded, that neither haile nor snowe, thunder nor lightening, raine nor tempestuous winds come from the heauens at the commandement of God: but are raised by the cunning and power of witches and coniuers; insomuch as a clap of thunder, or a gale of wind is no sooner heard, but either they run to ring bells, or crie out to burne witches; or else burne consecrated things, hoping by the smoke thereof, to drive the diuell out of the aire, as though spirits could be frated awaie with such externall toies: holobcit, these are right inchantmentes, as Brentius affirmeth.

In concione.

^a Psal. 25.

^b Psal. 83.

^c Ecclef. 43.

^d Luke. 8.

Matth. 8.

^e Mark. 4. 41

Luk. 8. 14.

^f Psal. 170.

^g Job. 38. 22.

Ecclef. 43.

^h Leuiti. 26.

verse. 3. 4.

ⁱ Psal. 78. 23.

^k Nahum. 1.

But certeinlie, it is neither a witch, nor diuell, but a glorious ^a God that maketh the thunder. I haue read in the scriptures, that God ^b maketh the blustering tempests and whirlewinds: and I find that it is ^c the Lord that altogether dealeth with them, and that they ^d blowe according to his will. But let me see anie of them all ^e rebuke and still the sea in time of tempest, as Christ did; or raise the stormie wind, as ^f God did with his word; and I will beleue in them. Hath anie witch or coniuers, or anie creature entred into the ^g treasures of the snowe; or scene the secret places of the haile, which ^g God hath prepared against the daie of trouble, battell, and warre? I for my part also thinke with Iesus Sirach, that at Gods onelie commandement the snowe falleth; and that the wind bloweth according to his will, who onelie maketh all stormes to cease; and ^h who (if we keepe his ordinances) will send vs raine in due season, and make the land to bring forth hir increase, and the trees of the field to giue their fruit.

But little thinke our witchmongers, that the ⁱ Lord commandeth the clouds aboue, or openeth the doores of heauen, as Dauid affirmeth; or that the Lord goeth forth in the tempests and stormes, as the Prophet ^k Nahum reporteth: but rather that witches and coniuers are then about their businesse.

The Martionists acknowledged one God the authour of good things, and another the ordeiner of euill: but these make the diuell a whole god, to create things of nothing, to knowe mens cogitations, and to do that which God neuer did; as, to transubstantiate men into beasts, &c. Which thing if diuels could do, yet

yet followeth it not, that witches haue such power. But if all the diuels in hell were dead, and all the witches in England burnt or hanged; I warrant you we should not faile to haue raine, haile and tempests, as now we haue: according to the appointment and will of God, and according to the constitution of the elements, and the course of the planets, wherein God hath set a perfect and perpetuall order.

I am also well assured, that if all the old women in the world were witches; and all the priests, coniurers: we should not haue a drop of raine, nor a blast of wind the more or the lesse for them.

For¹ the Lord hath bound the waters in the clouds, and hath set bounds about the waters, vntill the daie and night come to an end: yea it is God that raiseth the winds and stilleth them: and he saith to the raine and snowe; Be vpon the earth, and it falleth.

The^m wind of the Lord, and not the wind of witches, shall destroye the treasures of their pleasant vessels, and drie vp the fountaines; saith Oseas. Let vs also learne and confesse with the Prophet Dauid, that weⁿ our selues are the causes of our afflictions; and not exclaime vpon witches, when we should call vpon God for mercie.

The Imperiall lawe (saith Brentius) condemneth them to death that trouble and infect the aire: but I affirme (saith he) that it is neither in the power of witch nor diuell so to doe, but in God onelie. Though (besides Bodin, and all the popish writers in generall) it please Danæus, Hyperius, Hemingius, Erastus, &c. to conclude otherwise. The clouds^o are called the pillars of Gods tents, Gods chariots, and his pavillions. And if it be so, what witch or diuell can make maisteries therof? S. Augustine saith, *Non est putandum istis transgressoribus angelis seruire hanc rerum visibilia materiam, sed soli Deo.* We must not thinke that these visible things are at the commandement of the angels that sell, but are obedient to the onelie God.

If inallie, if witches could accomplish these things; what needed it seeme so strange to the people, when Christ by miracle^p commanded both seas and winds, &c. For it is written; Who is this? for both wind and sea obeie him.

¹Iob. 26, 8.

Iob. 37.

Psalme. 135.

Ier. 10 & 15.

^mOse. 13.

ⁿPla. 39, &c.

In epist. ad
Io. Hierum.

^oExod. 13.

Isai. 66.

Pl. 18, 11, 19.

^pAugust. 3. de

sancta Trinit.

^pMar. 4. 41.

The inconuenience growing by mens credulitie herein, with a reproofe of some churchmen, which are inclined to the common conceiued opinion of witches omnipotencie, and a familiar example thereof.

The second Chapter.



Ut the world is now so bewitched and ouer-run with this fond error, that euen where a man shuld seeke comfort and counsell, there shall he be sent (in case of necessitie) from God to the diuell; and from the Physician, to the cosening wittch, who will not sticke to take vpon hir, by wordes to heale the lame (which was proper onelie to Christ; and to them whom he assisted with his diuine power) yea, with hir familiar & charmes she will take vpon hir to cure the blind: though in the ^a tenth of S. Iohns Gospell it be written, that the diuell cannot open the eyes of the blind. And they attaine such credit, as I haue heard (to my græse) some of the ministerie affirme, that they haue had in their parish at one instant, xviij. or xviij. witches: meaning such as could worke miracles supernaturallie. Whereby they manifested as well their infidelitie and ignorance, in conceiuing Gods word; as their negligence and error in instructing their flocks. For they themselves might vnderstand, and also teach their parishoners, that ^b God onelie worketh great wonders; and that it is he which sendeth such punishments to the wicked, and such trials to the elect: according to the saying of the Prophet Haggai, ^c I smote you with blasting and mildew, and with haile, in all the labours of your hands; and yet you turned not vnto me, saith the Lord. And therefore saith the same Prophet in another place; ^d You haue sown much, and bring in little. And both in ^e Ioel and ^f Leuiticus, the like phrases and profes are vsed and made. But more shal be said of this herafter.

S. Paule fore-sawe the blindness and obstinacie, both of these blind shepheards, and also of their scabbed sheepe, when he said ^g They

^a Ioh. 10, 21.

^b Psal. 72, &
136.
Ieremie, 5.

^c Hag. 2, 28.

^d Idem. ca. 1

^e Ioel 1.

^f Leuiti. 26.

They will not suffer wholesome doctrine, but hauing their eares itching, shall get them a heape of teachers after their own lusts; and shall turne their eares from the truth, and shall be giuen to fables. And^b in the latter time some shall depart from the faith, and shall giue heed to spirits of errors, and doctrines of diuels, which speake lies (as witches and coniurers doe) but cast thou alwaie such prophane and old wiuies fables. In which sense Basil saith; Who so giueth heed to inchanters, hearkeneth to a fabulous and friuolous thing. But I will rehearse an example whereof I my selfe am not onelie *Oculus testis*, but haue examined the cause, and am to iustifie the truth of my report: not because I would disgrace the ministers that are godlie, but to confirme my former assertion, that this absurd error is growne into the place, which should be able to expell all such ridiculous folie and impietie.

2. Tim. 4.

34.

1. Tim. 4. 1

At the assises holden at Rochester, Anno 1581. one Margaret Simons, the wife of Iohn Simons, of Brenchlie in Kent, was arraigned for witchcraft, at the instigation and complaint of diuers fond and malicious persons; and speciallie by the meanes of one Iohn Ferrall vicar of that parish: with whom I talked about that matter, and found him both fondlie assotted in the cause, and enuiously bent towards hir: and (which is worse) as unable to make a good account of his faith, as shee whom he accused. That which he, for his part, laid to the poore womans charge, was this.

A storie of
Margaret
Simons, a
supposed
witch.

His sonne (being an vnglacious boie, and prentise to one Robert Scotchford clothier, dwelling in that parish of Brenchlie) passed on a daie by hir house; at whome by chance hir little dog barked. Which thing the boie taking in euill part, drew his knife, & pursued him therewith euen to hir doore: whom she rebuked with some such words as she boie disdaind, & yet neuertheless would not be perswaded to depart in a long time. At the last he returned to his maisters house, and within fve or sixe daies fell sicke. Then was called to mind the fraie betwixt the dog and the boie: insomuch as the vicar (who thought himselfe so privileged, as he little mistrusted that God would visit his childezen with sickness) did so calculate; as he found, partlie through his owne iudgement, and partlie (as he himselfe told

C. iij.

me)

me) by the relation of other witches, that his said sonne was by hir bewitched. Mea, he also told me, that this his sonne (being as it were past all cure) receiued perfect health at the hands of another witch.

He proceeded yet further against hir, affirming, that alwaies in his parish church, when he desired to read most plainelie, his voice so failed him, as he could scant be heard at all. Which hee could impute, he said, to nothing else, but to hir inchantment. When I aduertised the poore woman hereof, as being desirous to heare what she could saie for hir selfe; she told me, that in verie deed his voice did much faile him, speciallie when he strained him selfe to speake lowdest. Howbeit, she said that at all times his voice was hoarse and lowe: which thing I perceiued to be true. But sir, said she, you shall vnderstand, that this our vicar is diseased with such a kind of hoarsenesse, as diuers of our neighbors in this parish, not long since, doubted that he had the French pox; & in that respect vtterly refused to communicate with him: vntill such time as (being therunto inioined by M. D. Lewen the Dydinarie) he had brought fro London a certificat, vnder the hands of two physicians, that his hoarsenes proceeded from a disease in the lungs. Which certificat he published in the church, in the presence of the whole congregation: and by this meanes hee was cured, or rather excused of the shame of his disease. And this I knowe to be true by the relation of diuers honest men of that parish. And truelie, if one of the Iurie had not bene wiser than the other, she had bene condemned thereupon, and vpon other as ridiculous matters as this. For the name of a witch is

so odious, and hir power so feared among the common people, that if the honestest bodie liuing chance to

be arraigned thereupon, she shall hardly

lie escape condemn

nation.

Who

Who they be that are called witches, with a manifest declaration of the cause that moueth men so commonlie to thinke, and witches themselues to belceue that they can hurt children, cattell, &c. with words and imaginations : and of coofening witches.

The third Chapter.



Of the sort of such as are said to be witches, are women which be commonly old, lame, bleare-eyed, pale, fowle, and full of wrinkles; poore, sullen, superstitious, and papists; or such as knowe no religion: in whose drouisie minds the diuell hath gotten a fine seat; so as, what mischæse, mischance, calamitie, or slaughter is brought to passe, they are easilie perswaded the same is done by themselues; imprinting in their minds an earnest and constant imagination thereof. They are leane and deformed, shewing melancholie in their faces, to the horroz of all that see them. They are doting, scolds, mad, diuelish; and not much differing from them that are thought to be possessed with spirits; so firme and stedfast in their opinions, as whosoever shall onelie haue respect to the constancie of their words vttered, would easilie beleue they were true indeed.

These miserable wretches are so odious vnto all their neighbors, and so feared, as few dare offend them, or denie them anie thing they aske: whereby they take vpon them; yea, and sometimes thinke, that they can do such things as are beyond the abilitie of humane nature. These go from house to house, and from doore to doore for a pot full of milke, yest, drinke, pottage, or some such reliefe; without the which they could hardlie liue: neither obtaining for their seruice and paines, nor by their art, nor yet at the diuels hands (with whome they are said to make a perfect and visible bargaine) either beautie, monie, promotion, welth, worship, pleasure, honoz, knowledge, learning, or anie other benefit, whatsoeuer.

*Cardan. de
var. rerum.*

It falleth out many times, that neither their necessities, nor their expectation is answered or served, in those places where they beg or borrow; but rather their lewdnesse is by their neighbors reproved. And further, in tract of time the witchwareth odious and tedious to his neighbors; and they againe are despised and despited of him: so as sometimes he curseth one, and sometimes another; and that from the maister of the house, his wife, children, cattell, &c. to the little pig that lieth in the stie. Thus in processe of time they haue all displeased him, and he hath wished euill lucke vnto them all; perhaps with curses and imprecations made in forme. Doubtlesse (at length) some of his neighbors die, or fall sicke; or some of their children are visited with diseases that vex them strangely: as apoplexies, epilepsies, conuulsions, hot feuers, wormes, &c. Which by ignorant parents are supposed to be the vengeance of witches. Yea and their opinions and conceits are confirmed and maintained by vnskillfull physicians: according to the common saying; *Inscitia pallium maleficium & incantatio*, Witchcraft and inchantment is the cloke of ignorance: whereas indeed euill humors, & not strange words, witches, or spirits are the causes of such diseases. Also some of their cattell perish, either by disease or mischance. When they, vpon whom such aduersities fall, weighing the same that goeth vpon this woman (his words, displeasure, and curses meeting so iustlie with their misfortune) doe not onely conceive, but also are resolved, that all their mishaps are brought to passe by his onely meanes.

J. Bodin. li. 2.
de demonio:
cap. 8.

The witch on the other side expecting his neighbors mischances, and seeing things sometimes come to passe according to his wishes, curses, and incantations (so Bodin himselfe confelleth, that not aboue two in a hundred of their witchings or wishings take effect) being called before a Justice, by due examination of the circumstances is driuen to see his imprecations and desires, and his neighbors harmes and losses to concurre, and as it were to take effect: and so confelleth that he (as a goddess) hath brought such things to passe. Wherein, not onely he, but the accuser, and also the Justice are folwlie deceived and abused; as being thorough his confession and other circumstances perswaded (to the iniurie of Gods glorie) that he hath done, or can doe that which

is proper onelie to God himselfe.

Another sort of witches there are, which be absolutelie confessors. These take vpon them, either for glorie, fame, or gaine, to doo anie thing, which God or the diuell can doo: either for forgetteling of things to come, betwairing of secrets, curing of maladies, or working of miracles. But of these I will talke more at large hereafter.

What miraculous actions are imputed to witches by witchmongers, papists, and poets.

The fourth Chapter.



Although it be quite against the haire, and contrarie to the diuels will, contrarie to the witches oth, promise, and homage, and contrarie to all reason, that witches should helpe anie thing that is bewitched; but rather set forward their masters businesse: yet we read *In malleo maleficarum*, of three sorts of witches; and the same is affirmed by all the writers herevpon, new and old. One sort (they say) can hurt and not helpe, the second can helpe and not hurt, the third can both helpe and hurt. And among the hurtfull witches he saith there is one sort more beaustlie than any kind of beausts, sauing wolues: for these vsuallie deuoure and eate yong children and infants of their owne kind. These be they (saith he) that raise haile, tempests, and hurtfull weather; as lightening, thunder, &c. These be they that procure barrennesse in man, woman, and beast. These can throwe children into waters, as they walke with their mothers, and not be scene. These can make horses kicke, till they cast the riders. These can passe from place to place in the aire inuisible. These can so alter the mind of iudges, that they can haue no power to hurt them. These can procure to themselves and to others, taciturnitie and insensibilitie in their torments. These can bring trembling to the hands, and strike terror into the minds of them that apprehend them. These can manifest vnto others, things hidden and lost, and forgettew things

Mal. Malef. par. 2. quest. 1. cap. 2.

things to come ; and see them as though they were present. These can alter mens minds to inordinate loue or hate. These can kill whom they list with lightening and thunder. These can take away mans courage, and the power of generation. These can make a woman miscarrie in childbirth, and destroye the child in the mothers wombe, without any sensible meanes either inwardlie or outwardlie applied. These can with their looks kill either man or beast.

All these things are avowed by Iames Sprenger and Henric Institor *In malleo maleficarum*, to be true, & confirmed by Nider, and the inquisitor Cumanus ; and also by Danæus, Hyperius, Hemingius, and multiplied by Bodinus, and frier Bartholomæus Spineus. But because I will in no wise abridge the authoritie of their power, you shall haue also the testimonies of manie other graue authoꝝ in this behalfe ; as followeth.

* Ouid. lib.
metamor-
phoseon 7.
Danæus in
dialog.

Psellus in o-
peratione
dem.

Virg. in Da-
mone.

Hora. epod. 5.

Tibul. de fa-
scinas lib. 1.
eleg. 2.

Ouid. epi. 7. 4.

Lex. 12. Ta-
bularum.

Mal. Malef.

Lucã. de bel-
lo civili. lib. 6.

Virg. eclog. 8.

Ouid. de re-
medio amo-
ris. lib. 1.

Hyperius.

Eraſtus.

Rich. Gal. in
his horrible

treatise.

Hemingius.

Bar. Spineus.

Bryan Darcy

Confessio

Windsor.

Virgil. Ae-

* And first Ouid affirmeth, that they can raise and suppress lightening and thunder, raine and haile, clouds and winds, tempests and earthquakes. Others doe write, that they can pull downe the moone and the starres. Some write that with wish- ing they can send needles into the liuers of their enemies. Some that they can transferre corne in the blade from one place to another. Some, that they can cure diseases supernaturallie, flie in the aire, and danse with diuels. Some write, that they can plaie the part of Succubus, and contract themselues to Incubus ; and so yong prophets are vpon them begotten, &c. Som saie they can transubstantiate themselues and others, and take the forms and shapes of asses, wolues, ferrets, colwes, apes, horses, dogs, &c. Some say they can keepe diuels and spirits in the likenesse of todes and cats.

They can raise spirits (as others affirme) drie vp springs, turne the course of running waters, inhibit the sunne, and staie both day and night, changing the one into the other. They can go in and out at awger holes, & saile in an egge shell, a cockle or muscle shell, through and vnder the tempestuous seas. They can go invisible, and depriue men of their priuities, and otherwise of the act and vse of venerie. They can bring soules out of the graues. They can teare snakes in peeces with words, and with looks kill lambes. But in this case a man may saie, that *Miranda canum*

sed

sed non credenda Poeta. They can also bring to passe, that chearne ^{neid. 4.} as long as you list, your butter will not come; especiallie, if ei- ^{C. Manlius} ther the maids haue eaten by the creame; or the goodwife haue ^{a. Frol. lib. 1.} sold the butter befoze in the market. Whereof I haue had some triall, although there may be true and naturall causes to hinder the common course thereof: as for example. Put a little sope or sugar into your chearne of creame, and there will neuer come anie butter, chearne as long as you list. But M. Mal. saith, that ^{Mal. malef.} there is not so little a village, where manie women are not that ^{part. 2. quest} bewitch, infect, and kill kine, and drie by the milke: alledging ^{I. cap. 14.} for the strengthening of that assertion, the saieng of the Apostle, ^{I. Cor. 9, 9.} *Nunquid Deo cura est de bobus?* Doth God take anie care of oxen:

A confutation of the common conceiued opinion of witches and witchcraft, and how detestable a sinne it is to repaire to them for counsell or helpe in time of affliction.

The fift Chapter.

Ut whatsoeuer is reported or conceiued of such maner of witchcrafts, I dare auow to be false and fabulous (costnage, dotage, and poisoning excepted:) neither is there any mention made of these kind of witches in the Bible. If Christ had knowne them, he would not haue pretermitted to inuade against their presumption, in taking vpon them his office: as, to heale and cure diseases; and to worke such miraculous and supernaturall things, as whereby he himselfe was speciallie knowne, beloued, and published to be God; his actions and cures consisting (in order and effect) according to the power by our witchmongers imputed to witches. Howbeit, if there be any in these daies afflicted in such strange sort, as Christs cures and patients are described in the new testament to haue bene: we flie from trusting in God to trusting in witches, who doe not onelie in their colesing art take on them the office of Christ in this behalfe; but vse his verie phrase of speech to such idolaters, as com to seeke diuine assistance

Iohn. 5. 6.

Mark. 5. 34.

assistance at their hands, saieing; Go thy wates, thy sonne or thy daughter, &c. shall doe well, and be whole.

To go to
witches, &c.
is idolatric.

It will not suffice to dissuade a witchmonger from his credulitie, that he seeth the sequele and euent to fall out manie times contrarie to their assertion; but in such case (to his greater condemnation) he seeketh further to witches of greater fame. If all faile, he will rather thinke he came an houre too late; than that he went a mile too far. Trulie I for my part cannot perceiue what is to go a whozing after strange gods, if this be not. He that looketh vpon his neighbors wife, and lusteth after hir, hath committed adulterie. And truelie, he that in hart and by argument mainteineth the sacrifice of the masse to be propitiatorie for the quicke and the dead, is an idolater; as also he that alloweth and commendeth creeping to the crosse, and such like idolatrous actions, although he bend not his corporall knees.

In like maner I say, he that attributeth to a witch, such diuine power, as duilie and onelie apperteineth vnto G D D (which all witchmongers doe) is in hart a blasphemier, an idolater, and full of grosse impietie, although he neither go nor send to hir for assistance.

A further confutation of witches miraculous and omnipotent power, by inuincible reasons and authorities, with dissuasions from such fond credulitie.

The sixt Chapter.



If witches could doe anie such miraculous things, as these and other which are imputed to them, they might doe them againe and againe, at anie time or place, or at anie mans desire: for the diuell is as strong at one time as at another, as busie by daye as by night, and readie enough to doe all mischeefe, and careth not whom he abuseth. And in so much as it is confessed, by the most part of witchmongers themselves, that he knoweth not the cogitation of mans heart, he should (me thinks) sometimes appeere vnto

unto honest and credible persons, in such grosse and cozpozall forme, as it is said he doth unto witches: which you shall neuer heare to be iustified by one sufficient witnesse. For the diuell indeed entresth into the mind, and that waie seeketh mans confusion.

The art alwaies presupposeth the power; so as, if they saie they can do this or that, they must shew how and by what meanes they do it; as neither the witches, nor the witchmongers are able to do. For to everie action is required the facultie and abilitie of the agent or doer; the aptnes of the patient or subject; and a conuenient and possible application. Now the witches are mortall, and their power dependeth vpon the analogie and consonance of their minds and bodies; but with their minds they can but will and vnderstand; and with their bodies they can do no more, but as the bounds and ends of terrene sense will suffer: and therefore their power extendeth not to do such miracles, as surmounteth their owne sense, and the vnderstanding of others which are wiser than they; so as here wanteth the vertue and power of the efficient. And in reason, there can be no more vertue in the thing caused, than in the cause, or that which proceedeth of or from the benefit of the cause. And we see, that ignorant and impotent women, or witches, are the causes of incantations and charmes; wherein we shall perceiue there is none effect, if we will credit our owne experience and sense vnabused, the rules of philosophie, or the word of God. For alas! What an vnapt instrument is a toothles, old, impotent, and vnweldie woman to flie in the aier? Cruellie, the diuell little needs such instruments to bring his purposes to passe.

It is strange, that we should suppose, that such persons can worke such seates: and it is more strange, that we will imagine that to be possible to be done by a witch, which to nature and sense is impossible; speciallie when our neighbours life dependeth vpon our credulitie therein; and when we may see the defect of abilitie, which alwaies is an impediment both to the act, and also to the presumption thereof. And bicause there is nothing possible in lawe, that in nature is impossible; therefore the iudge doth not attend or regard what the accused man saith; or yet would do; but what is proued to haue bene committed, and naturallie

*Aristot. de
anima lib. 2.
Act. 8.*

Why should
not the di-
uell be as
readie to
helpe a
theefe re-
allie as a
witch?

*L. multum.
L. si quis alto-
ri, vel sibi.*

naturallie falleth in mans power and will to doo. For the lawe saith, that To will a thing impossible, is a signe of a mad man, or of a foole, vpon whom no sentence or iudgement taketh hold. Furthermore, what Iurie will condemne, or what Iudge will giue sentence or iudgement against one for killing a man at Berwicke; when they themselues, and manie other saue that man at London, that verie daie, wherein the murther was committed; yea though the partie confesse himselfe guiltie therein, and twentie witnesses depose the same: But in this case also I saie the iudge is not to weigh their testimonie, which is weakened by lawe; and the iudges authoritie is to supplie the imperfection of the case, and to mainteine the right and equitie of the same.

An obiection
on answered.

Seeing therefore that some other things might naturallie be the occasion and cause of such calamities as witches are supposed to bring; let not vs that professe the Gospell and knowledge of Christ, be bewitched to beleue that they doo such things, as are in nature impossible, and in sense and reason incredible. If they saie it is done through the diuels helpe, who can worke miracles; whie do not theues bring their busines to passe miraculousslie, with whom the diuell is as conuersant as with the other? Such mischēses as are imputed to witches, happen where no witches are; yea and continue when witches are hanged and burnt: whie then should we attribute such effect to that cause, which bring taken alwaie, happeneth neuerthelesse?

By what meanes the name of witches becommeth so famous, and how diuerslie people be opinioned concerning them and their actions.

The seuenth Chapter.



Surelie the naturall power of man or woman cannot be so enlarged, as to doo anie thing beyond the power and vertue giuen and ingrafted by God. But it is the will and mind of man, which is vitiated and depraved by the diuell: neither dooth God permit anie more, than that which the naturall order appointed by him

Miracles
are ceased.

him dooth require. Which naturall order is nothing else, but the ordinarie power of God, powred into euerie creature, according to his state and condition. But hereof more shall be said in the title of witches confessions. Howbeit you shall vnderstand, that few or none are throughlie perswaded, resolved, or satisfied, that witches can indeed accomplish all these impossibilities: but some one is bewitched in one point, and some is cosened in another, vntill in fine, all these impossibilities, and manie mo, are by several persons affirmed to be true.

And this I haue also noted, that when any one is cosened with a cosening toie of witchcraft, and maketh report thereof accordinglie, verifieng a matter most impossible and false as it were vpon his owne knowledge, as being ouertaken with some kind of illusion or other (which illusions are right enchantments) euen the selfe-same man will deride the like lie proceeding out of another mans mouth, as a fabulous matter vnto worthie of credit. It is also to be wondered, how men (that haue seene some part of witches cosenages detected, and see also therein the impossibilitie of their owne presumptions, & the follie and falsehood of the witches confessions) will not suspect, but remaine vnsatisfied, or rather obstinatelie defend the residue of witches supernaturall actions: like as when a juggler hath discovered the slight and illusion of his principall feats, one would fondlie continue to thinke, that his other petie juggling knacks of legerdemaine are done by the helpe of a familiar: and according to the follie of some papists, who seeing and confessing the popes absurd religion, in the erection and maintenance of idolatrie and superstition, speciallie in images, pardons, and relikes of saints, will yet perseuere to thinke, that the rest of his doctrine and trumperie is holie and good.

The opinions of people concerning witchcraft are diuerse and inconstant.

If in allie, manie mainteine and crie out for the execution of witches, that particularlie belæue neuer a whit of that which is imputed vnto them; if they be therein prinatelie dealt withall, and substantiallie opposed and tried in argument.

Causes

Causes that mooue as well witches themselues as others to thinke that they can worke impossibilities, with answers to certeine obiections: where also their punishment by lawe is touched.

The eight Chapter.

*Card. de var.
verum. lib. 15.
cap. 80.*



Arदानis writeth, that the cause of such credulitie consisteth in three points; to wit, in the imagination of the melancholike, in the constancie of them that are corrupt therewith, and in the deceit of the Judges; who being inquisitors themselves against heretikes and witches, did both accuse and condemne them, hauing for their labour the spoile of their goods. So as these inquisitors added manie fables herevnto, least they should seeme to haue done iniurie to the poore wretches, in condemning and executing them for none offense. But sithens (saith he) the springing vp of Luthers sect, these priests haue tended more diligentlie vpon the execution of them; bicause more wealth is to be caught from them: insomuch as now they deale so loselie with witches (through distrust of gaines) that all is seene to be malice, follie, or auarice that hath bene practised against them. And whosoener shall search into this cause, or read the chiefe writers here vpon, shall find his words true.

An obiection answered.

It will be objected, that we here in England are not now directed by the popes lawes; and so by consequence our witches not troubled or conuicted by the inquisitors *Hæretica prauitatis*. I answer, that in times past here in England, as in other nations, this order of discipline hath bene in force and vse; although now some part of old rigour be qualified by two severall statutes made in the first of Elizabeth, and xxxij of Henrie the eighth. Nevertheless the estimation of the omnipotencie of their words and charmes seemeth in those statutes to be somewhat mainteined, as a matter hitherto generallie receiued; and not yet so looked into, as that it is refuted and decided. But how wiselie so euer the Parliament

ment house hath dealt therin, or how mercifullie soever the prince beholdeth the cause: if a poore old woman, supposed to be a witch, be by the citill or canon lawe conuicted; I doubt, some canon will be found in force, not onelie to giue scope to the tormentor, but also to the hangman, to exercise their offices vpon hir. And most certaine it is, that in what point soener anie of these extremities, which I shall rehearse vnto you, be mitigated, it is thorough the goodnesse of the Quēnes Maestie, and hir excellent magistrates placed among vs. For as touching the opinion of our writers therein in our age; yea in our owne countrie, you shall see it doth not onlie agree with soe en crueltie, but surmounteth it farre. If you read a foliish pamphlet dedicated to the lord Darcy, by W. W. 1582. you shall see that he affirmeth, that all those tortures are farre too light, and their rigour too mild; and that in that respect he impudentlie exclaimeth against our magistrates, who suffer them to be but hanged, when murderers, & such malefactors be so used, which deserue not the hundredth part of their punishments. But if you will see more follie and lewdnes comprised in one lewd booke, I commend you to Ri. Ga. a Windsor man; who being a mad man hath written according to his frantike humour: the reading wherof may satiffie a wise man, how mad all these witchmongers dealings be in this behalfe.

W. W. his
booke printed in Anno Dom.
1582.

A conclusion of the first booke, wherein is fore-shewed the tyrannicall crueltie of witchmongers and inquisitors, with a request to the reader to peruse the same.

The ninth Chapter.



And bicause it may appeare vnto the world what trecherous and faithlesse dealing, what extreame and intollerable tyrannie, what grosse and fond absurdities, what vnnaturall & vnciuill discourtesie, what cancred and spitefull malice, what outragious and barbarous crueltie, what lewd and false packing, what cunning and craftie intercepting, what bald and pœuilly interpretations,

D.s.

pretations,

pretations, what abhominable and diuelish intentions, and what flat and plaine knauerie is practised against these old women; I will set downe the whole order of the inquisition, to the euerlasting, inexcusable, and apparent shame of all witchmongers. Neither will I insert anye private or doubtfull dealings of theirs; or such as they can either denie to be vsuall, or iustlie cawill at; but such as are published and renewed in all ages, since the commensment of poperie, established by lawes, practised by inquisitors, priuiledged by princes, commended by doctors, confirmed by popes, councels, decrees, and canons; and finallie be-
 left of all witchmongers; to wit, by such as attribute to old women, and such like creatures, the power of the Creator. I praye you therefore, though it be tedious & intollerable (as you would be heard in your miserable calamities) so heare with compassion, their accusations, examinations, matters given in evidence, confessions, presumptions, interrogatozies, confutations, cautions, crimes, tortures and
 condemnations, deuised and practised vsuallie against them.



The ninth Chapter

The

The second Booke.

What testimonies and witnesses are allowed to giue euidence against reputed witches, by the report & allowance of the inquisitors themselves, and such as are speciall writers heerein.

The first Chapter.



Discommunicat persons, partakers of the salt, infants, wicked seruants, and runnawaies are to be admitted to beare witnesse against their dames in this mater of witchcraft: bicause (saith Bodin the champion of witchmongers) none that be honest are able to detect them. Heretikes also and witches shall be receiued to accuse, but not to excuse a witch. And finallie, the testimonie of all infamous

Mal. Malef. quest. 5. pa. 3. I. Bod. lib. 4. cap. 2. de demon.

Arch. in C. al. le. accusatus. in S. l. super. verba.

I. Bod. lib. 4. cap. 1. de demon. Mal. malef. quest. 56. pa. 3. et que. 5. part. 3.

Ibidem.

Que. 7. al. 2.

persons in this case is good and allowed. For, one lewd person (saith Bodin) may be receiued to accuse and condemne a thousand suspected witches. And although by lawe, a capitall enimie may be challenged; yet James Sprenger, and Henric Institor (from whom Bodin, and all the writers that euer I haue read, doe receiue their light, authorities and arguments) saie (vpon this point of lawe) that The poore friendlesse old woman must proue, that hir capitall enimie would haue killed hir, and that hee hath both assailed & wounded hir; otherwise she pleadeth all in vaine. If the iudge aske hir, whether she haue anie capitall enimies; and she rehearse other, and forget hir accuser; or else answer that he was hir capitall enimie, but now she hopeth he is not so: such a one is neuertheles admitted for a witnes. And though by lawe, single witnesses are not admittable; yet if one depose she

D. ij.

bath

bath bewitched hir colw; another, hir colw; and the thirde, hir butter: these ~~saith~~ (saith M. Mal. and Bodin) are no single witnesses; bicause they agree that she is a witch.

The order of examination of witches
by the inquisitors.

The second Chapter.

The Scot-
tish custome
of accusing
a witch.



Women suspected to be witches, after their apprehension may not be suffered to go home, or to other places, to seek suerties: for then (saith Bodin) the people would be worse willing to accuse them; for feare least at their returne home, they worke reuenge vpon them. In which respect Bodin commendeth much the Scottish custome and order in this behalfe: where (he saith) a hollowe peece of wood or a chest is placed in the church, into the which anie bodie may frelie cast a little scroll of paper, wherein may be contained the name of the witch, the time, place, and fact, &c. And the same chest being locked with thre seuerall locks, is opened euerie fiftenth date by thre inquisitors or officers appointed for that purpose; which keepe thre seuerall haies. And thus the accuser need not be knowne, nor shamed with the reproch of slander or malice to his poore neighbour.

Item, there must be great persuations vled to all men, women, and children, to accuse old women of witchcraft.

Item, there may alwaies be promised impunitie and fauour to witches, that confesse and detect others; and for the contrarie, there may be threatnings and violence practised and vled.

Item, the little children of witches, which will not confesse, must be attached; who (if they be craftilie handled saith Bodin) will confesse against their owne mothers.

Item, witches must be examined as suddenlie, and as vnawares as is possible: the which will so amaze them, that they will confesse any thing, supposing the diuell hath forsaken them; where if they should first be committed to prison, the diuell would temper

per with them, and infor me them what to do.

Item, the inquisitor, iudge, or examiner, must begin with small matters first.

Item, they must be examined, whether their parents were witches or no: for witches (as these Doctors suppose) come by propagation. And Bodin setteth downe this principle in witchcraft, to wit, *Si saga sit mater, sic etiam est filia*: holobeyt the lawe forbiddeth it, *Ob sanguinis reuerentiam*.

I. Bod. lib. de
demon. 4.
cap. 4.
L. parentes
de testibus.

Item, the examiner must looke stedfastlie vpon their eyes: for they cannot looke directlie vpon a mans face (as Bodin affirmeth in one place, although in another he saith, that they kill and destroye both men and beasts with their looks.)

Item, she must be examined of all accusations, presumptions, and faults, at one instant; least sathan should afterwards dissuade hir from confession.

Item, a witch may not be put in prison alone, least the diuell dissuade hir from confession, through promises of hir indemnitie. For (saith Bodin) some that haue bene in the gaole haue proued to flie awaie, as they were wont to do when they met with Diana and Minerua, &c: and so brake their owne necks against the stone walles.

Item, if anie denie hir owne confession made without torture, she is neuertheless by that confession to be condemned, as in anie other crime.

Item, the iudges must seeme to put on a pittifull countenance and to mone them; saieng, that It was not they, but the diuell that committed the murther, and that he compelled them to do it; and must make them helieve that they thinke them to be innocents.

Item, if they will confesse nothing but vpon the racke or torture; their apparell must be changed, and euerie haire in their bodie must be shauen off with a sharpe razor.

Item, if they haue charmes for taciturnitie, so as they feele not the common tortures, and therefore confesse nothing: then some sharpe instrument must be thrust betwixt euerie naile of their fingers and toes: which (as Bodin saith) was King Childeberts deuise, and is to this daie of all others the most effectuall. For by meanes of that extreme paine, they will (saith he) confesse anie

K. Childe-
berts cruell
deuise.

thing.

P. Grillan-
dur.

Item, Paulus Grillandus, being an old doer in these matters, wisheth that when witches sleepe, and feele no paine vpon the torture, *Domine labia mea aperies* should be said, and so (saith he) both the torments will be felt, and the truth will be vttered: *Et sic ars deludatur arte.*

A subtil
and drue-
liſh deuise.

Item, Bodin saith, that at the time of examination, there should be a semblance of great a doo, to the terrifieng of the witch: and that a number of instruments, giueues, manacles, ropes, halters, fetters, &c. be prepared, brought forth, and laid before the examinee: and also that some be procured to make a most horrible and lamentable crie, in the place of torture, as though he or she were vpon the racke, or in the tormentors hands: so as the examinee may heare it whiles she is examined, before she hir selfe be brought into the prison: and perhaps (saith he) she will by this meanes confesse the matter.

Item, there must be subboyned some craftie spie, that may seeme to be a prisoner with hir in the like case; who perhaps may in conference vndermine hir, and so betraye and discover hir.

Item, if she will not yet confesse, she must be told that she is detected, and accused by other of hir companions; although in truth there be no such matter: and so perhaps she will confesse, the rather to be reuenged vpon hir aduersaries and accusers.

Matters of evidence against

witches.

The third Chapter.

If an old woman threaten or touch one being in health, who dieth shortly after; or else is infected with the leprosie, apoplexie, or anie other strange disease: It is (saith Bodin) a permanent fact; and such an evidence, as condemnation or death must insue, without further prooe; if anie bodie haue mistrusted hir, or said before that she was a witch.

Item,

Item, if anie come in, or depart out of the chamber or house, the doores being shut; it is an apparent and sufficient evidence to a witches condemnation, without further triall: which thing Bodin neuer sawe. If he can shew me that feat, I will subscribe to his follie. For Christ after his resurrection vled the same: not as a ridiculous toie, that euerie witch might accomplish; but as a speciall miracle, to strengthen the faith of the elect.

Item, if a woman bewitchanie bodie's eyes, she is to be executed without further prowe.

Item, if anie inchant or bewitch mens beasts, or corne, or flie in the aire, or make a dog speake, or cut off anie mans members, and vnite them againe to men or childrens bodie's; it is sufficient prowe to condemnation.

Item, presumptions and coniectures are sufficient proofes against witches.

Item, if three witnesses doe but saie, Such a woman is a witch; then is it a cleere case that she is to be executed with death. Which matter Bodin saith is not onelie certaine by the canon and ciuill lawes, but by the opinion of pope Innocent, the wisest pope (as he saith) that euer was.

Item, the complaint of anie one man of credit is sufficient to bring a poore woman to the racke or pulle.

Item, a condemned or infamous persons testimonie is good and allowable in matters of witchcraft.

Item, a witch is not to be deliuered, though she endure all the tortures, and confesse nothing; as all other are in anie criminall cases.

Item, though in other cases the depositions of manie women at one instant are disabled, as insufficient in lawe; bicause of the imbecillitie and frailltie of their nature or sex: yet in this matter, one woman, though she be a partie, either accuser or accused, and be also infamous and impudent (for such are Bodins words) yea and already condemned; she may neuerthelesse serue to accuse and condemne a witch.

Item, a witnesse uncited, and offering himselfe in this case is to be heard, and in none other.

Item, a capitall enemie (if the enimitie be pretended to growe by meanes of witchcraft) may obiect against a witch; and none

*Par. in L.
post. legatum.
9 his, de ijs
quibus vs
indig.
Alex. cap. 72.
L. 2. &c.*

exception is to be had or made against him.

Item, although the proofe of perjurie may put backe a witnesse in all other causes; yet in this, a periured person is a good and lawfull witnesse.

Item, the proctors and aduocats in this case are compelled to be witnesses against their clients, as in none other case they are to be constrained therunto.

*In his foo-
lish pam-
phlet of the
execution
of Windsor
witches.*

Item, none can giue euidence against witches, touching their assemblies, but witches onelie: bicause (as Bodin saith) none other can do it. Howbeit, Ri. Ga. writeth, that he came to the God speed, and with his sword and buckler killed the diuell; or at the least he wounded him so sore, that he made him stinke of brimstone.

Item, Bodin saith, that bicause this is an extraordinarie matter; there must herein be extraordinarie dealing: and all manner of waies are to be vsed, direct and indirect.

Confessions of witches, whereby they are condemned.

The fourth Chapter.

*I. Bqd. lib. 4.
cap. 3.
Is there a-
nie proba-
bilitie that
such would
continue
witches?
Idem Ibid.*



Some witches confesse (saith Bodin) that are desirous to die; not for glorie, but for despaire: bicause they are tormented in their life time. But these may not be spared (saith he) although the lawe doth excuse them.

The best and surest confession is at Christ, to his ghostlie father.

*Ioan. An. ad
specular. iij.
de lris con-
sest. part. 2.*

Item, if she confesse manie things that are false, and one thing that may be true; she is to be taken and executed upon that confession.

Item, she is not so guiltie that confesseth a falshood or lie, and denieth a truth; as she that answereth by circumstance.

*L. non alia-
num eodem.*

Item, an equiuocall or doubtfull answer is taken for a confession against a witch.

Item,

Item, Bodin reporteth, that one confessed that he went out, or rather vp into the aire, and was transported manie miles to the fairies danse, onelie bicause he would spie vnto what place his wife went to haggging, and how she behaued hir selfe. Wherevpon was much a doo among the inquisitors and lawyers, to discusse whether he should be executed with his wife or no. But it was concluded that he must die, bicause he betraied not his wife: the which he forbore to doo, *Propter reuerentiam honoris & familiae.*

*L. de aras. 5.
nihil eodem.
c. 1.
I. Bod. de de-
mono. lib. 4.
cap. 3.*

Item, if a woman confesse freely herein, before question be made; and yet afterward denie it: she is neuerthelesse to be burned.

Item, they affirme that this extremitie is herein vsed, bicause not one among a thousand witches is detected. And yet it is affirmed by Sprenger, in M. Mal. that there is not so little a parish, but there are manie witches knowne to be therein.

Presumptions, whereby witches are
condemned.

The fift Chapter.

If anie womans child chance to die at hir hand, so as no bodie knoweth how; it may not be thought or presumed that the mother killed it, except she be supposed a witch: and in that case it is otherwise, for she must vpon that presumption be executed; except she can proue the negative or contrarie.

*I. Bod. de de-
mono. lib. 4.
cap. 4.*

Item, if the child of a woman that is suspected to be a witch, be lacking or gone from hir; it is to be presumed, that she hath sacrificed it to the diuell: except she can proue the negative or contrarie.

Item, though in other persons, certeine points of their confessions may be thought erroneous, and imputed to error: yet (in witches causes) all ouersights, imperfections, and escapes must be

be adiudged impious and malicious, and tend to hir confusion and condemnation.

Item, though a thée be not said in lawe to be infamous in any other matter than in theft; yet a witch defamed of witchcraft is said to be defiled with all maner of faults and infamies vniversallie, though she were not condemned; but (as I said) defamed with the name of a witch. If rumors and reports are sufficient (saith Bodin) to condemne a witch.

*I. Bod. de de-
mono lib. 4.
cap. 4.*

Item, if any man, woman, or child doe saie, that such a one is a witch; it is a most vehement suspicion (saith Bodin) and sufficient to bring hir to the racke: though in all other cases it be directlye against lawe.

*L. de cisionē
de pēnis.*

Panorm. c.

Felin. in C.

veniens. l.

de testib. par-

fi. causa. 15 4.

*Lib. 4. nu-
me-*

ro. 12. vsq;

a 18.

Item, in presumptions and suspicions against a witch, the common brute or voice of the people cannot erre.

Item if a woman, when she is apprehended, crie out, or saie; I am vndone; Haue my life; I will tell you how the matter standeth, &c: she is therevpon most vehementlie to be suspected and condemned to die.

Item, though a coniurer be not to be condemned for curing the diseased by vertue of his art: yet must a witch die for the like case.

Item, the behauiour, looks, becks, and countenance of a woman, are sufficient signes, whereby to presume she is a witch: for alwaies they looke downe to the ground, and dare not looke a man full in the face.

Item, if their parents were thought to be witches, then is it certeinlie to be presumed that they are so: but it is not so to be thought of whores.

Item, it is a vehement presumption if she cannot weepe, at the time of hir examination: and yet Bodin saith, that a witch may shed three drops out of hir right eye.

Item, it is not onelie a vehement suspicion, and presumption, but an euident prooue of a witch, if any man or beast die suddenlie where she hath bene scene latelie; although hir witching stuffe be not found or espied.

Item, if any bodie vse familiaritie or companie with a witch conuicted; it is a sufficient presumption against that person to be adiudged a witch.

• Item,

Interrogatories. of Witchcraft. Cap. 6. 27

Item, that euidence that may serue to bring in any other person to examination, may serue to bring a witch to hir condemnation. *L. 5. de adult. S. gl. & Barr. c. venerabilis de electio. & I. Bod. de demono lib. 4. cap. 4.*

Item, herein iudgment must be pronounced & executed (as Bodin saith) without order, and not like to the orderlie proceeding and forme of iudgement in other crimes.

Item, a witch may not be brought to the torture suddenlie, or before long examination, least she go awaie scotfree: for they feele no torments, and therefore care not for the same (as Bodin affirmeth.)

Item, little children may be had to the torture at the first dash; but so may it not be done with old women: as is aforesaid. *Idem Ibid.*

Item, if she haue anie priuie marke vnder hir arme pokes, vnder hir haire, vnder hir lip, or in hir buttocke, or in hir priuities: it is a presumption sufficient for the iudge to proceed and giue sentence of death vpon hir.

The onlie pitie they shew to a poore woman in this case, is; that though she be accused to haue slaine anie bodie with hir inchantments; yet if she can bring forth the partie aliuie, she shall not be put to death. Whereat I maruell, in as much as they can bring the diuell in any bodie's likenesse and representation.

Item, their lawe saith, that an vncertaine presumption is sufficient, when a certaine presumption faileth.

Cap. preterea cum glos. extra. de test. Panormis in C. vener. col. 2. eodem, &c.

Particular interrogatories vsed by the inquisitors against witches.

The sixt Chapter.

Neede not staie to confute such parciall and horrible dealings, being so apparentlie impious, and full of tyrannie which except I should haue so manifestlie detected, euen with their owne writings and assertions, few or none would haue beleued. But for breuities sake I will passe over the same; supposing that the citing

ting of such absurdities may stand for a sufficient confutation thereof. Now therefore I will proceed to a more particular order and maner of examinations, &c: vsed by the inquisitors, and allowed for the most part throughout all nations.

*Mal. malef.
super. inter-
rog.*

First the witch must be demanded, why she touched such a child, or such a cow, &c: and after ward the same child or cow sell sicke or lame, &c.

*Seneca
traged.
Mal. malef.
part. 3. quest.
15. act. 10.*

Item, why hir two kine giue more milke than hir neighbors. And the note before mentioned is here againe set downe, to be speciallie obserued of all men: to wit; that Though a witch cannot weepe, yet she may speake with a crieng voice. Which assertion of weeping is false, and contrarie to the saying of Seneca, Cato, and manie others; which affirme, that A woman weepeth when she meaneth most deceit: and therefore saith M. Mal. she must be well looked vnto, otherwise she will put spittle priuile upon hir cheeks, and seeme to weepe: which rule also Bodin saith is infallible. But alas that teares should be thought sufficient to excuse or condennue in so great a cause, and so weightie a triall!

*Num. 11. 4.
1. Sam. 11. 4
2. Sa. 15. 23.
Mat. 8. & 13
& 22. & 24.
& 25.
Luk. 3. &c.*

I am sure that the worst sort of the children of Israel wept bitterly: yea, if there were any witches at all in Israel, they wept. For it is written, that all the children of Israel wept. Finallie, if there be any witches in hell, I am sure they weepe: for there is weeping, wailing, and gnashing of teeth.

*Seneca in
traged.*

But God knoweth, many an honest matrone cannot sometimes in the heauines of hir heart shed teares; the which oftentimes are more readie and common with craftie queanes and strumpets, than with sober women. For we read of two kinds of teares in a womans eie, the one of true græse, the other of deceit. And it is written; that *Dediscere flere feminam est mendacium*: which argueth, that they lie which saie, that wicked women cannot weepe. But let these tormentors take heed, that the teares in this case which runne downe the widowes cheeks, with their

Eccl. 35. 15.

crie spoken of by Iesus Sirach, be not heard aboue. But lo what learned, godlie, and lawfull meanes these popish inquisitors haue inuented for the triall of true or false teares.

The inquisitors triall of weeping
by coniuration.

The seventh Chapter.

Coniure thee by the amorous
teares, which Iesus Christ our Saviour
shed upon the crosse for the saluation of the
world; and by the most earnest and bur-
ning teares of his mother the most glori-
ous virgine Marie, sprinkled upon his
wounds late in the euening; and by all
the teares, which euerie saint and elect
bestell of God hath poured out here in the world, and from whose
eyes he hath wiped auaie all teares; that if thou be without fault,
thou maist poure downe teares abundantly; and if thou be
guiltie, that thou weep in no wise: In the name of the father, of
the sonne, and of the holie ghost; Amen. And note (saith he) that
the more you coniure, the lesse she weepeth.

Triall of
teares.

Mal. Malef.
que. 15. pa. 3.

Certaine cautions against witches; and of their tor-
tures to procure confession.

The eight Chapter.

Ut to manifest their further fol-
lies, I will recite some of their cautions,
which are published by the ancient inquisi-
tors, for perpetuall lessons to their succes-
sors: as followeth.

The first caution is that, which was last
rehearsed concerning weeping; the which
(say they) is an infallible note.

Secondlie, the iudge must beware she touch no part of him, spe-
ciallie of his bare; and that he allowaies weare about his necke
confured salt, palme, herbes, and ware halowed: which (say they)
are not onelie approued to be good by the witches confessions; but
also

Ia. Sprenger.
H. Inquisitor.

also by the vse of the Romish church, which hallowesth them onelie for that purpose.

*Mal. Malef.
p. 3. que. 15.*

*Prolepsis on
Preoccupat-
ion.*

Item, the must come to hir arraignment backward, to wit, with hir taile to the iudges face, who must make manie crosses, at the time of hir approaching to the barre. And least we should condemne that for superstition, they preuent vs with a figure, and tell vs, that the same superstition may not seeme superstitious vnto vs. But this resembleth the persuation of a theefe, that dissuadeth his sonne from stealing; and neuertheless telleth him that he may picke or cut a purse, and rob by the high waie.

Mal. Malef.

Iohn. Bod.

*Anno. 1485
a knaue in-
quisitor.*

*Q. 16. de
tempore &
modo inter-
rog.*

*Blasph-
mous pope
Iulie, of
that name
the third.*

One other caution is, that she must be shauen, so as there remaine not one haire about hir: for sometimes they keepe secrets for taciturnitie, and for other purposes also in their haire, in their priuities, and betwene their skinne and their flesh. For which cause I maruell they flea them not: for one of their witches would not burne, being in the middelt of the flame, as M. Mal. reporteth; vntill a charme written in a litle scroll was espied to be hidden betwene hir skin and flesh, and taken awaie. And this is so grauelie and faithfullie set downe by the inquisitors them- selues, that one may beloeue it if he list, though indeed it be a verie lie. The like lie citeth Bodin, of a witch that could not be strangled by the executioner, do what he could. But it is most true, that the inquisitor Cumanus in one yeare did shauie one and fourtie poore women, and burnt them all when he had done.

Another caution is, that at the time and place of torture, the halloved things aforesaid, with the seauen words spoken on the crosse, be hanged about the witches necke; and the length of Christ in waie be knit about hir bare naked bodie, with relikes of saints, &c. All which stuffe (saie they) will so worke within and vpon them, as when they are racked and tortured, they can hardly staie or hold themselves from confession. In which case I doubt not but that pope, which blasphemed Christ, and cursed his mother for a peccoke, and cursed God with great despights for a peece of poike, with lesse compulsion would haue renounced the trinitie, and haue worshipped the diuell vpon his knees.

Another caution is, that after she hath bene racked, and hath passed ouer all tortures deuised for that purpose; and after that she hath bene compelled to drinke holie waie, she be conueied againe

again to the place of torture : and that in the midst of his torments, his accusations be read unto him ; and that the witnesses (if they will) be brought face to face unto him : and finally, that he be asked, whether for trial of his innocencie he will haue iudgement, *Candentis ferri*, which is, To carrie a certaine weight of burning iron in his bare hand. But that may not (saie they) in any wise be granted. For both M. Mal. and Bodin also affirme, that manie things may be promised, but nothing need be performed : for whie, they haue authoritie to promise, but no commission to performe the same.

Mal. Malef.
par. 3. que. 16

Another caution is, that the iudge take heed, that when he once beginneth to confesse, he cut not off his examination, but continue it night and daie. For many times, whiles they go to dinner, he returneth to his vomit.

Another caution is, that after the witch hath confessed the annoyng of men and beasts, she be asked how long she hath had Incubus, when she renounced the faith, and made the reall league, and what that league is, &c. And this is indeed the cause of all their incredible and impossible confessions : for vpon the racke, when they haue once begunne to lie, they will saie what the tormentor list.

The last caution is, that if she will not confesse, she be had to some strong castle or gaile. And after certaine daies, the gaoler must make him beleue he goeth forth into some farre countrie : and then some of his friends must come in to him, and promise him, that if he will confesse to them, they will suffer him to escape out of prison : which they may well do, the keeper being from home. And this waie (saith M. Mal.) hath serued, when all other meanes haue failed.

Mal. Malef.
par. 3. que. 15
art. 11.

And in this place it may not be omitted, that about all other times, they confesse vpon fridaies. Now saith James Sprenger, and Henric Institor, we must saie all, to wit : If she confesse nothing, she should be dismissed by lawe ; and yet by order she may in no wise be bailed, but must be put into close prison, and there be talked withall by some craftie person (those are the words) and in the meane while there must be some eues-droppers with pen and inke behind the wall, to hearken and note what she confesseth : or else some of his old companions and acquaintance

tance may come in and talke with hir of old matters, and so by enes-droppers be also be tormented; so as there shall be no end of torture before she haue confessed what they will.

The fifteene crimes laid to the charge of witches, by witchmongers; speciallie by Bodin, in *Dæmonomania*.

The ninth Chapter.

They denie God, and all religion.

Answer. Then let them die therefore, or at the least be vsed like infidels, or apostataes.

They curse, blasphemē, and prouoke God with all despite.

Answer. Then let them haue the law expressed in *Leuit. 24.* and *Deut. 13. & 17.*

They giue their faith to the diuell, and they worship and offer sacrifice vnto him.

Ans. Let such also be iudged by the same lawe.

They doe solemnelie vow and promise all their progenie vnto the diuell.

Ans. This promise proceedeth from an vnsound mind, and is not to be regarded; because they cannot performe it, neither will it be proued true. Whotbeit, if it be done by anle that is sound of mind, let the curse of *Jeremie. 32. 36.* light vpon them, to wit, the sword, famine and pestilence.

They sacrifice their owne children to the diuell before baptisme, holding them by the eire vnto him, and then thrusting them into their brynes.

Ans. If this be true, I maintaine them not herein: but there is a lawe to iudge them by. Whotbeit, it is so contrarie to sense and nature, that it were follie to beleue it; either vpon Bodins bare word, or else vpon his presumptions; speciallie when so small commoditie and so great danger and inconueniencie cometh to the witches thereby.

They burne their children when they haue sacrificed them.

Ans. Then let them haue such punishment, as they that offered their children vnto Moloch: *Leuit. 28.* But these be mere

deuises

deuises of witchmongers and inquisitors, that with extreame tortures haue wong such confessions from them; or else with false reports haue belied them; or by flatterie & faire words and promises haue won it at their hands, at the length.

They sweare to the diuell to bring as manie into that societie as they can.

Ans. This is false, and so proued elsewhere.

They sweare by the name of the diuell.

Ans. I neuer heard anie such oth, neither haue we warrant to kill them that so doe sweare; though indeed it be verie lewd and impious.

They vse incestuous adulterie with spirits.

Ans. This is a stale ridiculous lie, as is proued apparentlie hereafter.

They boile infants (after they haue murdered them unbaptised) untill their flesh be made potable.

Ans. This is untrue, incredible, and impossible.

They eate the flesh and drinke the blood of men and children openlie.

Ans. Then are they kin to the Anthropophagi and Canibals. But I beleue neuer an honest man in England nor in France, will affirme that he hath seene any of these persons, that are said to be witches, do so; if they shuld, I beleue it would poison them.

They kill men with poison.

Ans. Let them be hanged for their labour.

They kill mens cattell.

Ans. Then let an action of trespassse be brought against them for so doing.

They bewitch mens corne, and bring hunger and barrennes into the countrie; they ride and flie in the aire, bring stormes, make tempests, &c.

Ans. Then will I worship them as gods; for those be not the works of man, nor yet of witch; as I haue elsewhere proued at large.

They vse venerie with a diuell called Incubus, euen when they lie in bed with their husbands, and haue children by them, which become the best witches.

Ans. This is the last lie, verie ridiculous, and confuted by me elsewhere.

A refutation of the former surmised crimes patched together by Bodin, and the onelie waie to escape the inquisitors hands.

The tenth Chapter.

If more ridiculous or abhominable crimes could haue bene inuented, these poore women (whose chiefe fault is that they are scolds) should haue bene charged with them.

In this libell you doe see is contented all that witches are charged with; and all that also, which anie witchmonger surmiseth, or in malice imputeth vnto witches power and practise.

Some of these crimes may not onelie be in the power and will of a witch, but may be accomplished by naturall meanes: and therefore by them the matter in question is not decided, to wit; Whether a witch can worke wonders supernaturallie? For manie a knaue and whose dooth more commonlie put in execution those lewd actions, than such as are called witches, and are hanged for their labour.

The questi-
on or mat-
ter in con-
trouersie:
that is to
say, the
proposition
or theme.

Some of these crimes also laid vnto witches charge, are by me denied, and by them cannot be proued to be true, or committed by any one witch. Other some of these crimes likewise are so absurd, supernaturall, and impossible, that they are derided almost of all men, and as false, fond, and fabulous reports condemned: insomuch as the very witchmongers themselves are ashamed to heare of them.

If part be vnttrue, why may not the residue be thought false? If or all these things are laid to their charge at one instant, euen by the greatest doctozs and patrones of the sect of witchmongers, producing as manie proofs for witches supernaturall and impossible actions, as for the other. So as, if one part of their accusation be false, the other part deserueth no credit. If all be true that is alledged of their dowings, why should we beleue in Christ, because of his miracles, when a witch dooth as great wonders as
euer

ever he did?

But it will be said by some; As for those absurd and popish writers, they are not in all their allegations, touching these matters, to be credited. But I assure you, that even all sorts of writers here in (for the most part) the very doctors of the church to the schoolmen, protestants and papists, learned and unlearned, poets and historiographers, Jewes, Christians, or Gentiles agree in these impossible and ridiculous matters. Yea and these writers, out of whom I gather most absurdities, are of the best credit and authoritie of all writers in this matter. The reason is, because it was never thoughtlie looked into; but everie fable credited; and the word (Witch) named so often in scripture.

They that have seen further of the inquisitors orders and customs, saie also; that There is no waite in the world for these poore women to escape the inquisitors hands, and so consequentlie burning; but to gild their hands with monie, wherby oftentimes they take pittie vpon them, and deliuer them, as sufficientlie purged. For they haue authoritie to exchange the punishment of the bodie with the punishment of the purse, applieng the same to the office of their inquisition: whereby they reape such profit, as a number of these scellie women paie them yereleie pensions, to the end they may not be punished againe.

The onelie way for witches to auoid the inquisitors hands.

The opinion of Cornelius Agrippa concerning witches, of his pleading for a poore woman accused of witchcraft, and how he conuined the inquisitors.

The eleuenth Chapter.

Cornelius Agrippa saith, that while he was in Italie, manie inquisitors in the dutchie of Millen troubled diuers most honest & noble matrones, priuilie wringing much monie from them; untill their knauerie was detected. Further he saith, that being an aduocate or counsellor in the Commonwelth of Maestricht in Brabant, he had sore contention with an inquisitor, who through vn-

E.ij.

iust

iust accusations drew a poore woman of the countrie into his butcherie, and to an vnfit place; not so much to examine hir, as to torment hir. Whom when C. Agrippa had vnderaken to defend, declaring that in the things done, there was no profe, no signe or token that could cause hir to be tormented; the inquisitor stoutlie denieng it, said; One thing there is, which is profe and matter sufficient: for hir mother was in times past burned for a witch. Now when Agrippa replied, affirming that this article was impertinent, and ought to be refused by the iudge, as being the deed of another; alledging to the inquisitor, reasons and lawe for the same: he replied againe that this was true, because they vsed to sacrifice their children to the diuell, as soone as they were bozne; and also because they vsuallie conceived by spirits transformed into mans shape, and that thereby witchcraft was naturallie ingrafted into this child, as a disease that cometh by inheritance.

A bitter in-
uestiue a-
gainst a
cruell in-
quisitor.

C. Agrippa replieng against the inquisitors follie & superstitious blindnesse, said; O thou wicked priest! Is this thy diuinitie? Dost thou vse to drawe poore guiltlesse women to the racke by these forged deuises? Dost thou with such sentences iudge others to be heretikes, thou being a more heretike than either Faustus or Donatus? Be it as thou saiest, dost thou not frustrate the grace of Gods ordinance; namelie baptisme? Are the words in baptisme spoken in vaine? Or shall the diuell remaine in the child, or it in the power of the diuell, being there and then consecrated to Christ Iesus, in the name of the father, the sonne, and the holie ghost? And if thou defend their false opinions, which affirm, that spirits accompanieng with women, can ingender; yet dost thou more than anie of them, which neuer beleued that anie of those diuels, together with their stolne seed, doe put part of that their seed or nature into the creature. But though indeed we be bozne the children of the diuell and damnation, yet in baptisme, through grace in Christ, sathan is cast out, and we are made new creatures in the Lord, from whome none can be separated by another mans deed. The inquisitor being hereat offended, threatened the aduocate to proceed against him, as a supporter of heretikes or witches; yet neuerthelesse he ceased not to defend the seelie woman, and through the power of the lawe he deliuered hir from

from the claws of the bloodie monke, who with hir accusers, were condemned in a great summe of monie to the charter of the church of Mentz, and remained infamous after that time almost to all men.

But by the waie you must vnderstand, that this was but a petie inquisitor, and had not so large a commission as Cumanus, Sprenger, and such other had; nor yet as the Spanish inquisitors at this daie haue. For these will admit no aduocats now vnto the poore soules, except the tormentor or hangman may be called an aduocate. You may read the summe of this inquisition in few words set out by M. Iohn Fox in the Acts and monuments. For Iohn Fox
in the acts
and monu-
ments.
witches and heretikes are among the inquisitors of like reputation; sauing that the extremitie is greater against witches, because through their simplicitie, they may the more boldlie tyrannize vpon them, and triumph over them.

What the feare of death and feeling of torments may force one to doo, and that it is no maruell though witches condemne themselves by their owne confessions so tyrannicallie extorted.

The twelſe Chapter.

HE that readeth the ecclesiasticall histories, or remembreth the persecutions in Quene Maries time, shall find, that manie good men haue fallen for feare of persecution, and returned vnto the Lord againe. What maruell then, though a poore woman, such a one as is described here, & tormented as is declared in these latter leaues, be made to confesse such absurd and false impossibilitie; when flesh and blood is vnable to endure such triall? Or how can she in the middelt of such horrible tortures and torments, promise vnto hir selfe constancie; or forbear to confesse anie thing? Or what auaieth it hir, to perseuere in the deniall of such matters, as are laid to hir charge vniustlie; when on the one side there is neuer anie end of hir torments; on the other side,

E.ij.

if

if she continue in hir assertion, they saie she hath charmes for taciturnitie or silence :

Peters apostasie
& renouncing of
Christ.

Peter the apostle renounced, cursed, and forswore his maister and our Saviour Iesus Christ, for feare of a wenches manaces ; or rather at a question demanded by hir, wherein he was not so circumuented, as these poore witches are, which be not examined by girdles, but by cunning inquisitors, who hauing the spoile of their goods, and bringing with them into the place of iudgement minds to maintaine their bloudie purpose, spare no maner of allurements, threterings, nor torments, untill they haue wrought out of them all that, which either maketh to their owne desire, or serueth to the others destruction.

Peter (I saie) in the presence of his Lord and maister Christ, who had instructed him in true knowledge manie yeares, being forsworned, not passing foure or fve houres before, and hauing made a reall league and a faithfull promise to the contrarie, without anie other compulsion than (as hath bene said) by a question proposed by a gitle, against his conscience, forsooke, thise denied, and abandoned his said maister : and yet he was a man illuminated, and placed in dignitie aloft, and nearer to Christ by manie degrees, than the witch, whose fall could not be so great as Peters ; bicause she neuer ascended halfe so manie steps. A pastors declination is much more abhominable than the going astrate of a nie of his sheepe : as an ambassadors conspiracie is more odious, than the falshood of a common person : or as a capteins treason is more mischeuous, than a priuate soldiers mutinie. If you saie, Peter repented ; I answer that the witch doth so likewise sometimes, and I see not in that case, but mercie may be employed vpon hir. It were a mightie temptation to a selie old woman, that a visible diuell (being in shape so vgglie, as Danaus and others saie he is) should assalt hir in maner and forme as is supposed, or rather auowed ; spectallie when there is promise made that none shall be tempted aboue their strength. The poore old witch is commonlie vnlearned, vnwarned, and vnprouided of counsell and freendship, void of iudgement and discretion to moderate hir life and communication, hir kind and gender more weake and fraile than the masculine, and much more subiect to melancholie ; hir bringing vp and companie is so base, that nothing is to be
looked

Danaus in
dialog.

I. Cor. 10.

looked for in hir speciallie of these extraordinarie qualities; hir age also is commonlie such, as maketh hir decrepite, which is a disease that moueth them to these follies.

Finallie, Christ did clærelie remit Peter, though his offense were committed both against his diuine and humane person: yea afterwards he did put him in trust to feed his sheepe, and shewed great countenance, frendship and loue vnto him.

And therefore I see not, but we may shew compassion vpon these poore soules, if they shew themselves sorrowfull for their misconceptions and wicked imaginations.



¶ *The third Booke.*

The witches bargaine with the diuell, according to M. Mal. Bodin, Nider, Danæus, Pselus, Erastus, Hemingius, Cumianus, Aquinas, Bartholomæus Spineus, &c.

The first Chapter.



THAT which in this matter of witchcraft hath abused so manie, and seemeth both so horrible and intolerable, is a plaine bargaine, that (they saie) is made betwixt the diuell and the witch. And manie of great learning conceiue it to be a matter of truth, and in their writings publish it accordingly: the which (by Gods grace) shall be proued as vaine and false as the rest.

The double bargaine of witches with the diuell.

The order of their bargaine or profession is double; the one solemne and publike; the other secret and priuate. That which is called solemne or publike, is where witches come together at certaine assemblies, at the times prefixed, and doe not onelie see the diuell in visible forme; but confer and talke familiarlie with him. In which conference the diuell exhorteth them to obserue their fidelitie vnto him, promising them long life and prosperitie. Then the witches assembled, commend a new disciple (whom they call a nouice) vnto him: and if the diuell find that yong witch apt and forward in renunciation of christian faith, in despising anie of the seuen sacraments, in treading vpon crosses, in spetting at the time of the eleuation, in breaking their fast on fasting daies, and fasting on sundaes; then the diuell giueth forth
his

his hand, and the nouice ioining hand in hand with him, promi-
seth to obserue and keepe all the diuels commandements.

This done, the diuell beginneth to be more bold with hir, telling
hir plainlie, that all this will not serue his turne ; and therefore
requireth homage at hir hands : yea he also telleth hir, that she *Mal. Malef.*
must grant him both hir bodie and soule to be tormented in euer- *de modo*
lasting fire ; which she yeldeth vnto. Then he chargeth hir, to pro- *professionis.*
cure as manie men, women, and children also, as she can, to
enter into this societie . Then he teacheth them to make oint-
ments of the bowels and members of children, whereby they
ride in the aire, and accomplish all their desires. So as, if there be
some children unbaptised, or not garded with the signe of the
crosse, or ozions ; then the witches may and doe catch them from
their mothers sides in the night, or out of their cradles, or other-
wise kill them with their ceremonies ; and after buriall steale
them out of their graues, and seth them in a caldron, untill their
flesh be made potable . Of the thickest thereof they make oint-
ments, whereby they ride in the aire ; but the thinner potion they
put into flaggons, whereof whosoener drinketh, obseruing cer-
teine ceremonies, immediatlie becommeth a maister or rather
a mistresse in that practise and facultie.

The order of the witches homage done (as it is writ-
ten by lewd inquisitors and peeuisli witchmongers) to
the diuell in person; of their songs and dances, and name-
lie of La volta, and of other ceremonies, also of their ex-
courses.

The second Chapter.



Sometimes their homage with
their oth and bargain is receiued for a
certeine terme of yeares ; sometimes for
euer. Sometimes it consisteth in the de-
niall of the whole faith, sometimes in part.
The first is, when the soule is absolutelie
yelded to the diuell and hell fier : the o-
ther is, when they haue but bargained to
obserue

Homage of
witches to
the diuell.

observe certaine ceremonies and statutes of the church; as to conceale faults at shrift, to fast on sundaies, &c. And this is done either by oath, protestation of words, or by obligation in writing, sometimes sealed with wax, sometimes signed with blood, sometimes by kissing the diuels bare buttocks; as did a Doctor called Edlin, who as (Bodin saith) was burned for witchcraft.

*Bar. Spineus,
cap. I. in nouo
Mal. malef.*

You must also vnderstand, that after they haue delicatlie banquetted with the diuell and the ladie of the fairies; and haue eaten vp a fat ore, and emptied a butt of malnesie, and a binne of bread at some noble mans house, in the dead of the night, nothing is missed of all this in the morning. For the ladie Sibylla, Minerva, or Diana with a golden rod striketh the vessell & the binne, and they are fullie replenished againe. Yea, she causeth the bullocks bones to be brought and laid together vpon the hide, and lappeth the foure ends thereof together, laing hir golden rod thereon; and then riseth vp the bullocke againe in his former estate and condition: and yet at their returne home they are like to starue for hunger; as Spineus saith. And this must be an infallible rule, that euerie fornight, or at the least euerie moneth, each witch must kill one child at the least for hir part.

Idem Ibid.

*I. Bod. de de-
mon. lib. 2.
cap. 4.*

And here some of Monsieur Bodins lies may be inserted, who saith, that at these magicall assemblies, the witches neuer faile to danse; and in their danse they sing these words; Har har, diuell diuell, danse here, danse here, plaie here, plaie here, Sabbath, sabbath. And whiles they sing and danse, euerie one hath a broome in hir hand, and holdeth it vp aloft. Item he saith, that these night-walking or rather night-dansing witches, brought out of Italie into France, that danse, which is called La volta.

Mal. Malef.

A part of their league is, to strape off the oile, which is receiued in extreame follie (vocation I should haue said.) But if that be so dangerous, they which Locke the corps had neede to take great care, that they rub not off the oile, which diuers other waies may also be thrust out of the forehead; and then I perceiue all the vertue thereof is gone, and farewell it. But I maruell how they take on to preserve the water polvred on them in baptism, which I take to be largelie of as great force as the other; and yet I thinke is commonlie wiped and washed off, within foure and twentie houres after baptism: but this agreeth with the residue

of

of their follie.

And this is to be noted, that the inquisitors affirme, that during the whole time of the witches excourse, the diuell occupieth the roome and place of the witch, in so perfect a similitude, as hir husband in his bed, neither by feeling, speech, nor countenance can discern hir from his wife. Yea the wife departeth out of hir husbands armes insensible, and leaueth the diuell in hir roome visible. Wherein their incredulitie is incredible, who will haue a verie bodie in the feined plate, and a phantasticall bodie in the true bed: and yet (sozsooth) at the name of Iesus, or at the signe of the crosse, all these bodilie witches (they saie) vanish awaie.

*Grillandus,
de fort. 10.
vol. tract.*

How witches are summoned to appeere before the diuell, of their riding in the aire, of their accompts, of their conference with the diuell, of his supplies, and their conference, of their farewell and sacrifices: according to Danæus, Psellus, &c.

The third Chapter.

Hitherto, for the most part, are the verie words contained in M. Mal. or Bodin, or rather in both; or else in the new M. Mal. or at the least-wise of some writer or other, that mainteineth the almightie power of witches. But Danaus saith, the diuell oftentimes in the likeness of a sumner, meeteth them at markets and faires, and warneth them to appeere in their assemblies, at a certeine houre in the night, that he may vnderstand whom they haue slaine, and how they haue profited. If they be lame, he saith the diuell deliuereth them a staffe, to conueie them thither inuisible through the aire; and that then they fall a dancing and singing of balddie songs, wherein he leadeeth the danse himselfe. Which danse, and other conferencies being ended, he supplieth their wants of powders and roots to intoricate withall; and giueth to euerie nouice a marke, either with his teeth or with his clawes, and so they kisse the diuels bare buttocks, and depart:

*Danaus in
dialog. cap. 4.*

not

*Ide. Ibidem.**Idem in dia-
log. cap. 3.*

not forgetting euery daie afterwards to offer to him, dogs, cats, hens, or blood of their owne. And all this doth Danæus report as a troth, and as it were vpon his owne knowledge. And yet else-where he saith; In these matters they do but dreame, and do not those things indeed, which they confesse through their dis-temperature, growing of their melancholike humoz: and there-fore (saith he) these things, which they report of themselves, are but mære illusions.

*Card. lib. de
var. rerum.
15. cap. 80.*

Pfellus addeth herevnto, that certeine magicall heretikes, to wit; the Eutydhians, assemblie themselves euerie good fridaie at night; and putting out the candles, do commit incestuous adulterie, the father with the daughter, the sister with the brother, and the sonne with the mother; and the ninth moneth they re- turne and are deliuered; and cutting their children in peeces, fill their pots with their blood; then burne they the carcasses, and mingle the ashes therewith, and so preserve the same for magicall purposes. Cardanus writeth (though in mine opinion not verie probable) that these excourses, dansings, &c: had their begin-ning from certeine heretikes called Dulcini, who deuised those feasts of Bacchus which are named Orgia, wherevnto these kind of people openlie assembled; and beginning with riot, ended with this follie. Which feasts being prohibited, they neuertheles han- ted them secretlie; and when they could not do so, then did they it in cogitation onelie, and euen to this daie (saith he) there remaineth a certeine image or resemblance thereof among our me- lancholike women.

That there can no reall league be made with the diuell the first author of the league, and the weake proofes of the aduersaries for the same.

The fourth Chapter.



If the league be vntrue, as are the reli- due of their confessions, the witchmongers argu- ments fall to the ground: for all the writers here- in hold this bargaine for certeine, god, and gran- ted, and as their onelie maxime. But surelie the indentures

indentures, containing those covenants, are sealed with butter; and the labels are but bables. What firme bargaine can be made betwixt a carnall bodie and a spirituall? Let any wise or honest man tell me, that either hath bene a partie, or a witnesse; and I will beleue him. But by what authoritie, p^{ro}se, or testimonie; and vpon what ground all this geere standeth, if you read M. Mal. *Mal. Mal. p^{ar}. 2. que. 7. cap. 2.* you shall find, to the shame of the reporters (who doe so varie in their tales, and are at such contrarietie:) and to the reproch of the beleuers of such absurd lies.

For the beginning of the credit hereof, resteth vpon the confession of a baggage yong fellow condemned to be burnt for witchcraft; who said to the inquisitors, of likelihood to prolong his life, (if at leastwise the storie be true, which is taken out of Nider;) If I will (quoth he) that I might obtaine pardon, I would discouer all that I knowe of witchcraft. The which condition being accepted, and pardon promised (partlie in hope thereof, and partlie to be rid of his wife) he said as followeth.

Vpon what ground this real league began to growe in credit.

The nouice or yong disciple goeth to some church, togither with the mistresse of that profession, vpon a sundaie morning, before the coniuuration of holie water, & there the said nouice renounceth the faith, promiseth obedience in obseruing, or rather omitting of ceremonies in meetings, and such other follies; and finallie, that they doe homage to their yong maister the diuell, as they covenanted.

But this is notable in that storie, that this yong witch, doubting that his wiues examination would betraie his knauerie, told the inquisitor; that in truth his wife was guiltie as well as he, but she will neuer, I am sure (quoth he) though she should be burned a thousand times, confesse any of these circumstances.

And this is in no wise to be forgotten, that notwithstanding his contrition, his confession, and his accusation of his owne wife (contrarie to the inquisitors promise and oth) he and his wife were both burned at a stake, being the first discouerers of this notable league, wherevpon the fable of witchcraft is mainteined; and whereby such other confessions haue bene from the like persons, since that time, extorted and augmented.

Of the priuate league, a notable tale of Bodins concerning a French ladie, with a confutation.

The fift Chapter.

The maner
of witches
priuate
league with
the diuell.



The maner of their priuate league is said to be, when the diuell inuisible, and sometimes visible, in the middelt of the people talketh with them priuatelie; promising, that if they will followe his counsell, he will supplie all their necessities, and make all their endeuoers prosperous; and so beginneth with small matters: wherevnto they consent priuillie, and come not into the fairies assemblie.

And in this case (mee thinks) the diuell sometimes, in such external or corporall shape, should meeete with some that would not consent to his motions (except he will saie he knoweth their cogitations) and so should be betrayed. They also (except they were idiots) would spie him, and forsake him for breach of covenants. But these bargaines, and these assemblies doe all the workers herevpon mainteine: and Bodin confirmeth them with a hundred and odd lies; among the number whereof I will (for diuerse causes) recite one.

*J. Bod lib. 2.
de demono-
mania. cap. 4.*

There was (saith he) a noble Gentlewoman at Lions, that being in bed with a louer of hers, suddenlie in the night arose vp, and lighted a candle: which when she had done, she toke a box of ointment, wherewith she annointed hir bodie; and after a few words spoken, she was carried awaie. Hir bedfellow seeing the order hereof, lept out of his bed, toke the candle in his hand, and sought for the ladie round about the chamber, and in euerie corner thereof. But though he could not find hir, yet did he find hir box of ointment: and being desirous to know the vertue thereof, besmeared himselfe therewith, euen as he perceiued hir to haue done befoze. And although he were not so superstitious, as to vse antic words to helpe him forward in his busines, yet by the vertue of that ointment (saith Bodin) he was immediatlie conueied to

This agreeth
not
with their
interpreta-

to Lorreine, into the assemblie of witches. Which when he sawe, he was abashed, and said; In the name of God, what make I heere? And upon those words the whole assemblie vanished awaie, and left him there alone starke naked; and so was he faine to returne to Lions. But he had so good a conscience (for you may perceiue by the first part of the historie, he was a verie honest man) that he accused his true louer for a witch, and caused hir to be burned. But as for his adulterie, neither M. Mal. nor Bodin doe once so much as speake in the dispraise thereof.

tion, that saie, this is onlie done by vertue of the legue; nor yet to them that referre it vnto words: quoth nota.

It appeareth throughout all Bodins booke, that he is sore offended with Cornelius Agrippa, and the rather (as I suppose) because the said C. Agrippa recanted that which Bodin mainteineth, who thinketh he could worke wonders by magicke, and speciallie by his blacke dog. It should seeme he had prettie skill in the art of diuination. For though he wrote before Bodin manie a yeare, yet uttereth he these words in his booke *De vanitate scientiarum*: A certaine French protonotarie (saith he) a lewd fellow and a cosener, hath written a certaine fable or miracle done at Lions, &c. What Bodin is, I knowe not, otherwise than by report; but I am certaine this his tale is a fond fable: and Bodin saith it was performed at Lions; and this man (as I vnderstand) by profession is a ciuill lawter.

C. Agrippa. cap. 51.

A disproofe of their assemblies, and of their bargain.

The sixth Chapter.

That the ioining of hands with the diuell, the kissing of his bare buttocks, and his scratching and biting of them, are absurd lies; euerie one hauing the gift of reason may plainlie perceiue: in so much as it is manifest vnto vs by the word of God, that a spirit hath no flesh, bones, nor sinewes, whereof hands, buttocks, claws, teeth, and lips doe consist. For admit that the constitution of a diuels bodie (as Tarian and other affirme) consisteth in spirituall

Tarianus contra Graecos.

congelations, as of fier and aire; yet it cannot be perceiued of mortall creatures. What credible witnesse is there brought at anie time, of this their corporall, visible, and incredible bargaine; sauing the confession of some person diseased both in bodie and mind, willfullie made, or iniuriouſlie constrained? It is meruell that no penitent witch that forsaketh hir trade, confesseth not these things without compulsion. Wee thinkeſh their couenant made at baptisme with God, before good witnesſes, sanctified with the word, confirmed with his promises, and established with his sacraments, should be of more force than that which they make with the diuell, which no bodie ſeeſh or knoweth. For God deceiuet none, with whom he bargaineth; neither doth he mocke or disappoint them, although he danſe not among them.

The author
ſpeaketh
vpon due
prooffe and
triall.

Their oth, to procure into their league and fellowship as manie as they can (whereby euerie one witch, as Bodin affirmeth, augmenteth the number of fiftie) betwixt greatlie their indirect dealing. Hereof I haue made triall, as also of the residue of their cosening deuises; and haue bene with the best, or rather the worst of them, to ſee what might be gathered out of their counſels; and haue cunninglie treated with them thereabouts: and further, haue ſent certeine old persons to indent with them, to be admitted into their ſocietie. But as well by their excuses and delaies, as by other circumstances, I haue tried and found all their trade to be mere cosening.

I praiſe you what bargaine haue they made with the diuell, that with their angrie lookes bewitch lambs, children, &c: Is it not confessed, that it is naturall, though it be a lie? What bargaine maketh the ſoothſaier, which hath his ſeueral kinds of witchcraft and diuination expreſſed in the ſcripture? Or is it not granted that they make none? How chanceth it that we heare not of this bargaine in the ſcriptures?

A confutation of the obiection concerning
witches confessions.

The feuenth Chapter.

It is confessed (saie some by the waie of obiection) euen of these women themselves, that they do these and such other horrible things, as deserveth death, with all extremitie, &c. Wherevnto I answer, that whosoever considerateli beholdeth their confessions, shall perceiue all to be vaine, idle, false, inconstant, and of no weight; except their contempt and ignorance in religion: which is rather the fault of the negligent pastoz, than of the simple woman.

First, if their confession be made by compulsion, of force or authority, or by persuation, and vnder colour of frendship, it is not to be regarded; bicause the extremitie of threts and tortures prouokes it; or the qualitie of faire words and allurements constraines it. If it be voluntarie, manie circumstances must be considered, to wit; whether she appeach not hir selfe to ouerthrow hir neighbour, which manie times happeneth through their cankered and malicious melancholike humo: then; whether in that same melancholike mood and frenlike humo:, she desire not the abridgment of hir owne daies. Which thing Aristotle saith dooth oftentimes happen vnto persons subiect to melancholike passions: and (as Bodin and Sprenger saie) to these old women called witches, which manie times (as they affirme) refuse to liue; threting the iudges, that if they may not be burned, they will laie hands vpon themselves, and so make them guiltie of their damnation.

I my selfe haue knowne, that where such a one could not preuaile, to be accepted as a sufficient witnesse against himselfe, he presentlie went and threth himselfe into a pond of water, where he was drowned. But the lawe saith; *Volenti mori non est habenda fides*, that is; His word is not to be credited that is desirous to

Confession
compul-
sorie; as by
Hispanicall
inquisition:
Looke Mal.
malef. & Io.
Bodin.
Confession
persuasorie;
as by flatte-
rie: Looke
Bry. Darcie
against
Vrsu. Kempe.
Iohn. Bod.
Mal. Malef.

*L. absens. de
pomis.
L. 2. cum glos.*

F. f.

die.

*de his, qui anse-
sentent. mor-
tui sunt, sibi
necum con-
fiscantes.*

die. Also sometimes (as else-where I haue proued) they confesse that, whereof they were neuer guiltie; supposing that they did that which they did not, by meanes of certeine circumstances. And as they sometimes confesse impossibilities, as that they flie in the aire, transubstantiate themselues, raise tempests, transfer or remove coine, &c: so doe they also (I saie) confesse voluntarilie, that which no man could proue, and that which no man would ghesse, noz yet beleue, except he were as mad as they; so as they bring death wilfullie vpon themselues: which argueth an vnsound mind.

If they confesse that, which hath bene indeed committed by them, as poisoning, or anie other kind of murther, which falleth into the power of such persons to accomplish; I stand not to defend their cause. Notobest, I would wish that euen in that case there be not too rash credit giuen, noz too hastie proceedings vsed against them: but that the causes, properties, and circumstances of euerie thing be duly considered, and diligentlie examined.

*Absurdities
in witches
confessions.*

For you shall vnderstand, that as sometimes they confesse they haue murdered their neighbours with a wish, sometimes with a word, sometimes with a looke, &c: so they confesse, that with the deliuering of an apple, or some such thing, to a woman with child, they haue killed the child in the mothers wombe, when nothing was added thereunto, which naturallie could be noisome or hurtfull.

In like maner they confesse, that with a touch of their bare hand, they sometimes kill a man being in perfect health and strength of bodie; when all his garments are betwixt their hand and his flesh.

But if this their confession be examined by diuinitie, philosophie, physicke, lawe or conscience, it will be found false and insufficient. First, for that the working of miracles is ceased. Secondly, no reason can be yelded for a thing so farre beyond all reason. Thirdlie, no receipt can be of such efficacie, as when the same is touched with a bare hand, from whence the veines haue passage through the bodie vnto the hart, it should not annoie the poisoner; and yet reteine vertue and force enough, to pearse through so manie garments and the verie flesh incurable, to the place of death in another person. *Cui argumenta* (saith Bodin) *nescio quid*

*1. Bod. de de-
mon. lib. 2.
cap. 8.*

respon-

respondere possit. Fourthlie, no lawe will admit such a confession, as yeeldeth vnto impossibilities, against the which there is neuer any lawe prouided; otherwise it would not serue a mans turne, to plead and proue that he was at Berwicke that daie, that he is accused to haue done a murther in Canturburie: for it might be said, he was conueied to Berwicke, and backe againe by inchantment. Fiftlie, he is not by conscience to be executed, which hath no sound mind nor perfect iudgement. And yet forsooth we read, that one mother Stile did kill one ~~mother~~ Saddocke with a touch on the shoulder, for not keeping promise with hir for an old cloake, to make hir a safegard; and that she was hanged for hir labour.

In a little pamphlet of the acts and hanging of foure witches, in anno. 1579.

What follie it were for witches to enter into such desperate perill, and to endure such intollerable tortures for no gaine or commoditie, and how it comes to passe that witches are ouerthrowne by their confessions.

The eight Chapter.



Las! if they were so subtile, as witchmongers make them to be, they would espie that it were mere follie for them, not onelie to make a bargaine with the diuell to throw their soules into hell fire, but their bodies to the tortures of temporall fire and death, for the accomplishment of nothing that might benefit themselves at all: but they would at the leastwise indent with the diuell, both to enrich them, and also to enoble them; and finally to endue them with all worldlie felicitie and pleasure: which is furthest from them of all other. Yea, if they were sensible, they would saie to the diuell; Whie should I hearken to you, when you will deceiue me? Did you not promise my neighbour mother Dutton to saue and rescue hir; and yet lo she is hanged? Surelie this would appose the diuell verie sore. And it is a wonder, that none, from the beginning of the world, till this daie, hath made this and such like obiections, whereto the diuell could neuer

If.

make

John Bod.

make answer. But were it not more madnes for them, to serue the diuell, vnder these conditions; and yet to endure whippings with iron rods at the diuels hands: which (as the witchmongers write) are so set on, that the print of the lashes remaine vpon the witches bodie euer after, euen so long as she hath a daie to liue?

But these old women being daunted with authoritie, circumuented with guile, constrained by force, compelled by feare, induced by erroz, and deceiued by ignorance, doe fall into such rash credulitie, and so are brought vnto these absurd confessions. Whose erroz of mind and blindnes of will dependeth vpon the disease and infirmitie of nature: and therefore their actions in that case are the more to be bozne withall; bicause they, being destitute of reason, can haue no consent. For, *Delictum sine consensu non potest committi, neque iniuria sine animo iniuriandi*; that is, There can be no sinne without consent, nor iniurie committed without a mind to doe wrong. Yet the lawe saith further, that A purpose reteined in mind, doth nothing to the priuat or publike hurt of anie man; and much more that an impossible purpose is vnpunishable. *Sana mentis voluntas, voluntas rei passibilis est*; A sound mind willeth nothing, but that which is possible.

L. si per errorem iurisd. omni cum inde.

C. sed hoc d. de publ. &c.

Bal. in leg. &c.

How melancholie abuseth old women, and of the effects thereof by sundrie examples.

The ninth Chapter.

If anie man aduisedlie marke their words, actions, cogitations, and gestures, he shall perceiue that melancholie abounding in their head, and occupieng their braine, hath depriued or rather depriued their iudgements, and all their senses: I meane not of cosening witches, but of poore melancholike women, which are themselves deceiued. For you shall vnderstand, that the force which melancholie hath, and the effects that it woorketh in the bodie of a man, or rather of a woman, are almost incredible. For as some of these melancholike persons imagine, they are witches, and

and by witchcraft can worke wonders, and do what they list: so do other, troubled with this disease, imagine manie strange, incredible, and impossible things. Some, that they are monarchs and princes, and that all other men are their subiects: some, that they are brute beasts: some, that they be vrnals or earthen pots, greatlie fearing to be broken: some, that euerie one that meeteth them, will conueie them to the gallowes; and yet in the end hang themselues. One thought, that Atlas, whome the poets feigne to hold vp heauen with his shoulders, would be wearie, and let the skie fall vpon him: another would spend a whole daie vpon a stage, imagining that he both heard and saw interludes, and therewith made himselfe great sport. One Theophilus a physician, otherwise sound inough of mind (as it is said) imagined that he heard and sawe musicians continuallie plateng on instruments, in a certeine place of his house. One Bessus, that had killed his father, was notablie detected; by imagining that a swallowe vpraided him therewith: so as he himselfe thereby reuealed the murther.

But the notablest example hereof is, of one that was in great perplexitie, imagining that his nose was as big as a house; in somuch as no frend nor physician could deliuer him from this conceipt, nor yet either ease his grieue, or satisfie his fantasie in that behalfe: till at the last, a physician more expert in this humour than the rest, vled this deuise following. First, when he was to come in at the chamber doore being wide open, he suddenlie staid and withdrew himselfe; so as he would not in any wise approach neerer than the doore. The melancholike person musing hereat, asked him the cause why he so demeaned himselfe: Who answered him in this maner: Sir, your nose is so great, that I can hardlie enter into your chamber but I shall touch it, and consequentlie hurt it. Lo (quoth he) this is the man that must do me good; the residue of my frends flatter me, and would hide mine infirmitie from me. Well (said the physician) I will cure you, but you must be content to indure a little paine in the dressing: which he promised patientlie to susteine, and conceiued certeine hope of his recouerie. Then entred the physician into the chamber, creeping close by the walles, seeming to feare the touching and hurting of his nose. Then did he blindfold him, which

Of one that through melancholie was induced to thinke that he had a nose as big as a house, &c.

F.ij.

being

being done, he caught him by the nose with a paire of pinss, and threw downe into a tub, which he had placed before his patient, a great quantitie of bloud, with manie peeces of bullocks liuers, which he had conueied into the chamber, whilst the others eyes were bound vp, and then gaue him libertie to see and behold the same. He hauing done thus againe two or thre times, the melancholike humoz was so qualified, that the mans mind being satisfied, his greefe was eased, and his disease cured.

Thrasibulus, other wise called Thrasillus, being sore oppressed with this melancholike humoz, imagined, that all the ships, which arrived at port Pyraus, were his: insomuch as he would number them, and command the mariners to lanch, &c: triumphing at their safe returnes, and mourning for their misfortunes. The Italian, whom we called here in England, the Monarch, was possessed with the like spirit or conceipt. Danaus himselfe reporteth, that he saue one, that affirmed constantlie that he was a cocke; and saith that through melancholie, such were alienated from themselves.

*Daneus in
dialog. cap. 3.*

John Bod.

I. Baptist. P.

N. cap. 2.

Card. de

var. rerum.

I. Wier. de.

prestigijs de-

monum, &c.

Aristotle.

John Bod.

Now, if the fanisie of a melancholike person may be occupied in causes which are both false and impossible; why should an old witch be thought free from such fantasies, who (as the learned philosophers and physicians saie) vpon the stopping of their monethly melancholike flux or issue of bloud, in their age most needs increase therein, as (through their weakenesse both of bodie and braine) the aptest persons to meete with such melancholike imaginations: with whome their imaginations remaine, even when their senses are gone. Which Bodin labourerh to disproue, therein shewing himselfe as good a physician, as else-where a diuine.

But if they may imagine, that they can transforme their owne bodies, which neuerthelesse remaineth in the former shape: how much more credible is it, that they may falselie suppose they can hurt and infæble other mens bodies; or which is lesse, hinder the comming of butter: &c. But what is it that they will not imagine, and consequentlie confesse that they can doe; speciallie being so earnestlie perswaded therevnto, so sorelie tormented, so crafftily examined, with such promises of fauour, as therby they imagine, that they shall euer after liue in great credit & welth: &c.

If you read the executions done vpon witches, either in times past

past in other countries, or latelie in this land; you shall see such impossibilitie confessed, as none, hauing his right wits, will beleeue. Among other like false confessions, we read that there was a witch confessed at the time of hir death or execution, that she had raised all the tempests, and procured all the frosts and hard weather that happened in the winter 1565: and that manie graue and wise men beleeued hir.

Ant. Howin.

That voluntarie confessions may be vntrolie made, to the vndoing of the confessors, and of the strange operation of melancholie, prooued by a familiar and late example.

The tenth Chapter.

But that it may appere, that euen voluntarie confession (in this case) may be vntrolie made, though it tend to the destruction of the confessor; and that melancholie may moue imaginations to that effect: I will cite a notable instance concerning this matter, the parties themselves being yet alieue, and dwelling in the parish of Sellenge in Kent, and the matter not long sithence in this sort performed.

One Ade Dauie, the wife of Simon Dauie husbandman, being reputed a right honest bodie, and being of good parentage, grew suddenlie (as hir husband informed mee, and as it is well knowne in these parts) to be somewhat pensieue and more sad than in times past. Which thing though it grieved him, yet he was loth to make it so appere, as either his wife might be troubled or discontented therewith, or his neighbours informed thereof; least ill husbandrie should be laid to his charge (which in these quarters is much abhorred.) But when she grew from pensieueness, to some perturbation of mind; so as hir accustomed rest began in the night season to be withdraue from hir, through sighing and secret lamentation; and that, not without teares, hee could not but demand the cause of hir conceipt and extraordinarie

A Kentish storie of a late accident.

rie morning. But although at that time she couered the same, acknowledging nothing to be amisse with hir: sone after notwithstanding she fell downe before him on hir knees, desiring him to forgiue hir, for she had greuouslie offended (as she said) both God & him. Hir poze husband being abashed at this hir behauour, comforted hir, as he could; asking hir the cause of hir trouble & grēfe: who told him, that she had, contrarie to Gods lawe, & to the offense of all good christians, to the iniurie of him, & spectallie to the losse of hir owne soule, bargained and giuen hir soule to the diuell, to be deliuered vnto him within short space. Wherevnto hir husband answered, saieing; Wife, be of good chēre, this thy bargaine is void and of none effect: for thou hast sold that which is none of thine to sell; sith it belongeth to Christ, who hath bought it, and deereleie paid for it, even with his bloud, which he shed vpon the crosse; so as the diuell hath no interest in thee. After this, with like submission, teares, and penitence, she said vnto him; Oh husband, I haue yet committed another fault, and done you more iniurie: for I haue bewitched you and your childe. Be content (quoth he) by the grace of God, Iesus Christ shall vnwitch vs: for none euill can happen to them that feare God.

Note the christian comfort of the husband to his wife.

And (as trulie as the Lord liueth) this was the tenor of his words vnto me, which I knowe is true, as proceeding from vnfeigned lips, and from one that feareth God. Now when the time approached that the diuell should come, and take possession of the woman, according to his bargaine, he watched and praied earnestlie, and caused his wife to read psalmes and praers for mercie at Gods hands: and suddenlie about midnight, there was a great rumbling beelowē vnder his chamber windowe, which amazed them exceedinglie. For they conceiued, that the diuell was beelowē, though he had no power to come vp, because of their feruent praers.

Confutation.

He that noteth this womans first and second confession, freely and voluntarilie made, how euerie thing concurred that might serue to adde credit therevnto, and yeeld matter for his condemnation, would not thinke, but that if Bodin were foreman of hir inquest, he would crie; Guiltie: & would hasten execution vpon hir; who would haue said as much before any iudge in the

the world, if she had bene examined; and haue confessed no lesse, if she had bene arraigned ther vpon. But God knoweth, she was innocent of anie these crimes: howbeit she was brought lowe and pressed downe with the weight of this humoz, so as both hir rest and slepe were taken awaie from hir; & hir fantasies troubled and disquieted with despaire, and such other cogitations as grew by occasion thereof. And yet I beleue, if any mishap had insued to hir husband, or his children; few witchmongers would haue iudged other wise, but that she had bewitched them. And she (for hir part) so constantlie perswaded hir selfe to be a witch, that she iudged hir selfe worthe of death; insomuch as being reteined in hir chamber, she saue not anie one carrieng a faggot to the fier, but she would saie it was to make a fier to burne hir for witcherie. But God knoweth she had bewitched none, neither insued there anie hurt vnto anie, by hir imagination, but vnto hir selfe.

And as for the rumbling, it was by occasion of a sheepe, which was slawed, and hong by the wals, so as a dog came and deuoured it; whereby grew the noise which I before mentioned: and she being now recouered, remaineth a right honest woman, far from such impietie, and ashamed of hir imaginations, which she perceiueth to haue growne through melancholie.

The strange and diuers effects of melancholie, and how the same humor abounding in witches, or rather old women, filleth them full of meruellous imaginations, and that their confessions are not to be credited.

The eleuenth Chapter.



Ut in truth, this melancholike humoz (as the best physicians affirme) is the cause of all their strange, impossible, and incredible confessions: which are so fond, that I wonder how anie man can be abused thereby. Howbeit, these affections, though they appeare in the mind of man, yet are they bred in the bodie, and proceed from this humoz, which is the verie dregs of bloud, nourishing and feeding those places, from whence proceed feares, cogitations,

H. Card. de
var. rerum.
cap. 8.
Io. Wierus
de prest. lib. 6
cap. 8.

*Aristotle de
somnia.
H. Card. lib. 8
de var. rer.*

gitations, superstitions, fastings, labours, and such like.

This maketh sufferance of torments, and (as some saie) foresight of things to come, and preserveth health, as being cold and drie: it maketh men subiect to leanenesse, and to the quartane ague. They that are vexed therewith, are destroyers of themselves, stout to suffer iniuries, fearefull to offer violence; except the humor be hot. They learne strange tongues with small industrie (as Aristotle and others affirme.)

Io. Bod. contra Io. Wierum.

If our witches phantasies were not corrupted, nor their wils confounded with this humor, they would not so voluntarilie and readilie confesse that which calleth their life in question; whereof they could neuer otherwise be convicted. I. Bodin with his lawyers phisicke reasoneth contrarilie; as though melancholie were furthest of all from those old women, whom we call witches: deriding the most famous and noble physician Iohn Wier for his opinion in that behalfe. But bicause I am no physician, I will let a physician to him; namelie Erasmus, who hath these words, to wit, that These witches, through their corrupt phantasie abounding with melancholike humors, by reason of their old age, doe dreame and imagine they hurt those things which they neither could nor doe hurt; and so thinke they knowe an art, which they neither haue learned nor yet vnderstand.

*August. lib. de Trinit. 3.
Idem de ciuit. Dei.*

But whie should there be more credit giuen to witches, when they saie they haue made a reall bargaine with the diuell, killed a colow, bewitched butter, infebled a child, forespoken his neighbour, &c: than when he confesseth that he transubstantiateth himselfe, maketh it raine or haile, flieth in the aire, goeth inuisible, transferreth corne in the grasse from one field to another: &c. If you thinke that in the one their confessions be sound, whie should you saie that they are corrupt in the other; the confession of all these things being made at one instant, and affirmed with like constancie, or rather audacitie? But you see the one to be impossible, and therefore you thinke thereby, that their confessions are vaine and false. The other you thinke may be done, and see them confesse it, and therefore you conclude, *et posse ad esse*; as being persuaded it is so, bicause you thinke it may be so. But I saie, both with the diuines, and philosophers, that that which is imagined of witchcraft, hath no truth of action; or being besides their imagination,

gination, the which (for the most part) is occupied in false causes. *Clemens, re-*
 For whosoever desireth to bring to passe an impossible thing, *cogn. 3.*
 hath a baine, an idle, and a childish persuasion, bred by an un- *Iamblichus.*
 sound mind: for *sana mentis voluntas, voluntas rei possibilis est;* The *Io. Wierus.*
 will of a sound mind, is the desire of a possible thing. *Cardanus.*
Pampia, &c.

A confutation of witches confessions, especiallie
 concerning their league.

The twelfth Chapter.

BUt it is objected, that witches *An objecti-*
 confesse they renounce the faith, and as *on.*
 their confession must be true (or else they
 would not make it:) so must their fault be
 worthe of death, or else they should not be
 executed. Whereunto I answer as before; *The reso-*
 that their confessions are extorted, or else *lution.*
 proceed from an unsound mind. Yea I

saie further, that we our selues, which are sound of mind, and yet
 seeke anie other waie of saluation than Christ Iesus, or breake his
 commandements, or walke not in his steps with a liuelie faith,
 &c: do not onlie renounce the faith, but God himselfe: and there-
 fore they (in confessing that they forsake God, and embrace sa-
 than) do that which we all should do. As touching that horrible
 part of their confession, in the league which tendeth to the killing
 of their owne and others children, the seething of them, and the
 making of their potion or pottage, and the effects thereof; their
 good fridaies meeting, being the daie of their deliuerance, their
 incests, with their returne at the end of nine moneths, when
 commonlie women be neither able to go that iournie, nor to re-
 turne, &c: it is so horrible, unnatural, unlikelie, and impossible;
 that if I should behold such things with mine eyes, I should ra-
 ther thinke my selfe dreaming, drunken, or some waie deprived
 of my senses; than giue credit to so horrible and filthie matters.

How hath the oile or pottage of a sodden childe such vertue, as *A forged*
 that a staffe annointed therewith, can carrie folke in the aire? *miracle.*
 Their potable liquoz, which (they saie) maketh maisters of that sa-
 cultie,

cultie, is it not ridiculous? And is it not, by the opinion of all philosophers, physicians, and diuines, void of such vertue, as is imputed therevnto?

Their not fasting on fridaies, and their fasting on sundaies, their spetting at the time of eleuation, their refusall of holie water, their despising of superstitious crosses, &c: which are all good steps to true christianitie, helpe me to confute the residue of their confessions.

A confutation of witches confessions, concerning making of tempests and raine: of the naturall cause of raine, and that witches or diuels haue no power to doo such things.

The xiiij. Chapter.



And to speake more generallie of all the impossible actions referred vnto them, as also of their false confessions; I saie, that there is none which acknowledgeth God to be onlie omnipotent, and the onlie worker of all miracles, nor anie other indued with meane sense, but will denie that the elements are obedient to

witches, and at their commandement; or that they may at their pleasure send raine, haile, tempests, thunder, lightening; when she being but an old doting woman, casteth a flint stone ouer hir left shoulder, towards the west, or hurleth a little sea sand bp into the element, or wettesth a brome sprig in water, and sprinkleth the same in the aire; or diggeth a pit in the earth, and putting water therein, stirreth it about with hir finger; or boileth hogs bristles, or laiesth sticks acrosse vpon a banke, where neuer a drop of water is; or burieth sage till it be rotten: all which things are confessed by witches, and affirmed by writers to be the meanes that witches vse to moue extraordinarie tempests and raine, &c.

We read in M. Maleficarum, that a little girle walking abroad with hir father in his land, heard him complaine of drought, wishing for raine, &c. Whie father (quoth the child) I can make it raine

The waies
that wit-
ches vse to
make raine,
&c.

Nider. Mal.
Malef. I. Bod.
Frier Barth.
Heming. Da-
neus, &c.

Mal. Malef.
par. 2. que. 1.
cap. 12.

or haile, when and where I list? He asked where she learned it. She said, of hir mother, who so bad hir to tell anie bodie thereof. He asked hir how hir mother taught hir? She answered, that hir mother committed hir to a maister, who would at anie time do anie thing for hir. Whie then (said he) make it raine but onlie in my field. And so she went to the streame, and threwo bp water in hir maisters name, and made it raine presentlie. And proceeding further with hir father, she made it haile in another field, at hir fathers request. Herevpon he accused his wife, and caused hir to be burned; and then he new christened his child againe: which circumstance is common among papists and witchmongers. And howsoever the first part hereof was proued, there is no doubt but the latter part was throughlie executed. If they could indeed bring these things to passe at their pleasure, then might they also be impediments vnto the course of all other naturall things, and ordinances appointed by God: as, to cause it to hold bp, when it should raine; and to make midnight, of high none: and by those meanes (I saie) the diuine power should become seruile to the will of a witch, so as we could neither eat nor drinke, but by their permission.

He that can lie, can steale; as he that can worke can plaie.

We thinks Seneca might satisfie these credulous or rather idolatrous people, that runne a whozehunting, either in bodie or phansie, after these witches, belæuing all that is attributed vnto them, to the derogation of Gods glozie. He saith, that the rude people, and our ignorant predecessors did belæue, that raine and showers might be procured and staied by witches charmes and inchantments: of which kind of things that there can nothing be wrought, it is so manifest, that we need not go to anie philosophers schole, to learne the confutation thereof.

But Ieremie, by the word of God, doth vtterlie confound all that which may be deuised for the maintenance of that foolish opinion, saieng; Are there any among the gods of the gentiles, that sendeth raine, or giueth showers from heauen? Art not thou the selfe same our Lord God? We will trust in thee, for thou doest and makest all these things. I may therefore with Brentius boldly saie, that It is neither in the power of witches nor diuels, to accomplish that matter; but in God onelie. For when exhalations are drawne and lifted bp from out of the earth, by the power of

Iere. 16, 22.

Dij gentium demonia,
The gods of the gentiles are diuels.

The natu-
rall gene-
ration of
haile and
raine.

of the sunne, into the middle region of the aire, the coldnes there
of constringeth and thickeneth those vapours; which being be-
come clouds, are dissolued againe by the heate of the sunne, wher-
by raine or haile is ingendred; raine, if by the waie the drops be
not frozen and made haile. These circumstances being conside-
red with the course of the whole scripture, it can neither be in the
power of witch or diuell to procure raine, or faire weather.

And whereas the storie of Iob in this case is alledged against
me (wherein a witch is not once named) I haue particularlie an-
swered it else-where. And therefore thus much onelie I say heere;
that Euen there, where it pleased God (as Caluine saith) to set
downe circumstances for the instruction of our grosse capacities,
which are not able to conceiue of spirituall communication, or
heauenlie affaires; the diuell desireth God to stretch out his hand,
and touch all that Iob hath. And though he seemeth to grant sa-
thans desire, yet God himselfe sent fire from heauen, &c. Wherby
it is to be gathered, that although God said, He is in thine hand:
it was the Lords hand that punished Iob, and not the hand of
the diuell, who said not, Giue me leaue to plague him; but, Laie
thine hand vpon him. And when Iob continued faithfull notwithstanding
all his afflictions, in his children, bodie and goods; the di-
uell is said to come againe to God, and to saie as befoze, to wit:
How stretch out thine hand, and touch his bones and his
flesh. Which argueth as well that he could not do it,
as that he himselfe did it not befoze. And be it here
remembered, that M. Mal. and the residue of
the witchmongers denie, that there
were any witches in Iobs
time. But see more
hereof else-
where.

Iob. I, II.

Ib. verse. 16.

Iob. 2, 5.

Mal. Malef.
pa. I. que. 2.

What

What wold ensue, if witches confessions or witchmongers opinions were true, concerning the effects of witchcraft, inchantments, &c.

The xiiij. Chapter.

If it were true that witches confesse, or that all writers write, or that witchmongers report, or that soles believe, we should neuer have butter in the chearne, nor colw in the close, nor come in the field, nor faire weather abroad, nor health with in dozes. And if that which is contained in M. Mal. Bodin, &c: or in the pamphlets late set forth in English, of witches executions, shuld be true in those things that witches are said to confesse, what creature could liue in securitie: And what needed such preparation of warres, or such trouble, or charge in that behalfe? No prince should be able to reigne or liue in the land. For (as Danaus saith), that one Martine a witch killed the emperor of Germanie with witchcraft: so would our witches (if they could) destroe all our magistrates. One old witch might ouerthrowe an armie roiall: and then what needed we any guns, or wild fire, or any other instruments of warre? A witch might supplie all wants, and accomplish a princes will in this behalfe, even without charge or bloudshed of his people.

But these suppositiōs are false, Ergo the consequences are not true.

If it be objected, that witches worke by the diuell, and christian princes are not to deale that way; I answer, that few princes disposed to battell would make conscience therein, speciallie such as take vniust wars in hand, vsing other helpes, deuises, & engines as vnlawfull and diuelish as that; in whose campe there is neither the rule of religion or christian order obserued: in somuch as rauishments, murders, blasphemies and thefts are there most commonlie and free committēd. So that the diuell is more feared, and better serued in their camps, than God almighty.

Mal. Malef.
I. Bodin.
Bar. Spineus,

But admit that souldiers would be scrupulous herein, the pope hath authoritie to dispense therewith; as in like case he hath done,

done, by the testimonie of his owne authoꝝ and friends. Admit also, that throughout all christendome, warres were iustly maintained, and religion duly obserued in their camps; yet would the Turke and other infidels cut our throtes, or at least one anothers throte, with the helpe of their witches; so? they would make no conscience thereof.

Examples of forren nations, who in their warres vsed the assistance of witches; of eybiting witches in Ireland, of two archers that shot with familiars.

The xv. Chapter.

Witches in
warres.

In the warres between the kings of Denmarke and Sueueland, 1563. the Danes doe write, that the king of Sueueland caried about with him in his campe, foure old witches, who with their charms so qualified the Danes, as they were thereby disabled to annoie their enemies: insomuch as, if they had taken in hand anie enterprise, they were so infeebled by those witches, as they could performe nothing. And although this could haue no credit at the first, yet in the end, one of these witches was taken prisoner, and confessed the whole matter; so as (saith he) the threds, the line, and the characters were found in the high waie and water plasches.

Eybiting
witches.

The Irishmen addit themselves wonderfullie to the credit and practise hereof; insomuch as they affirme, that not onelie their children, but their cattell, are (as they call it) eybitten, when they fall suddenlie sicke, and terme one sort of their witches eybiters; onelie in that respect: yea and they will not sticke to affirme, that they can rime either man or beast to death. Also the West Indians and Muscouits doe the like: and the Hunnes (as Gregorie Turonensis writeth) vsed the helpe of witches in time of war.

Pumher an
archer.

I find another storie written in M. Mal. repeated by Bodin; that one souldier called Pumher, daillie thorough witchcraft killed with his bowe and arrowes three of the enemies, as they stood peeping over the walles of a castell besieged: so as in the end he killed them all quite, sauing one. The triall of the archers sinister
dea

dealing, and a pzoofe thereof expzeſſed, is; for that he neuer lightly failed when he ſhot, and for that he killed them by thze a daie; and had ſhot thze arrowes into a rood. This was he that ſhot at a pe- nie on his ſonnes head, and made readie another arrow, to haue ſlaine the duke Reingraue that commanded it. And doubtleſſe, bicauſe of his ſingular dexteritie in ſhooting, he was reputed a witch, as doing that which others could not do, noz thinke to be in the power of man to do: though indzed no miracle, no witch- craft, no impoſſibilitie noz difficultie conſiſted therein.

But this latter ſtozie I can requite with a familiar example. For at Towne Malliſg in Kent, one of M. Maries iuſtices, vpon the complaint of many wiſe men, and a few ſooliſh boies, laid an archer by the hales; bicauſe he ſhot ſo neere the white at butts. For he was informed and perſuaded, that the poze man played with a ſlie, otherwiſe called a diuelliſh oz familiar. And bicauſe he was cer- tified that the archer aforeſaid ſhot better than the common ſho- ting, which he befoze had heard of oz ſene, he conceiued it could not be in Gods name, but by inchantment: whereby this archer (as he ſuppoſed by abuſing the Quenes liege people) gained ſome one daie two oz thze ſhillings, to the detriment of the common- wealth, and to his owne enriching. And therefore the archer was ſeuerelie puniſhed, to the great encouragement of archers, and to the wiſe example of iuſtice; but ſpeciallie to the ouerthrowe of witchcraft. And now againe to our matter.

A ſkilfull archer pu- niſhed by an vnſkil- full iuſtice.

Authorities condemning the fantaſticall confeſſions of witches, and how a popiſh doctoꝝ taketh vpon him to diſprooue the ſame.

The xvj. Chapter.



Certeine generall counſels, by their decrees, haue condemned the confeſ- ſions and erronious credulitie of wit- ches, to be vaine, fantaſticall and fabu- lous. And euen thoſe, which are parcell of their league, wher vpon our witchmon- gers do ſo build, to wit; their night wal- kings and meetings with Herodias, and the

G. j.

the Pagan gods: at which time they should passe so farre in so little a space on cockhorse; their transubstantiation, their eating of children, and their pulling of them from their mothers sides, their entring into mens houses, through chinks and little holes, where a flie can scarcelie wyng out, and the disquieting of the inhabitants, &c: all which are not onelie said by a generall counsell to be mere fantasticall, and imaginations in dreames; but so affirmed by the ancient writers. The words of the counsell are these; It may not be omitted, that certeine wicked women following sathans prouocations, being seduced by the illusion of diuels, beleue and professe, that in the night times they ride abroad with Diana, the goddesse of the Pagans, or else with Herodias, with an innumerable multitude, vpon certeine beasts, and passe ouer manie countries and nations, in the silence of the night, and do whatsoeuer those fairies or ladies command, &c. And it followeth euen there; Let all ministers therefore in their seuerall cures, preach to Gods people, so as they may knowe all these things to be false, &c. It followeth in the same counsell; Therefore, whosoever beleueth that any creature may be either created by them, or else changed into better or worse, or be any way transformed into any other kind or likenes of any, but of the creator himselfe, is assuredlie an infidell, and worse than a Pagan.

And if this be credible, then all these their bargaines and assemblies, &c: are incredible, which are onelie ratified by certeine foolish and extorted confessions; and by a fable of S. Germane, who watched the fairies or witches, being at a reere banquet, and through his holinesse stated them, till he sent to the houses of those neighbours, which seemed to be there, and found them all in bed; and so tried, that these were diuels in the likenesse of those women. Which if it were as true, as it is false, it might serue well to confute this their meeting and night-walking. For if the diuels be onlie present in the likenesse of witches, then is that false, which is attributed to witches in this behalfe.

But because the old hammar of Sprenger and Institor, in their old *Mallo maleficarum*, was insufficient to knocke downe this counsell; a yong beetle-head called Frier Bartholomæus Spineus hath made a new leaden beetle, to beate downe the counsell, and to kill these old women. Wherein he counterfeiting

Aesops

*Concil. Ac-
quirens. in
decret. 26.
que. 5. can.
episcopi.
August. de
spiritu &
anima cap. 8.
Franc. Pon-
tific. tract.
de lam. nu-
mero 49.
Grillandus
de sort. nu-
mero 6.*

*In histor.
vel vita san-
cti Germani.*

*Nouus Mal.
Mal. in que.
de strigib.
cap. 21. 22.
23, &c.*

Aesops asse, claweth the pope with his heeles : affirming vpon his credit, that the counsell is false and erronious ; bicause the doctrine swarueeth from the popish church, and is not authenticall but apocryphall ; saing (though vntrulie) that that counsell was not called by the commandement and pleasure of the pope, nor ratified by his authoritie, which (saith he) is sufficient to disanull all counsels. For surelie (saith this frier, which at this instant is a chiefe inquisitor) if the words of this counsell were to be admitted, both I, and all my predecessors had published notorious lies, and committed manie iniurious executions ; whereby the popes themselves also might iustlie be detected of error, contrarie to the catholike beleefe in that behalfe. Marrie he saith, that although the words and direct sense of this counsell be quite contrarie to truth and his opinion ; yet he will make an exposition thereof, that shall somewhat mitigate the lewdnes of the same ; and this he saith is not onlie allowable to doo, but also meritorious. Marke the mans words, and iudge his meaning.

Bar. Spineus.
Mal. Malef.
cap. 23 in
que. de strigib.

Witchmongers reasons, to prooue that witches can worke wonders, Bodins tale of a Friseland preest transported, that imaginations proceeding of melancholie doo cause illusions.

The xvij. Chapter.



LD M. Maleficarum also saith, that the counsels and doctors were all deceived here in, and alledging authoritie thereof, confuteth that opinion by a notable reason, called *Petitia principij*, or rather, *Ignotum per ignotius*, in this maner : They can put changlings in the place of other children ; Ergo they can transference and transforme themselves and others, &c : according to their confession in that behalfe. Item he saith, and Bodin iustifieth it, that a preest in Friseland was corporallie transferred into a farre countrie, as witnessed another preest of Oberdorf his companion, who saw him aloft in the aire ; Ergo saith M. Mal. they haue all bene deceived

Mal. Malef.
pa. 1. cap. 3.
Guli. Parisi.

ued hitherto, to the great impunitie of horrible witches. Wherein he opposeth his follie against God and his church, against the truth, and against all possibilitie. But surely it is almost incredible, how imagination shall abuse such as are subiect vnto melancholie; so as they shall beleue they see, heare, and do that, which neuer was nor shall be; as is partly declared, if you read Galen *De locis affectis*, and may more plainelie appere also if you read Aristotle *De somnio*.

*August. de
spiritu &
anima.*

*Lib. 1. cap. 7.
de eucharist.*

And thereof S. Augustine saith well, that he is too much a fool and a blockhead, that supposeth those things to be done indeed, and corporallie, which are by such persons phantasticallie imagined: which phantasticall illusions do as well agree and accord (as Algerus saith) with magicall deceits, as the veritie accompanieth diuine holinesse.

That the confession of witches is insufficient in ciuill and common lawe to take awaie life. What the sounder diuines, and decrees of counsels determine in this case.

The xvij. Chapter.

It is not
likelie they
would so
do: Ergo
a lie.



Alas! what creature being sound in state of mind, would (without compulsion) make such maner of confessions as they do; or would, for a trifle, or nothing, make a perfect bargain with the diuell for his soule, to be yelded vp vnto his torments and everlasting flames, and that within a verie short time; speciallie being through age most commonlie vnlike to liue one whole yeare. The terror of hell fire must needs be to them diuerslie manifested, and much more terrible; bicause of their weaknesse, nature, and kind, than to any other: as it would appere, if a witch were but asked, Whether she would be contented to be hanged one yeare hence, vpon condition hir displeasure might be wreaked vpon hir enimie presentlie. As for theues, & such other, they thinke not to go to hell fire; but are either perswaded there is no hell, or that their crime deserueth it not, or else that they haue time enough

notigh to repent: so as, no doubt, if they were perfectly resolved hereof, they would neuer make such adventures. Neither do I thinke, that for any summe of monie, they would make so direct a bargaine to go to hell fire. Now then I conclude, that confession in this behalf is insufficient to take awaie the life of any body; or to attaine such credit, as to be believed without further proofe.

For as Augustine and Isidore, with the rest of the sounder diuines saie, that these prestigious things, which are wrought by witches, are fantastical: so do the sounder decrees of counsels and canons agree, that in that case, there is no place for criminall action. And the lawe saith, that the confession of such persons as are illoded, must needs be erroneous, and therefore is not to be admitted: for, *Confessio debet tenere verum & possibile*. But these things are opposite both to lawe and nature, and therefore it followeth not; because these witches confesse so, Ergo it is so. For the confession differeth from the act, or from the possibilitie of the act. And whatsoeuer is contrarie to nature faileth in his principles, and therefore is naturallie impossible.

The lawe also saith, *In criminalibus regulariter non statuitur solis confessioni rei*. In criminall cases or touching life, we must not abso-
lutelie stand to the confession of the accused partie: but in these matters proofes must be brought more cleare than the light it selfe. And in this crime no body must be condemned vpon presumptions. And there it is objected and urged, that Since God onelie knoweth the thoughts, therefore there is none other waie of proofe but by confession: It is answered thus in the lawe, to wit: Their confession in this case containeth an outward act, and the same impossible both in lawe and nature, and also vnlikelie to be true; and therefore *Quod verisimile non est, attendi non debet*. So as, though their confessions may be worthe of punishment, as whereby they shew a will to commit such mischeefe, yet not worthe of credit, as that they haue such power. For, *si factum absit, solaque opinione laborent, & stultorian genere sunt*; If they confesse a fact performed but in opinion, they are to be reputed among the number of fooles. Neither may any man be by lawe condemned for criminall causes, vpon presumptions, nor yet by single witnesses: neither at the accusation of a capitall enemie, who indeed is not to be admitted to giue euidence in this case; though it please

August. de
ciuit. Dei.
Isidor. lib. 8.
cap. 9.
Esymol. 25.
que. 3. ca. nec
mirum.
Ponziuibius
de lamijs, vo-
lunt. 10.
L. error. & L.
cum post. c. de
iuris & facti
ignor. ac in L.
de grat. S.
item de in-
terrog. actio.
Per gloss. Bal.
& alios in L.
i. c. de confes.
gloss. nec. si de
confes. in 6. §
ad leg. Aquil.
L. Neracini.
§. fin.
Vt per Bald.
& August.
in L. i. c. de
confess. & c.
Extra. de
presump. li.
teras.
Per Bald. in
d. leg. & c.
Extra. de iest
cum literis.
Mal. Malef.
pa. 3. quest. 5.
cap. 11.

*Mal. malef.
quest. 14.
p. 1.*

M. Mal. and Bodin to affirme the contrarie. But beyond all equitie, these inquisitors haue shifts and deuises enow, to plague and kill these poore soules: for (they say) their fault is greatest of all others; bicause of their carnall copulation with the diuell, and therefore they are to be punished as heretikes, foure maner of waies; to wit; with excommunication, deprivation, losse of goods, and also with death.

*C. de malef.
l. nullus.
l. nemo.
l. culpa. and
affirmed by
Mal. malef.*

*Mal. malef.
quest. 17.*

And indeede they find lawe, and prouide meanes thereby to mainteine this their bloudie humor. For it is written in their popish canons, that As for these kind of heretikes, how much soeuer they repent and retorne to the faith, they may not be reteneed aliae, or kept in perpetuall prison; but be put to extreame death. Yea, M. Mal. writeth, that A witches sinne is the sinne against the Holie-ghost; to wit, irremissible: yea further, that it is greater than the sinne of the angels that fell. In which respect I wonder, that Moses deliuered not three tables to the children of Israell; or at the leastwise, that he exhibited not commandments for it. It is not credible that the greatest should be included in the lesse, &c.

But when these witchmongers are conuincd in the obiection concerning their confessions; so as thereby their tyrannicall arguments cannot preuaile, to inthrust the magistrates hands in so much blood as their appetite requireth: they fall to accusing them of other crimes, that the world might thinke they had some colour to mainteine their malicious furie against them.

Of foure capitall crimes objected against witches, all fullie answered and confuted as frivolous.

The xix. Chapter.

*1. Idolatrie,
confuted.*



First therefore they laie to their charge idolatrie. But alas without all reason: for such are properlie knowne to be idolaters, as do externall worship to idols or strange gods. The furthest point that idolatrie can be stretched vnto, is, that they, which are culpable therein, are such as hope for and seeke saluation at the

the hands of idols, or of anie other than God; or fir their whole mind and loue vpon anie creature, so as the power of God be neglected and contemned thereby. But witches neither seeke nor beleue to haue saluation at the hands of diuels, but by them they are onlie deceiued; the instruments of their phantasie being corrupted, and so insatuated, that they suppose, confesse, and saie they can do that, which is as farre beyond their power and nature to do, as to kill a man at Yorke before noone, when they haue bene scene at London in that morning, &c. But if these latter idolaters, whose idolatrie is spirituall, and committed onelie in mind, should be punished by death; then should euerie consetous man, or other, that setteth his affection anie waie too much vpon an earthlie creature, be executed, and yet perchance the witch might escape scotfree.

Secondlie, apostasie is laid to their charge, whereby it is inferred, that they are worthe to die. But apostasie is, where anie of sound iudgement forsake the gospell, learned and well knowne vnto them; and do not onelie embrace impietie and infidelitie; but oppugne and resist the truth erst while by them professed. But alas these poore women go not about to defend anie impietie, but after god admonition repent.

Thirddie, they would haue them executed for seducing the people. But God knoweth they haue small store of witte, or art to seduce; except to tell a tale of Robin good-fellow to be deceiue and seduce. Neither may their age or sex admit that opinion or accusation to be iust: for they themselves are poore seduced soules. I for my part (as else where I haue said) haue proued this point to be false in most apparent sort.

Fourthlie, as touching the accusation, which all the writers vse herein against them for their carnall copulation with Incubus: the follie of mens credulitie is as much to be wondered at and derided, as the others vaine and impossible confessions. For the diuell is a spirit, and hath neither flesh nor bones, which were to be used in the performance of this action. And since he also lacketh all instruments, substance, and seed ingendred of bloud; it were follie to staie ouerlong in the confutation of that, which is not in the nature of things. And yet must I saie somewhat here, because the opinion hereof is so stronglie and vniuersallie receiued,

eds well
ichq Houb
-noo2 dno
-al bas and
auduo

2. Aposta-
sie, confu-
ted. 10709 A
adit 10701
10702 1

3. Seducing
of the peo-
ple, confu-
ted.

4. Carnall
copulation
with Incu-
bus, confu-
ted.

How the
diuell plai-
eth Succu-
bus and In-
cubus.

and the fables hereupon so innumerable; whereby M. Mal. Bodin, Hemingius, Hyperius, Danæus, Erasmus, and others that take vpon them to write herein, are so abused, or rather seke to abuse others; as I wonder at their fond credulitie in this behalfe. For they affirme vndoubtedlie, that the diuell plaieyth Succubus to the man, and carrieth from him the seed of generation, which he deliuereth as Incubus to the woman, who many times that waste is gotten with child; which will verie naturallie (they saie) become a witch, and such a one they affirme Merline was.

A request to such readers as loath to heare or read filthie and bawdie matters (which of necessitie are heere to be inserted) to passe ouer eight chapters.

The xx. Chapter.

A perora-
tion to the
readers.



Ut in so much as I am driuen (for the more manifest bewaieng and displaieing of this most filthie and horrible error) to staine my paper with writing thereon certeine of their beastlie and batodie assertions and examples, whereby they confirme this their doctrine (being my selfe both ashamed, and loth once to thinke vpon such filthinesse, although it be to the condemnation thereof) I must intreat you that are the readers hereof, whose chaste eares cannot well endure to heare of such abhominable lecheries, as are gathered out of the booke of those witchmongers (although doctors of diuinitie, and otherwise of great authoritie and estimation) to turne ouer a few leaues, wherein (I saie) I haue like a grome thrust their batodie stufte (even that which I my selfe loath) as into a stinking corner: howbeit, none otherwise, I hope, but that the other parts of my writing shall remaine sweet, and this also covered as close as may be.

The

The fourth Booke.

Of witchmongers opinions concerning euill spirits, how they frame themselves in more excellent sort than God made vs.

The first Chapter.



Ames Sprenger and Henric Institor, in M. Magreus with Bodin, Barth. Spiccius, Danæus, Brastus, Homigius, and the rest, do make a batworie discourse, labouring to proue by a foolish kind of philosophie, that euill spirits cannot onlie take earthlie forms and shapes of men, but also counterfeit hearing, seeing, &c: and likewise, that they can eat and deuoure meats, and also re-

Mal. malef. par. 2. cap. 4. quest. 1.

Oct. 10.

teine, digest, and auoid the same: and finally, vse diuerse kinds of activities, but speciallie excell in the vse and art of venerye. For M. Mal. saith, that The eyes and eares of the mind are farre more subtil than bodilie eyes or carnall eares. And it is there affirmed, that as they take bodies, and the likenesse of members: so they take minds and similitudes of their operations. But by the way, I would haue them answer this question. Our minds and soules are spirituall things. If our corporall eares be stopped, what can they heare or conceiue of anye externall wisdome? And truely, a man of such a constitution of bodie, as they imagine of these spirits, which make themselves, &c: were of farre more excellent substance, &c: than the bodies of them that God made in paradise; and so the diuels workmanship should exceed the handie worke of God the father and creator of all things.

If his bo. 1. dila. cics. were out, he would see by il. fauoredlie.

Of

Of bawdie Incubus and Succubus, and whether the
action of Venerie may be performed betweene witches
and diuels, and when witches first yeelded to Incubus.

The second Chapter

Nider in
fornicario.
T. Brabant.
in lib. de a-
pib.
.1. Ryp

In Cretofoze (they saie) Incubus was
faine to caussh women against their will,
vntill Anno. 1400 : but now since that
time witches consent willinglie to their
desires : in so much as some one witch ex-
erciseth that trade of lecherie with Incu-
bus twentie or thirtie yeares together; as
was confessed by fourtie and eight wit-
ches burned at Raucspurge. But what goodlie fellowes Incubus
begetteth vpon these witches, is proued by Thomas of Aquine,
Bodin M. Mal. Hyperius &c.

In sen. dist. 4.
art. 4.
Gen. 6, 4.

This is proued first by the diuels cunning, in discerning the
difference of the seed which falleth from men. Secondlie, by his
vnderstanding of the aptnes of the women for the receipt of such
seed. Thirdlie by his knowledge of the constellations, which are
friendly to such a speciall effects. And lastlie, by the excellent com-
plexion of such as the diuell maketh choice of, to beget such nota-
ble personages vpon, as are the causes of the greatnesse and ex-
cellencie of the child thus begotten.

M. Mal. lib. 1.
par. 2. qu. 1.
A. 1. 1. 1. 1.
d. 1. 1. 1. 1.
C. 1. 1. 1. 1.
d. 1. 1. 1. 1.

And to proue that such bawdie doings betwixt the diuell and
witches is not fained, so Augustine is alledged, who saith, that
All superstitious arts had their beginning of the pestiferous so-
cietie betwixt the diuell and man. Wherein he saith truelie; for
that in paradise, betwixt the diuell and man, all wickednes was
so contriued, that man euer since hath studied wicked arts; yea
and the diuell will be sure to be at the middle and at both ends of
euery mischance. But that the diuell ingendreth with a woman;
in manner and forme as is supposed, and naturallie begetteth
the wicked, neither is it true, nor Augustines meaning in this
place.

Howbeit M. Mal. proceedeth, affirming that All witches take
their

their beginning from such filthie actions, wherein the diuell, in likenes of a prettie wench, lieth prostrated as Succubus to the man, and reteining his nature and seede, condeicth it vnto the witch, to whome he deliuereth it as Incubus. Wherein also is refuted the opinion of them that hold a spirit to be vnpalpable. M.

Mal. saith, There can be rehozied no infallible rule, though a probable distinction may be set downe, whether Incubus in the act of venericall alliances putre seed out of his assumed boote. And this is the distinction; Either she is old and barren, or yong and pregnant. If she be barren, then doth Incubus vse hir without derision of seed; because such seed should serue for no purpose. And the diuell amoueth superfluitie as much as he may; and yet for hir pleasure and condemnation together, he goeth to vse her with hir. But by the waie, if the diuell were so compendious, what should he need to vse such circumstances, euen in these vberie actions, as to make these assemblies, counticiles, deuotions, &c. when he hath already bought their bodies; and bargained for their soules? Or what reason had he, to make them kill so manie infants, by whom he rather loseth than gaineth anything; but because they are, so farre as either he, or we knowe, in better case than we, of ripe yeares by reason of their innocencies? Well, if she be not past children, then stealeth he seed diuine (as hath Sigonius said) from some wicked man being about that lecherous busines; and therewith getteth yong witches vpon the old.

And note, that they affirme that this businesse is better accomplished with seed thus gathered, than that which is that in deamed, through superfluitie of humors; because that is gathered from the vertue of the seed generall. And if it be said that the seed will wax cold by the waie, and so lose his naturall heate, and consequentlie the vertue: M. Mal. Danæus, and the rest doe answer, that the diuell can so carrie it, as no heate shall goe from it, &c.

Furthermore, the witches are haughtie to procure as manie yong virgins for Incubus as they can, whereby in time they growe to be excellent barons: but in this case the priest plaicth Incubus. For you shall find, that confession to a priest, and naming this word Benedicite, driueth Incubus a waie, when Ave Marias, crosses, and all other charmes faile.

Mal. malef. que. 1. par. 1.

new int
good at
Ranch-
house.

Mal. malef.

Mal. malef. par. 1. que. 1.

Danæus in dialog. de sortiaris.

Ia. Sprenger in Mal. malef.

Of the diuels visible & inuisible dealing with witch-
ches in the waie of lecherie.

The third Chapter.

Uc as touching the diuels visi-
ble or inuisible execution of lecherie; it is
written, that to such witches, as before
hane made a visible legne with the prest;
(the diuell I should saie) there is no neces-
sitie that Incubus should appeere inuisible:
marrie to the standers by hee is for the
most part inuisible. For profe hereof

James Sprenger and Insitor affirme, that many times witches
are seene in the fields, and woods, prostituting themselves brea-
sted and naked up to the navill, wagging and moving their
members in every part, according to the disposition of one be-
ing about that act of concupiscence, and yet nothing seene of the
beholders upon her; saying that after such a convenient time as
is required about such a piece of worke, a blacke vapour, of the
length and bignesse of a man, hath bene seene as if were to de-
part from thence, and to ascende from that place. Nevertheless,
many times the husband seeth Incubus making him cuckhold, in
the likeness of a man, and sometimes striketh off his head with
his sword: but because the body is nothing but aire, it closeth
together againe: so as, although the goodwife be some-
what troubled thereby, yet she maketh him believe he
is a mad or possessed, & that he doth he knoweth
not what. For she hath more pleasure and
delight (they say) with Incubus than
with any man: whereby you may
perceive that spi-
rits are pal-
pable.

This was
doone at
Rauen-
spurge.

Mal. Malef.

That

That the power of generation is both outwardlie and inwardlie impeached by witches, and of diuers that had their genitals taken from them by witches, and by the same meanes againe restored.

The fourth Chapter.

They also affirme, that the vertue of generation is impeached by witches, both inwardlie, and outwardlie: for intrinsecallie they repress the courage, and they stop the passage of the mans seed, so as it may not descend to the vessels of generation: also they hurt extrinsecallie, with images, hearbs, &c. And to proue this true, you shall heare certeine stoies out of M. Mal. woꝝ this to be noted.

A yong priest at Mespurge in the diocesse of Constance was bewitched, so as he had no power to occupie any other or moꝝ men than one; and to be deliuered out of that thraldom, sought to flie into another countrie, where he might vse that prestlie occupation moꝝe frelie. But all in vaine; for euermoze he was brought as far backward by night, as he went forward in the daie before; sometimes by land, sometimes in the aire, as though he flew. And if this be not true, I am sure that Iames Sprenger dooth lie. *Mal. Malef. cap. 6. que. 1. pa. 2.*

For the further confirmation of our beleefe in Incubus, M. Mal. citeth a stoie of a notable matter executed at Rauenspurg, as true and as cleanlie as the rest. A yong man lieng with a wench in that towne (saith he) was faine to leaue his instruments of venerie behind him, by meanes of that prestigious art of witchcraft: so as in that place nothing could be seene or felt but his plaine bodie. This yong man was willed by another witch, to go to hir whom he suspected, and by faire or fowle meanes to require hir helpe: who some after meeting with hir, intreated hir faire, but that was in vaine; and therefore he caught hir by the throte, and with a towell strangled hir, saing: Restore me my tole

tole, or thou shalt die for it: so as she being swolne and blacke in the face, and through his boisterous handling readie to die, said; Let me go, and I will helpe thee. And whilest he was losing the towell, she put hir hand into his codpéece, and touched the place; saieing; Now hast thou thy desire: and euen at that instant he felt himselfe restored.

1a. Sprenger.
in Mal. ma-
lef. par. 2.
quest. 1.

Item, a reuerend father, for his life, holinesse, and knowledge notorious, being a frier of the order and companie of Spire, reported, that a yong man at Christ made lamentable moane vnto him for the like losse: but his grauitie suffered him not to beleue lightlie any such reports, and therefore made the yong man vntruste his codpéece point, and saue the complaint to be true and iust. Whereupon he aduised or rather inioined the youth to go to the witch whome he suspected, and with flattering words to intreat hir, to be so good vnto him, as to restore him his instrument: which by that meanes he obtained, and some after returned to shew himselfe thankfull; and told the holie father of his good successe in that behalfe: but he so beleued him, as he would needs be *Oculatus testis*, and made him pull downe his breeches, and so was satisfied of the troth and certaintie thereof.

Mal. malef.
cap. 7. par. 2.
quest. 1.

Another yong man being in that verie taking, went to a witch for the restitution thereof, who brought him to a tree, where she shewed him a nest, and bad him clime vp and take it. And being in the top of the tree, he took out a mightie great one, and shewed the same to hir, asking hir if he might not haue the same. Paie (quoth she) that is our parish priests tole, but take anie other which thou wilt. And it is there affirmed, that some haue found 20. and some 30. of them in one nest, being there preserved with prouender, as it were at the racke and manger, with this note, wherein there is no contradiction (for all must be true that is written against witches) that If a witch depriue one of his priuities, it is done onlie by prestigious meanes, so as the senses are but illuded. For by the diuell it is reallie taken awaie, and in like sort restored. These are no iesses, for they be written by them that were and are iudges vpon the liues and deaths of those persons.

Note.

Of bishop Syluanus his lecherie opened and couered againe, how maides hauing yellow haire are most combred with Incubus, how married men are bewitched to vse other mens wiues, and to refuse their owne.

The fift Chapter.



You shall read in the legend, how in the night time Incubus came to a ladies bed side, and made hot loue vnto hir: whereat she being offended, cried out so loud, that companie came and found him vnder hir bed in the likenesse of the holie bishop Syluanus, which holie man was much defamed thereby, vntill at the length this infamie was purged by the confession of a diuell made at S. Ieroms tombe. Oh excellent peece of witchcraft or couensing wrought by Syluanus! Item S. Christine would needes take vnto hir another maides Incubus, and lie in hir roome: and the storie saith, that she was shrewdly accloied. But she was a shrew indeed, that would needes change beds with hir fellow, that was troubled euerie night with Incubus, and deale with him hir selfe. But here the inquisitors note maie not be forgotten, to wit: that Maides hauing yelloe haire are most molested with this spirit. Also it is written in the Legend, of S. Barnard, that a pretie wench that had had the vse of Incubus his bodie by the space of six or seuen yeares in Aquitania (being hee like wearie of him for that he wared old) would needes go to S. Barnard another while. But Incubus told hir, that if she would so forsake him, being so long hir true louer, he would be reuenged vpon hir, &c. But befall what would, she went to S. Barnard, who toke hir his staffe, and bad hir laie it in the bed besides hir. And indeed the diuell fearing the bedstaffe, or that S. Barnard laie there himselfe, durst not approch into hir chamber that night: what he did afterwards, I am vncertaine. Marrie you may find other circumstances hereof, and manie other like bawdie lies in the golden Legend. But here againe we maie not forget the in-

In vita Hieronymi.

Saints as holie and chaste as horses & mares,

Maides hauing yel-low haire.

inquisitors

Mal. Malef.
par. 2. que. 2.
cap. 2.

quisitors note, to wit; that manie are so bewitched, that they can not vse their owne wiues: but anie other bodie they maie well enough atway withall. Which witchcraft is practised among manie bad husbands, for whom it were a good excuse to saie they were bewitched.

How to procure the dissoluing of bewitched loue, also to enforce a man (how proper so euer he be) to loue an old hag: and of a bawdie tricke of a priest in Gelderland.

The sixt Chapter.



The priests saie, that the best cure for a woman thus molested, next to confession, is excommunication. But to procure the dissoluing of bewitched and constrained loue, the partie bewitched must make a takes of the louers shoe. And to enforce a man, how proper so euer he be, to loue an old hag, she giueth vnto him to eate (among other meates) hir owne dong: and this waie one old witch made three abbats of one house successiuelie to die for hir loue, as she hir selfe confessed, by the report of M. Mal. In Gelderland a priest perswaded a sicke woman that she was bewitched; and except he might sing a masse vpon hir bellie, she could not be holpen. Wherevnto she consented, and laie naked on the altar whilest he sang masse, to the satisfying of his lust; but not to the release of hir gréefe. Other cures I will speake of in other places moze ciuill. Howbest, certeine miraculous cures, both full of bawderie and lies, must either haue place here, or none at all.

Of a bawdie priest in Gelderland.

Of

Of diuers sainets and holie persons, which were exceeding bawdie and lecherous, and by certeine miraculous meanes became chaste.

The seuenth Chapter.



Assianus writeth, that S. Syren ^{In coll. p. 217m.} being of bodie verie lecherous, and of mind wonderfull religious, fasted and praised; to the end his bodie might be reduced miraculously to chastitie. At length came an angell vnto him by night, and cut out of his flesh certeine kernels, which were the sparkes of concupiscence; so as afterwards he neuer had anie more motions of the flesh. It is also reported, that the abbat Equicius being naturallie as vnchaste ^{Gregor. lib. 1. dial. 2.} as the other, fell to his beads so deuoutlie for recouerie of honestie, that there came an angell vnto him in an apparition, that seemed to geld him; and after that (forsooth) he was as chaste as though he had had neuer a stone in his breech; and before that time being a ruler ouer monkes, he became afterwards a gouernour ouer nunnies. Euen as it is said Helias the holie monke ^{In uis. p. 1. strum.} gathered thirtie virgins into a monasterie, ouer whom he ruled and reigned by the space of two yeares, and grew so proud and hot in the coppece, that he was faine to forsake his holie house, and flie to a desert, where he fasted and praised two daies, saying; Lord quench my hot lecherous humors, or kill me. Whereupon in the night following, there came vnto him three angels, and demanded of him why he forsooke his charge; but the holie man was ashamed to tell them. Howbeit they asked him further, saying; Wilt thou returne to these damfels, if we free thee from all concupiscence? Hea(quothe) with all my heart. And when they had swozne him solemnelie so to doo, they toke him vp, & gelded him; and one of them holding his hands, and another his feete, the third cut out his stones. But the storie saith it was not so ended, but in a vision. Which I beleue, because within fve daies he returned to his minions, who pitiously mourned for him all this while, ^{H. J.}

Nider in for-
nicario.

while, and ioyfullie embraced his swæte companie at his re-
turne. The like storie dooth Nider write of Thomas, whome two
angels cured of that lecherous disease; by putting about him a
girdle, which they brought downe with them from heauen.

Certeine popish and magicall cures, for them
that are bewitched in their priuities.

The eight Chapter.

For direct cure to such as are be-
witched in the priuie members, the first
and speciall is confession: then followe in
a row, holie water, and those ceremoni-
all trumperies, Aue Maries, and all ma-
ner of crossings; which are all said to be
wholesome, except the witchcraft be per-
petuall, and in that case the wise maie
haue a diuorſe of course.

Aliter.

Item, the eating of a haggister or pie helpeth one be witched in
that member.

Aliter.

Item, the smoke of the tooth of a dead man.

Aliter.

Item, to annoint a mans bodie ouer with the gall of a croto.

Item, to fill a quill with quicke siluer, and laie the same vn-
der the cushione, where such a one sitteth, or else to put it vnder the
threshold of the dore of the house or chamber where he dwelleth.

Aliter.

Item, to spet into your owne bosome, if you be so be witched,
is verie good.

Aliter.

Item, to pisse through a wedding ring. If you would know
who is hurt in his priuities by witchcraft; and who otherwise is
therein diseased, Hostiensis answereth: but so, as I am asha-
med to english it: and therefore haue here set downe his experi-
ment in Latine; *Quando virga nullatenus mouetur, & nunquam po-
tuit cognoscere; hoc est signum frigiditatis: sed quando mouetur & erigi-
tur, perficere autem non potest, est signum malefici.*

S. Thomas
Moore's,
medicina-
ble receipt,
&c.

But Sir Th. Moore hath such a cure in this matter, as I am
ashamed to write, either in Latine or English: for in filthy
bawderie it passeth all the tales that euer I heard. But that is
rather

rather a medicine to procure generation, than the cure of witchcraft, though it serue both turnes.

Item, when ones instrument of venerie is bewitched, certeine characters must be written in virgine parchment, celebrated and holied by a popish priest; and thereon also must the 141. Psalm be written, and bound *Ad viri fascinati coxam.*

Item, one Katharine Loe (having a husband not so readilie disposed that waite as she wished him to be) made a wahren image to the likenes of hir husbands bewitched member, and offered it vp at S. Anthonies altar; so as, through the holinesse of the masse it might be sanctified, to be more couragious, and of better disposition and abilitie, &c.

A strange cure doone to one that was molested with Incubus.

The ninth Chapter.



Now being wearied with the rehearsal of so manie lecheries most horrible, and verie filthie and fabulous actions and passions of witches, together with the spirit Incubus, I will end with a true storie taken out of Iason Pratenfis, which though it be rude, yet is it not altogether so vncleane as the rest.

Iaso. Pratenfis de cerebri morbo, ca. 16.

There came (saith he) of late a masse priest vnto me, making pitious moane, and saieng, that if I holpt him not, he should be vndone, and vtterlie ouerthrowne; so great was his infirmitie: for (saith he) I was wont to be faire and fat, and of an excellent complexion; and lo how I looke, being now a verie ghost consisting of skinne and bone, &c. What is the matter (quoth Iason?) I will shew you sir, said the priest. There cometh vnto mee, almost euerie night, a certeine woman, vnknowne vnto me, and lieth so heauie vpon my brest, that I cannot fetch my breath, neither haue ante power to crie, neither doe my hands serue me to shoue hir awaie, nor my fete to go from hir. I smiled (quoth Iason) and told him that he was vexed with a disease called In-

A

H. ij.

cubus,

The priest
is opinio-
natie in
the error of
his phanta-
sie.

cubus, or the mare; and the restoue was phantasie and vaine ima-
gination. Paie (said the priest) it cannot be so: for by our blessed
ladie, I tell you nothing but that with waking I saw with mine
eyes, and felt with mine hands. I see hir when she commeth vpon
me, and strue to repell hir; but I am so infeebled that I cannot:
and for remedie I haue runne about from place to place, but no
helpe that I could get. At length I went to an old srier that was
counted an od fellow; and thought to haue had help at his hands,
but the diuell a whit had I of him; sauing that for remedie he wil-
led me to praie to God; whome I am sure I wearied with my te-
dious praers long before. Then went I vnto an old woman
(quoth the priest) who was said to be a cunning witch: and she
willed me, that the next morning, about the dawning of the daie,
I should pisse, and immediatlie should couer the pispot, or stop it
with my right netherstocke, and before night the witch should
come to visit me. And although (quoth he) the respect of mine or-
ders somewhat terrified me from the execution of hir aduise; yet
my necessities diuerse waies, and speciallie my paines moued
me to make triall of hir words. And by the masse (quoth the
priest) hir prophesse fell out as sure as a club. If or a witch came
to my house, and complained of a gréepe in hir bladder, and that
she could not pisse. But I could neither by faire nor fowle
meanes obtaine at hir hands, that she would leaue molesting
me by night; but she keepeh hir old custome, determining
by these filthie meanes to dispatch me. I could hardlie

The priest
recovered.

(said Iason) reclaime him from this mad humoz;
but by that time he had bene with me thre
or foure times, he began to comfort him-
selfe, and at last perceiuing it, he
acknowledged his disease,
and recovered the
same.

A confutation of all the former follies touching Incubus, which by examples and proofes of like stuffe is shewed to be flat knauerie, wherein the carnall copulation with spirits is ouerthrowne.

The tenth Chapter.

THus are lecheries couered with the cloke of Incubus and witchcraft, contrarie to nature and veritie: and with these fables is mainteined an opinion, that men haue bene begotten without carnall copulation (as Hyperius and others write that Merlin was, An. 440.) Merlin begotten of Incubus. A speciallie to excuse and mainteine the knaueries and lecheries of idle priests and bawdie monkes; and to couer the shame of their louers and concubines.

And alas, when great learned men haue bene so abused, with the imagination of Incubus his carnall societie with women, misconstruing the scriptures, to wit, the place in Genesis 6. to the seducing of manie others; it is the lesse wonder, that this error hath passed so generallie among the common people.

But to vse few words herein, I hope you vnderstand that they affirme and saie, that Incubus is a spirit; and I trust you know that a spirit hath no flesh nor bones, &c: and that he neither dooth eat nor drinke. In deede your grandams maides were wont to set a boll of milke before him and his cousine Robin good-fellow, for grinding of malt or mustard, and sweeping the house at midnight: and you haue also heard that he would chafe exceedingly, if the maid or good-wife of the house, hauing compassion of his nakednes, laid anie clothes for him, besides his melle of white bread and milke, which was his standing fee. For in that case he saith, What haue we here: Hemton haunten, here will I neuer more tread nor stampen.

But to proceed in this confutation. Where there is no meate eaten, there can be no seed which thereof is ingendred: although it be granted, that Robin could both eat and drinke, as being a

H.ij.

*Quia humor spermaticus ex succo alimentari pro-
uenit.*

Ad facultatem generandi tam interna quam externa organa requiruntur.

cousening idle frier, or some such roge, that wanted nothing either belonging to lecherie or knauerie, &c. Item, where the genitall members want, there can be no lust of the flesh: neither doth nature giue anie desire of generation, where there is no propagation or succession required. And as spirits cannot be greued with hunger, so can they not be inflamed with lustes. And if men should liue euer, what needed succession or heires? For that is but an ordinance of God, to supplie the place, the number, the world, the time, and speciallie to accomplish his will. But the power of generation consisteth not onlie in members, but chiefly of vitall spirits, and of the hart: which spirits are neuer in such a bodie as Incubus hath, being but a bodie assumed, as they themselves saie. And yet the most part of writers herein affirme, that it is a palpable and visible bodie; though all be phansies and fables that are written herevpon.

That Incubus is a naturall disease, with remedies for the same, besides magicall cures herewithall expressed.

The eleuenth Chapter.

What Incubus is, & who be most troubled therewith.



It in truth, this Incubus is a bodily disease (as hath bene said) although it extend vnto the trouble of the mind: which of some is called The mare, oppressing manie in their slepe so sore, as they are not able to call for helpe, or stir themselves vnder the burthen of that heauie humoz, which is ingendred of a thicke vapoz proceeding from the cruditie and rawnesse in the stomach: which ascending vp into the head oppresth the braine, in so much as manie are much infabled thereby, as being nightlie haunted therewith. They are most troubled with this disease, that being subiect therevnto, lie right vpwart: so as, to turne and lie on the one side, is present remedie. Likewise, if anie heare the groining of the partie, speake vnto him, so as he wake him, he is presently releued. Howbeit, there are magicall cures for it, as for example.

S. George,

S. George, S. George, our ladies knight,
He walkt by daie, so did he by night:
Vntill such time as he hir found,
He hir beat and he hir bound,
Vntill hir troth she to him plight,
She would not come to hir that night.

Whereas S. George our ladies knight, was named three times S. George.

Item, hang a stone over the afflicted persons bed, which stone hath naturallie such a hole in it, as therein a string may be put through it, and so be hanged over the diseased or bewitched partie; be it man, woman, or horse.

Item, you shall read in M. Malefic. that excommunication *M. malefic. par. 2. que. 2. cap. 1. col. 2.* is verie notable, and better than any charme for this purpose. There are also other verses and charmes for this disease deuised, which is the common cloke for the ignorance of bad physicians. But Leonard Fuchsius in his first booke, and 31. chapter, doth not onelie describe this disease, and the causes of it; but also setteth *Leon. Fuchsius de curandi ratione.* downe verie learnedlie the cure thereof, to the vtter confusion of the witchmongers follie in this behalfe. Hyperius being much bewitched and blinded in this matter of witchcraft, houering about the interpretation of Genesis 6. from whence the opinion of Incubus and Succubus is extorted, *Viderunt filij Dei filias hominum, quod elegantes essent, acceperunt sibi in uxores ex omnibus, quas elegerant, &c.* seemeth to mainteine vpon heare-saie, that absurd opinion; and yet in the end is driuen to conclude thus, to wit: Of the euill spirits Incubus and Succubus there can be no firme reason or prooue brought out of scriptures, vntill these verie words; *Hec vt probabilia dicta sunt, quandoquidem scripturarium presidio hac in causa destituimur.* As if he should saie, Take this as spoken probable; to wit, by humane reason, because we are destitute of scriptures to mainteine the goodnesse of the cause.

Tertullian and Sulpicius Seuerus doe interpret *Filios Dei* in that place to be angels, or euill spirits, and to haue bene enamored with the beantie of those wenches; and finally, begat giants by

them.

Tertull. in libro de habitu muliebri. Sulp. Seuer. in episome hist. sacr.

4. Booke. The discoverie *B. Incubus discovered.*
 them. Which is throughlie confuted by Chrysostome, Hom. 22.
 in Gen: but speciallie by the circumstance of the text.

The censure of G. Chancer, vpon the knauerie
 of Incubus.

The twelſe Chapter.

Now will I (after all this long dis-
 course of abhominable cloked knaueries)
 here conclude with certeine of G. Chau-
 cers verses, who as he smelt out the absur-
 dities of poperie, so found he the priests
 knauerie in this matter of Incubus, and
 (as the time would suffer him) he derided
 their follie and falshood in this wise:

*Geffr. Chan.
 in the be-
 ginning of
 the wife of
 Baths tale.*

For now the great charitie and praiers
 Of limitors and other holie friers,
 That searchen euerie land and euerie streame
 As thicke as motes in the sunne beame,
 Blissing halles, kitchens, chambers & bowers,
 Cities, borroghe, castels and hie towers,
 Thropes, barnes, shepens, and dairies,
 This maketh that there beene now no fairies;
 For there as woont to walken was an elfe,
 There walketh now the limitor himselfe,
 In vndermeales, and in mornings,
 And saith his mattens and his holie things
 As he goeth in his limitatiowne,
 Women may go safelie vp and downe,
 In euerie bush, and vnder euerie tree,
 There nis none other Incubus but hee, &c.

The

The first Booke.

Of transformations, ridiculous examples
brought by the aduersaries for the confirmati-
on of their foolish doctrine.

The first Chapter.



Now that I may with
the verie absurdities, con-
tained in their owne au-
thors, and euen in their
principall doctors and last
writers, confound them
that mainteine the tran-
substantiations of wit-
ches; I will shew you cer-
teine proper stufte, which
Bodin (their chiefe champl
on of this age) hath gathe-
red out of M. Mal. and o-
thers, whereby he labour-

reth to establish this impossible, incredible, and supernaturall, or
rather vnnaturall doctrine of transubstantiation.

First, as touching the diuell (Bodin saith) that he doth most pro-
perlie and commonlie transforme himselfe into a goate, confir-
ming that opinion by the 33. and 34. of Esaie: where there is no
one title sounding to ante such purpose. Howbeit, he sometimes
alloweth the diuell the shape of a blacke Pore, and as he saith
he vsed to appeare to Mawd Cruse, Kate Darey, and Ione Haruill-
ler. But I meruell, whether the diuell createth himselfe; when he
appeareth in the likenesse of a man; or whether God createth him;
when the diuell wiltheth it. As for witches, he saith they speciallie
transubstantiate themselves into wolues, and them whom they
beswitch into asses: though else where he differ somewhat herein
from

I Bodin a-
buseth
scripture to
prooue a
lie.

*Pudendis
tunc primū
erumpenti-
bus.*

from himselfe. But though he affirme, that it may be naturallie brought to passe, that a girle shall become a boie; and that anie female may be turned into the male: yet he saith the same hath no affinitie with *Lycanthropia*; wherein he saith also, that men are whole transformed, and citeth infinite examples hereof.

First, that one Garner in the shape of a wolfe killed a girle of the age of twelue yeares, and did eat up hir armes and legges, and carried the rest home to his wife. Item, that Peter Burget, and Michael Werdon, hauing turned themselues with an ointment into wolues, killed, and finally did eate up an infinite number of people, Which lie Wierus dooth sufficientlie confute. But untill you see and read that, consider whether Peter could eate rawe flesh without sursetting, speciallie flesh of his owne kind. Item, that there was an arrowe shot into a wolues thigh, who afterwards being turned into his former shape of a man, was found in his bed, with the arrowe in his thigh, which the archer that shot it knew verie well. Item, that another being *Lycanthropus* in the forme of a wolfe, had his wolues feet cut off, and in a moment he became a man without hands or feete.

*10. Wier.
lib. 6. de
mag. ca. 12.*

*I. Bodinus
mendacio-
rum helio.*

He accuseth also one of the mightiest princes in christendome, euen of late daies, to be one of those kind of witches (so as he could, when he list, turne himselfe to a wolfe) affirming that he was espied and oftentimes seene to perforce that villanie; because he would be counted the king of all witches. He saith that this transubstantiation is most common in Greece, and through out all Asia, as merchant strangers haue reported to him. For Anno Domini. 1542, when Sultan Solimon reigned, there was such force and multitude of these kind of wolues in Constantinople, that the emperor draue together in one flocke 150. of them, which departed out of the citie in the presence of all the people.

*A warme
season to
swim in.*

*I meruell
that they
forsake not
the diuell,*

To perswade vs the more throughlie herein, he saith, that in Liuania, yearelie (about the end of December) a certeine knaue or diuell warneth all the witches in the countrie to come to a certeine place: if they faile, the diuell commeth and whippeth them with an iron rod; so as the print of his lashes remaine vpon their bodies for ever. The capteine witch leadeth the waie through a
great

great poole of water: manie millions of witches swim after. They are no sooner passed through that water, but they are all transformed into wolues, and lye vpon and deuoure both men, women, cattell, &c. After twelue daies they retorne through the same water, and so receiue humane shape againe.

who puni-
sheth them
so sore: y-
wis they
get not so
much at his
hands.

Item, that there was one Baianus a Iew, being the sonne of Si-
meon, which could, when he list, turne himselfe into a wolfe; and
by that meanes could escape the force and danger of a whole ar-
mie of men. Which thing (saith Bodin) is wonderfull: but yet
(saith he) it is much more maruelous, that men will not beleue it.
For manie poets affirme it; yea, and if you looke well into the
matter (saith he) you shall find it easie to do. Item, he saith, that
as naturall wolues persecute beasts; so do these magicall
wolues deuoure men, women, and children. And yet God saith
to the people (I trowe) and not to the cattell of Israell; If you ob-
serue not my commandements, I will send among you the
beasts of the feeld, which shall deuoure both you and your cattell.
Item, I will send the teeth of beasts vpon you. Where is Bodins
distinction now become: He neuer saith, I will send witches in
the likenes of wolues, &c: to deuoure you or your cattell. Neuer-
theles, Bodin saith it is a cleare case: for the matter was dispu-
ted vpon before pope Leo the tenth; and by him all these mat-
ters were iudged possible: and at that time (saith he) were the
transformations of Lucian and Apuleius made canonicall.

Leuiti. 16.

Deut. 32.

Furthermore he saith, that through this art they are so cunning
that no man can apprehend them, but when they are a sleepe. I-
tem, he nameth another witch, that (as M. Mal. saith) could not be
caught, because he would transforme himselfe into a mouse, and
runne into euery little hole, till at length he was killed com-
ming out of the hole of a iamme in a windowe: which indeed is
as possible, as a camell to go through a needles eie. Item, he saith,
that diuerse witches at Vernon, turned themselves into cats, and
both committed and receiued much hurt. But at Argentme there
was a wonderfull matter done, by three witches of great wealth,
who transforming themselves into three cats, assailed a faggot-
maker: who hauing hurt them all with a faggot sticke, was like
to haue bene put to death. But he was miraculoussly deliuered,
and they worthilie punished; as the storie saith, from whence

Statius a
witch could
not be ap-
prehended,
and why?

I. Bodin.
Mal. malef.

Iohn. Bodin.
Mal. malef.
Barth. Spin.
&c.

Mal. malef.
part. 3.

Bodin.

Bodin had it.

An error
about Ly-
canthropia.

After a great manie other such beaſtlye fables, he inueieth a-
gainſt ſuch phyſicians, as ſaie that Lycanthropia is a diſeaſe, and
not a tranſformation. Item, he mainteineth, as ſacred and
true, all Homers fables of Circes and Vlyſſes his companions:
inueieng againſt Chryſoſtome, who rightlie interpzeteth Ho-
mers meaning to be, that Vlyſſes his people were by the harlot
Circes made in their brutiſh maners to reſemble ſwine.

But leaſt ſome poets fables might be thought lies (whereby the
witchmongers arguments ſhould quaille) he mainteineth ſoꝝ
true the moſt part of Ouids Metamorphoſis, and the greateſt ab-
ſurdities and impoſſibilities in all that booke: marie he thinketh
ſome one tale therein may be ſained. Finallie, he confirmeth all
theſe totes by the ſtoꝝie of Nabuchadnezzar. And bicauſe (ſaith he)

Nabuchadnezzar continued ſeven yeres in the ſhape of a beaſt,
therefoꝝe may witches remaine ſo long in the forme of a beaſt;
hauiſg in all the meane time, the ſhape, haire, voice, ſtrength,
agilitie, ſwiftneſſe, food and increments of beaſts, and yet reſerue
the minds and ſoules of women oꝝ men. Holobert, S. Auguſtine
(whether to confute oꝝ confirme that opinion iudge you) ſaith;

Auguſt. lib. 8
de ciuit. Del.
cap. 18.
Idem, lib. de
ſpiritu & a-
nima, cap. 26.

*Non eſt credendum humanum corpus demonum arte vel poteſtate in beſtia-
lia lineamenta conuerſi poſſe:* We may not beleue that a mans bo-
die may be altered into the lineaments of a beaſt by the diuels
art oꝝ power. Item, Bodin ſaith, that the reaſon whie witches
are moſt commonlie turned into wolues, is; bicauſe they vſu-
allie eate children, as wolues eate cattell. Item, that the cauſe
whie other are cruelie turned into alſes, is; foꝝ that ſuch haue
beene deſirous to vnderſtand the ſecrets of witches. Whie wit-
ches are turned into cats, he alledgeth no reaſon, and therefore (to
helpe him ſoꝝth with that paraphraſe) I ſaie, that witches are
curſt queanes, and manie times ſcratch one another, oꝝ their
neighbours by the faces; and therefore perchance are turned
into cats. But I haue put twentie of theſe witch-

Ironia.

mongers to ſilence with this one queſtion; to

wit, Whether a witch that can turne a

woman into a cat, &c: can alſo

turne a cat into a wo-

man?

Absurd

Absurd reasons brought by Bodin, and such others,
for confirmation of transformations.

The second Chapter.



These Examples and reasons might put vs in doubt, that euerie asse, wolfe, or cat that we see, were a man, a woman, or a child. I maruell that no man vseth this distinction in the definition of a man. But to what end should one dispute against these creations and recreations; when Bodin washeth away all our arguments with one word, confessing that none can create any thing but God; acknowledging also the force of the canons, and embracing the opinions of such diuines, as write against him in this behalfe: Yea he doth now (contrarie to himselfe elsewhere) affirme, that the diuell cannot alter his forme. And so, this is his distinction, *Non essentialis forma (id est ratio) sed figura solum permutatur*: The essentiall forme (to wit, reason) is not changed, but the shape or figure. And thereby he proueth it easie enough to create men or beasts with life, so as they remaine without reason. Howbeit, I thinke it is an easier matter, to turne Bodins reason into the reason of an asse, than his bodie into the shape of a sheepe: which he saith is an easie matter; bicause Lots wife was turned into a stone by the diuell. Whereby he sheweth his grosse ignorance. As though God that commanded Lot vpon paine of death not to looke backe, who also destroyed the citie of Sodome at that instant, had not also turned hir into a salt stone. And as though all this while God had bene the diuels drudge, to go about this businesse all the night before, and when a miracle should be wrought, the diuell must be faine to doo it himselfe.

Item, he affirmeth, that these kind of transfigurations are moze common with them in the west parts of the world, than with vs here in the east. Howbeit, this note is giuen withall; that that is ment of the second persons, and not of the first: to wit, of the bewitched, and not of the witches. For they can trans-

forme

I. Bod. lib. 2.
de mag de-
mon. cap. 6.

Gen. 19, 24.
& 26. & 27.

I. Bod. lib.
de demon.
2. cap. 20.
M. Mal.
pa. I. que. 9.

John. Bodin.
lib. de de-
mon. 2. cap. 1.

M. malefic.
par. 2. que. 2.
cap. 4.

forme themselves in euerie part of the world, whether it be east, west, north, or south. Marrie he saith, that spirits and diuels ber men most in the north countries, as Norway, Finland, &c: and in the westerne lands, as in the west India: but among the heathen speciallie, and wheresoener Christ is not preached. And that is true, though not in so foolish, grosse, and corporall a sense as Bodin taketh it. One notable instance of a witches cunning in this behalfe touched by Bodin in the chapter aforesaid, I thought good in this place to repeat: he taketh it out of M. Mal. which tale was deliuerd to Sprenger by a knight of the Rhods, being of the order of S. Iones at Ierusalem; and it followeth thus.

Of a man turned into an asse, and returned againe into a man by one of Bodins witches: S. Augustines opinion on thereof.

The third Chapter.



It happened in the citie of Salamin, in the kingdome of Cyprus (wherein is a good hauen) that a ship loaden with merchandize staid there for a short space. In the meane time many of the souldiers and mariners went to shoare, to prouide fresh victuals. Among which number, a certaine English man, being a sturdie yong fellowe, went to a womans house, a little waie out of the citie, and not farre from the sea side, to see whether she had ante eggs to sell. Who perceiuing him to be a lustie yong fellowe, a stranger, and farre from his countrie (so as vpon the losse of him there would be the lesse misse or inquirie) she considered with hir selfe how to destroe him; and willed him to staid there awhile, whilest she went to fetch a few eggs for him. But she tarried long, so as the yong man called vnto hir, desiring hir to make hast: for he told hir that the tide would be spent, and by that meanes his ship would be gone, and leaue him behind. Notobeyt, after some detracting of time, she brought him a few eggs, willing him to returne to hir, if his ship were gone when he came. The yong fellowe

What the diuel shuld the witch meane to make chois of the English man?

lowe returned towards his ship: but before he went aboard, he would needs eate an eg or twaine to satiffie his hunger, and with in short space he became dumb and out of his wits (as he afterwards said.) When he would haue entred into the ship, the mariners beat him backe with a cudgell, saieng; What a murren lacks the asse: Whither the diuell will this asse? The asse or yong man (I cannot tell by which name I should terme him) being many times repelled, and vnderstanding their words that called him asse, considering that he could speake neuer a word, and yet could vnderstand euerie bodie, he thought that he was bewitched by the woman, at whose house he was. And therefore, when by no meanes he could get into the boate, but was driuen to tarrie and see hir departure; being also beaten from place to place, as an asse: he remembred the witches words, and the words of his owne fellowes that called him asse, and returned to the witches house, in whose seruice he remained by the space of three yeares, doing nothing with his hands all that while, but carried such burthens as she laid on his backe; hauing onolie this comfort, that although he were reputed an asse among strangers and beasts, yet that both this witch, and all other witches knew him to be a man.

After three yeares were passed ouer, in a morning betimes he went to to wone before his dame; who vpon some occasion (of like to make water) staid a little behind. In the meane time being neere to a church, he heard a little saccring bell ring to the eleuation of a mostowe masse, and not daring to go into the church, least he should haue beene beaten and driuen out with cudgels, in great deuotion he fell downe in the churchyard, vpon the knees of his hinder legs, and did lift his forehead ouer his head, as the priest doth hold the sacrament at the eleuation. Which prodigious sight when certeine merchants of Genua espied, and with wonder beheld; anon commeth the witch with a cudgell in hir hand, beating forth the asse. And bicause (as it hath beene said) such kinds of witchcrafts are verie vsuall in those parts; the merchants aforesaid made such meanes, as both the asse and the witch were attached by the iudge. And she being examined and set vpon the racke, confessed the whole matter, and promised, that if she might haue libertie to go home, she would restore him to his old shape:

A strange metamorphosis, of bodie, but not of mind

Note the deuotion of the asse.

shape: and being dismissed, he did accordingly. So as notwithstanding they apprehended him againe, and burned him: and the young man returned into his countrie with a iollfull and merrie hart.

*August. lib.
18. de ciui.
Dei. cap. 17
& 18.*

At the alps
in Arcadia.

*Card. de var.
rerum. lib. 15
cap. 80.
August. Lib.
18. de ciui.
Dei.*

Upon the aduantage of this storie M. Mal. Bodin, and the residue of the witchmongers triumph; and speciallie because S. Augustine subscribeth therevnto; or at the least to the verie like. Which I must confesse I find too common in his books, insomuch as I iudge them rather to be foisted in by some fond papist or witchmonger, than so learned a mans doings. The best is, that he himselfe is no eie-witnesse to any of those his tales; but speaketh onelie by report; wherein he vttereth these words: to wit, that It were a point of great incivilitie, &c: to discredit so manie and so certeine reports. And in that respect he iustificieth the corporall transfigurations of Vlysses his mates, thzogh the witchcraft of Circes: and that foolish fable of Praxantius his father, who (he saith) did eate prouender and haie among other horses, being himselfe turned into an horse. Yea he verifieth the starkest lie that euer was inuented, of the two alewives that vled to transforme all their ghests into horses, and to sell them auaie at markets and faires. And therefore I saie with Cardanus, that how much Augustin saith he hath seen with his eyes, so much I am content to beleue. Howbeit S. Augustin concludeth against Bodin. For he affirmeth these transubstantiations to be but fantasticall, and that they are not according to the veritie, but according to the appearance. And yet I cannot allow of such appearances made by witches, or yet by diuels: for I find no such power giuen by God to any creature. And I would witt of S. Augustine, where they became, whom Bodins transformed wolues deuoured. But

—ô quàm
Credula mens hominis, & erecta fabulis aures!

*Englished by
Abraham
Fleming.*

Good Lord! how light of credit is
the wauering mind of man!
How vnto tales and lies his eares
attentiuie all they can?

Generall

Generall counsels, and the popes canons, which Bodin so regardeth, doe condemne and pronounce his opinions in this behalfe to be absurd; and the residue of the witchmongers, with himselfe in the number, to be worse than infidels. And these are the verie words of the canons, which else-where I haue more largely repeated; Whosoener belieueth, that anie creature can be made or changed into better or worse, or transformed into anie other shape, or into anie other similitude, by anie other than by God himselfe the creator of all things, without all doubt is an infidell, and worse than a pagan. And therewithall this reason is rendered, to wit: because they attribute that to a creature, which onelie belongeth to God the creator of all things.

Canon. 26.
qua. 5. episc.
copi ex con.
acquir. &c.

A summarie of the former fable, with a refutation thereof, after due examination of the same.

The fourth Chapter.

Concerning the veritie or probability of this enterlude, betwixt Bodin, M. Mal. the witch, the asse, the masse, the merchants, the inquisitors, the tormentors, &c: First I wonder at the miracle of transubstantiation: Secondlie at the impudencie of Bodin and James Sprenger, for affirming so grosse a lie, deuised beelike by the knight of the Rhodes, to make a sole of Sprenger, and an asse of Bodin: Thirdlie, that the asse had no more wit than to kneele downe and hold vp his forefeete to a peece of starch or floure, which neither would, nor could, nor did helpe him: Fourthlie, that the masse could not reforme that which the witch transformed: Fifthlie, that the merchants, the inquisitors, and the tormentors, could not either severallie or iointlie doe it, but referre the matter to the witches courtisie and good pleasure.

But where was the yong mans owne shape all these three yeares, wherein he was made an asse: It is a certeine and a generall rule, that two substantiall formes cannot be in one subject

His shape was in the woods: where else should it be?

I. i.

forme

Mal. malef.
p. 2. l. 1. qu. 2.

In my discourse of
spirits and
diuels, being the 17
booke of
this volume.

forme of the beast occupied some place in the aire, and so I thinke should the forme of a man doe also. For to bring the bodie of a man, without feeling, into such a thin aerie nature, as that it can neither be seene nor felt, it may well be unlikelye, but it is verie impossible: for the aire is inconstant, and continueth not in one place. So as this aerie creature would soone be carried into another region: as else-where I haue largelie proued. But indeed our bodies are visible, sensitiue, and passiue, and are indued with manie other excellent properties, which all the diuels in hell are not able to alter: neither can one haire of our head perish, or fall a waie, or be transformed, without the speciall prouidence of God almightie.

But to proceed vnto the probabilitie of this storie. What lucke was it, that this yong fellow of England, landing so latelie in those parts, and that old woman of Cyprus, being both of so base a condition, should both vnderstand one anothers communication; England and Cyprus being so manie hundred miles distant, and their languages so farre differing? I am sure in these daies, wherein trafficke is more vsed, and learning in more price; few yong or old mariners in this realme can either speake or vnderstand the language spoken at Salamin in Cyprus, which is a kind of Greeke; and as few old women there can speake our language. But Bodin will saie; You heare, that at the inquisitors commandement, and through the tormentors correction, he promised to restore him to his owne shape: and so he did, as being thereunto compelled. I answer, that as the whole storie is an impious fable; so this assertion is false, and disagreeable to their owne doctrine, which mainteineth, that the witch doth nothing but by the permission and leane of God. For if she could doe or bring such a thing at hir owne pleasure, or at the commandement of the inquisitors, or for feare of the tormentors, or for loue of the partie, or for remorse of conscience: then is it not either by the extraordinary leane, nor yet by the like direction of God; except you will make him a confederate with old witches. I for my part wonder most, how they can turne and tolle a mans bodie so, and make it smaller and greater, to wit, like a motose, or like an asse, &c: and the man all this while to feele no paine. And I am not alone in this maze: for Danæus a speciall maintainer of their fol-
lies

Dan. in dia-
log. cap. 3.

lies saith, that although Augustine and Apuleius doe write verie *August. lib. de ciuit. Del. cap. 17. 18.* crediblie of these matters; yet will he neuer beleue, that witches can change men into other formes; as asses, apes, wolues, beares, mice, &c.

That the bodie of a man cannot be turned into the bodie of a beast by a witch, is prooued by strong reasons, scriptures, and authorities.

The fift Chapter.

BUt was this man an asse all this while? Or was this asse a man? Bodin saith (his reason onelie reserued) he was trulie transubstantiated into an asse; so as there must be no part of a man, but reason remaining in this asse. And yet Hermes Trismegistus thinketh he hath good authoritie and reason to saie; *Aliud corpus quam humanum non capere animam humanam; nec fas esse in corpus animae ratione carentis animam rationalem corruere*; that is; An humane soule cannot receiue anie other than an humane bodie, nor yet canne light into a bodie that wanteth reason of mind. But S. James saith; The bodie without the spirit is dead. And surelie, *Iam. 2. 26.* when the soule is departed from the bodie, the life of man is dissolved: and therefore Paule wished to be dissolved, when he would haue bene with Christ. *Phili. 1. 23.* The bodie of man is subiect to diuers kinds of agues, sicknesses, and infirmities, whereunto an asses bodie is not inclined: and mans bodie must be fed with bread, &c: and not with hay. Bodins asseheaded man must either eate haie, or nothing: as appeareth in the storie. Mans bodie also is subiect vnto death, and hath his daies numbred. If this fellowe had died in the meane time, as his houre might haue bene come, for anie thing the diuels, the witch, or Bodin knew; I meruell then what would haue become of this asse, or how the witch could haue restored him to shape, or whether he should haue risen at the daie of iudgement in an asses bodie and shape. For Paule saith, that that *1. Cor. 15.* verie bodie which is sowne and buried a naturall bodie, is raised *44.*

a spirituall bodie. The life of Iesus is made manifest in our mortall flesh, and not in the flesh of an asse.

1. Cor. 15,
39.

Psal. 119.

God hath endued euerie man and euerie thing with his proper nature, substance, forme, qualities, and gifts, and directeth their waies. As for the waies of an asse, he taketh no such care: howbeit, they haue also their properties and substance seuerall to themselves. For there is one flesh (saith Paule) of men, another flesh of beasts, another of fishes, another of birds. And therefore it is absolutelie against the ordinance of God (who hath made me a man) that I should flie like a bird, or swim like a fish, or creepe like a worme, or become an asse in shape: insomuch as if God would giue me leaue, I cannot doe it; for it were contrarie to his owne order and decree, and to the constitution of anie bodie which he hath made. Beas the spirits themselves haue their lawes and limits prescribed, beyond the which they cannot passe one haire's breadth; otherwise God should be contrarie to himselfe: which is farre from him. Neither is Gods omnipotencie hereby qualified, but the diuels impotencie manifested, who hath none other power, but that which God from the beginning hath appointed vnto him, consonant to his nature and substance. He may well be restrained from his power and will, but beyond the same he cannot passe, as being Gods minister, no further but in that which he hath from the beginning enabled him to doe: which is, that he being a spirit, may with Gods leaue and ordinance vict at and corrupt the spirit and will of man: wherein he is verie diligent.

1. Cor. 6, 19.
verse. 15, &c
verse. 2.
verse. 13,

What a beastlie assertion is it, that a man, whom God hath made according to his owne similitude and likenes, should be by a witch turned into a beast: What an impietie is it to affirme, that an asses bodie is the temple of the Holy-ghost: Or an asse to be the child of God, and God to be his father; as it is said of man: Which Paule to the Corinthians so diuinelie confuteth, who saith, that Our bodies are the members of Christ. In the which we are to glorifie God: for the bodie is for the Lord, and the Lord is for the bodie. Surelie he meaneth not for an asses bodie, as by this time I hope appeareth: in such wise as Bodin may go hide him for shame; especiallie when he shall vnderstand, that euent into these our bodies, which God hath framed after his owne likeness,

nesse, he hath also breathed that spirit, which Bodin saith is now remaining within an asses bodie, which God hath so subiected in such seruilitie vnder the foote of man; of whom God is so minde full, that he hath made him little lower than angels, yea than himselfe, and crowned him with glozie and worship, and made him to haue dominion ouer the workes of his hands, as hauing put all things vnder his fete, all sheepe and oren, yea wolues, asses, and all other beasts of the field, the foules of the aire, the fishes of the sea, &c. Bodins poet, Ouid, whose Metamorphosis make so much for him, saith to the ouerthrow of this phantasticall imagination: Psalm.8.
verses.5,6,
7,8.

*Os homini sublime dedit, cælumque videre
fussit, & erectos ad sydera tollere vultus.*

The effect of which verses is this;

The Lord did set mans face so hie,
That he the heauens might behold,
And looke vp to the starrie skie,
To see his woonders manifold.

Now, if a witch or a diuell can so alter the shape of a man, as contrarilie to make him looke downe to hell, like a beast; Gods workes should not onelie be defaced and disgraced, but his ordinance should be woonderfullie altered, and thereby confounded.

The witchmongers obiections, concerning Nabuchadnezzar answered, and their error concerning Lycanthropia confuted.

The sixt Chapter.

Malleus Maleficarum, Bodin, and Their
manie other of them that mainteine ground
witchcraft, triumph vpon the storie of worke is
Nabuchadnezzar; as though Circes as sure as
had transformed him with hir sorceries to hold a
into an ore, as she did others into swine, quick eele
&c. I answer, that he was neither in bo- by the
die nor shape transformed at all, accor- taile.
ding

Dan. 4.

ding to their grosse imagination; as appeareth both by the plaine words of the text, and also by the opinions of the best interpreters thereof: but that he was, for his beastlie government and conditions, throwne out of his kingdome and banished for a time, and giuen to hide himselfe in the wilderness, there in exile to lead his life in beastlie sort, among beasts of the field, and fowles of the aire (for by the waie I tell you it appeareth by the text, that he was rather turned into the shape of a fowle than of a beast) vntill he reiecting his beastlie conditions, was vpon his repentance and amendment called home, and restored vnto his kingdome. Howbeit, this (by their confession) was neither diuels nor witches doing; but a miracle wrought by God, whom alone I acknowledge to be able to bring to passe such workes at his pleasure. Wherein I would know what our witchmongers haue gained.

Cor. Agrip. de
vanis. scient.
cap. 44.

I am not ignorant that some write, that after the death of Nabuchadnezzar, his sonne Eilumodath gaue his bodie to the rauens to be deuoured, least afterwards his father should arise from death, who of a beast became a man againe. But this tale is meeter to haue place in the Cabalisticall art, to wit: among vniwritten verities than here. To conclude, I saie that the transformations, which these witchmongers doe so rane and rage vpon, is (as all the learned sort of physicians affirme) a disease proceeding partlie from melancholie, whereby manie suppose themselves to be wolues, or such rauening beasts. For Lycanthropia is of the ancient physicians called *Lupina melancholia*, or *Lupina insania*. I. Wierus declareth verie learnedlie,

Paul. Aegip.
nes. li. 3. c. 16.
Aetius. lib. 6.
cap. 11.
I. Wier. de
praest. dem.
lib. 4. cap. 23.

the cause, the circumstance, and the cure of this disease. I haue written the more herein; bicause hereby great princes and potentates, as well as poore women and innocents, haue bene defamed and accounted among the number of witches.

A speciall obiection answered concerning transpor-
tations, with the consent of diuerse writers therevpon.

The seuenth Chapter.



Of the maintenance of witches
transportations, they object the words
of the Gospell, where the diuell is said to
take vp Christ, and to set him on a pinna-
cle of the temple, and on a mountaine,
etc. Which if he had done in maner and
forme as they suppose, it followeth not
therefore that witches could doe the like;
nor yet that the diuell would doe it for them at their pleasure; for
they know not their thoughts, neither can otherwise communi-
cate with them. But I answer, that if it were so grosselie to be
vnderstood, as they imagine it, yet should it make nothing to
their purpose. For I hope they will not saie, that Christ had made
anie ointments, or entred into anie league with the diuell, and
by vertue thereof was transported from out of the wilderness,
vnto the top of the temple of Ierusalem; or that the diuell could
haue maisteries ouer his bodie, whose soule he could neuer laie
hold vpon; especiallie when he might (with a becke of his finger)
haue called vnto him, and haue had the assistance of manie legi-
ons of angels. Neither (as I thinke) will they presume to make
Christ partaker of the diuels purpose and sinne in that behalfe.
If they saie; This was an action wrought by the speciall proui-
dence of God, and by his appointment, that the scripture might
be fulfilled: then what gaine our witchmongers by this place?
First, for that they maie not produce a particular example to
proue so generall an argument. And againe, if it were by Gods
speciall prouidence and appointment; then why should it not be
done by the hand of God, as it was in the storie of Iob? Or if it
were Gods speciall purpose and pleasure, that there should be so
extraordinarie a matter brought to passe by the hand of the di-
uell; could not God haue giuen to the wicked angell extraordi-
narie power, and cloathed him with extraordinarie shape; where-
by

Matth. 4, 8.
Luk. 3, 9.

Answer to
the former
obiection.

Matt. 26, 53.

Iob. 1, 11.
Iob. 2, 5.

by he might be made an instrument able to accomplish that matter, as he did to his angell that carried Abacuck to Daniell, and to them that he sent to destroie Sodome? But you shall vnderstand, that this was done in a vision, and not in veritie of action. So as they haue a verie cold pull of this place, which is the speciall peece of scripture alledged of them for their transportations.

*I. Caluine in
harmon. E-
uang. in
Matth. 4. &
Luk. 4.*

Heare therefore what Caluine saith in his commentarie vpon that place, in these words; The question is, whether Christ were carried aloft indeed, or whether it were but in a vision: Danie affirme verie obstinatlie, that his bodie was trulie and reallie as they saie taken vp: bicause they thinke it too great an indignitie for Christ to be made subiect to sathans illusions. But this obiection is easilie washed awaie. For it is no absurditie to grant all this to be wrought through Gods permission, or Chrisses voluntarie subiection: so long as we yeeld not to thinke that he suffered these temptations inwardlie, that is to saie, in mind or soule. And that which is afterwards set downe by the Euangelist, where the diuell shewed him all the kingdoms of the world, and the glorie of the same, and that to be done (as it is said in Luke) in the twinkling of an eye, dooth moze agree with a vision than with a reall action. So farre are the verie words of Caluine. Which differ not one syllable nor five words from that which I had written herein, before I looked for his opinton in the matter. And this I hope will be sufficient to ouerthrow the assertions of them that late the ground of their transportations and flieng in the aire herevpon.

*Ezec. 3, 12.
and 14.*

Mal. malaf.

He that will saie, that these words; to wit, that Christ was taken vp, &c: can hardlie be applied to a vision, let him turne to the prophesie of Ezechiel, and see the selfe-same words vsed in a vision: sauing that where Christ is said to be taken vp by the diuell, Ezechiel is taken vp, and lifted vp, and carried by the spirit of God, and yet in a vision. But they haue lesse reason that build vpon this sandie rocke, the supernaturall frame of transubstantiation; as almost all our witching writers do. For Sprenger & Institor saie, that the diuell in the likenesse of a falcon caught him vp. Danæus saith; it was in the similitude of a man; others saie, of an angell painted with wings; others, inuisible; Ergo the diuell.

uell can take (saie they) what shape he list. But though some may cauill vpon the diuels transfoꝛming of himselfe; yet, that either diuell oꝛ witch can transfoꝛme oꝛ transubstantiat others, there is no tittle noꝛ colour in the scriptures to helpe them. If there were authoritie foꝛ it, and that it were past all peraduenture, lo, what an easie matter it is to resubstantiate an asse into a man. If oꝛ Bodin saith vpon the woꝛd of Apuleius, that if the asse eate new roses, anise, oꝛ baie leaues out of syꝛing water, it will presentlie returne him into a man. Which thing Sprenger saith maie be doone, by washing the asse in faire water: yea he sheweth an instance, where, by dꝛinking of water an asse was turned into a man.

*I. Bod. lib. de
dem. 3. cap. 5.*

In Mal. mal.

The witchmongers obiection concerning
the historie of Iob answered.

The eight Chapter.



These witchmongers, foꝛ lacke of better arguments, doo manie times object Iob against me; although there be neuer a woꝛd in that storie, which either maketh foꝛ them, oꝛ against me: in so much as there is not the name of a witch mentioned in the whole booke. But (I praie you) what witchmonger now seeing one so afflicted as Iob, would not saie he were bewitched, as Iob neuer saith: ^a For first there came a messenger vnto him, ^a Iob. 1. 14. and said; Thy oꝛen were plowing, and thy asses were feeding in their places, ^b and the Sabeans came violentlie and tooke them; ^b verse, 15. yea they haue slaine thy seruants with the edge of the sword; but I onelie am escaped to tell thee. ^c And whilst he was yet speaking, another came, and said; The fier of God is fallen from the heauen, & hath burnt vp thy sheepe and thy seruants, and deuoured them; but I onelie am escaped to tell thee. ^d And while he was yet speaking, another came, and said; The Chaldeans set out their bands, and fell vpon thy camels, and haue taken them, and haue slaine thy seruants with the edge of the sword; but I onelie am escaped:

^a Iob. 1. 14.

^b verse, 15.

^c verse, 16.

^d verse, 17.

escaped alone to tell thee. ^c And whilst he was yet speaking, came another, and said; Thy sonnes and thy daughters were eating and drinking wine in their elder brothers house, ^f and behold there came a great wind from beyond the wilderness, and smote the foure corners of the house, which fell vpon thy children, and they are dead; and I onlie am escaped alone to tell thee. ^g Besides all this, he was smitten with biles, from the sole of his foote to the crowne of his head. If anie man in these daies called Iob should be by the appointment or hand of God thus handled, as this Iob was; I warrant you that all the old women in the countrie would be called *Coram nobis*: warrants would be sent out on euerie side, publike and priuate inquirie made what old women latelie resorted to Iobs house, or to anie of those places, where these misfortunes fell. If anie poore old woman had chanced within two or thre moneths to haue borrowed a curtise of seasing, or to haue fetcht from thence a pot of milke, or had she required some almes, and not obtained it at Iobs hand; there had bene argument enough to haue brought hir to confusion: and to be moze certeine to haue the right witch apprehended, figures must haue bene cast, the sue and sheares must haue bene set on worke; yea rather than the witch should escape, a coniuroz must haue earned a little monie, a circle must haue bene made, and a diuell raised to tell the truth: mother Bungle must haue ben gon vnto, and after she had learned hir name, whom Iob most suspected, she would haue confirmed the suspicion with artificiall accusations: in the end, some woman or other must haue bene hanged for it. But as Iob said; *Dominus dedit*: so said he not; *Diabolus vel Lemia sed Dominus abstulit*. Which agreeth with the tenor of the text, where it is written, that the diuell at euerie of Iobs afflictions desired God to laie his hand vpon him. Insomuch as Iob imputed no part of his calamitie vnto diuels, witches, nor yet vnto coniuroz, or their inchantments; as we haue learned now to do. Neither sinned he, or did God any wrong, when he laid it to his charge: but we dishonour God greatlie, when we attribute either the power or proprietie of God the creator vnto a creature.

^{*} Caluine saith; We derogate much from Gods glorie and omnipotencie, when we saie he doth but giue sathan leaue to do it: which is (saith he) to mocke Gods iustice; and so fond an assertion,

^e verse, 18.^f verse, 19.^g Ibid. ca. 2. vers. 7.

I. Caluin. in Iob. cap. 1. 21.

* I. Caluin. in Iob. cap. 2. Sermon. 8. Muscul. in loc. comm. Idem. ibidem.

tion, that if asses could speake, they would speake more wiselie than so. For a temporall iudge saith not to the hangman; I giue thee leaue to hang this offender, but commandeth him to doe it. But the maintainers of witches omnipotencie, saie; Doe you not see how reallie and palpable the diuell tempted and plagued Job? I answer first, that there is no corporall or visible diuell named nor scene in any part of that circumstance; secondlie, that it was the hand of God that did it; thirdlie, that as there is no communitie betwene the person of a witch, and the person of a diuell, so was there not any conference or practise betwixt them in this case.

And as touching the communication betwixt God and the diuell, behold what Caluine saith, writing or rather preaching of purpose vpon that place, wher vpon they thinke they haue so great aduantage; When sathan is said to appeere before God, it is not done in some place certeine, but the scripture speaketh so to applie it selfe to our rudenes. Certainlie the diuell in this and such like cases is an instrument to worke Gods will, and not his owne: and therefore it is an ignorant and an vngodlie saleng (as Caluine iudgeth it) to affirme, that God doth but permit and suffer the diuell. For if sathan were so at his owne libertie (saith he) we should be ouerwhelmed at a sudden. And doubtlesse, if he had power to hurt the bodie, there were no waie to resist: for he would come inuisible vpon vs, and knocke vs on the heads; yea he would watch the best and dispatch them, whilest they were about some wicked act. If they saie; God commandeth him, no bodie impugneeth them; but that God should giue him leaue, I saie with Caluine, that the diuell is not in such fauour with God, as to obtaine any such request at his hands.

And wheras by our witchmongers opinions and arguments, the witch procureth the diuell, and the diuell asketh leaue of God to plague whom the witch is disposed: there is not (as I haue said) any such corporall communication betwene the diuell and a witch, as witchmongers imagine. Neither is God moued at all at sathans sute, who hath no such fauour or grace with him, as to obtaine any thing at his hands.

But M. Mal. and his friends denie, that there were any witches in Iobs time: yea the witchmongers are content to saie, that there

I. Caluine in his sermons upon Iob.

I. Caluine in Iob. cap. 1. sermon. 5.

Mal. malef. pa. 1. quest. 1. Idem part. 1. quest. 4.

Note what
is said tou-
ching the
booke of
Iob.

there were none found to exercise this art in Christs time, from his birth to his death, euen by the space of thirtie three yeares. If there had bene anie (saie they) they should haue bene there spoken of. As touching the authoritie of the booke of Iob, there is no question but that it is verie canonicall and authentike. Howbeit, manie writers, both of the Iewes and others, are of opinion, that Moses was the author of this booke; and that he did set it as a looking glasse before the people: to the intent the children of Abraham (of whose race he himselte came) might knowe, that God shewed fauour to others that were not of the same line, and be ashamed of their wickednesse: seeing an vncircumcised Painime had so well demeaned himselte. Upon which argument Caluine (though he had written vpon the same) saith, that For so much as it is vncertaine, whether it were *Res gesta* or *Exempli gratia*, we must leaue it in suspense. Neuertheles (saith he) let vs take that which is out of all doubt; namelie, that the Holy-ghost hath indited the booke, to the end that the Iewes should knowe that God hath had a people alwaies to serue him throughout the world, euen of such as were no Iewes, nor segregated from other nations.

In legenda
aurea.

Howbeit, I for my part denie not the veritie of the storie; though indeed I must confesse, that I thinke there was no such corporall enterlude betwene God, the diuell, and Iob, as they imagine: neither anie such reall presence and communication as the witchmongers conceiue and mainteine; who are so grosse herein, that they do not onlie beleue, but publish so palpable absurdities concerning such reall actions betwixt the diuell and man, as a wise man would be ashamed to read, but much more to credit: as that S. Dunstan lead the diuell about the house by the nose with a paire of pinsores or tongs, and made him roze so lowd, as the place rung thereof, &c: with a thousand the like fables, without which neither the art of poperie nor of witchcraft could stand. But you may see more of this matter else-where, where in few words (which I thought good here to omit, least I should seeme to vse too manie repetitions) I answer effectuallye to their railes about this place.

What

What severall sorts of witches are mentioned in the scriptures, and how the word witch is there applied.

The ninth Chapter.



At what sorts of witches so ever M. Mal. or Bodin saie there are; Moses spake onlie of foure kinds of impious coufeners or witches (whereof our witchmongers old women which danse with the fairies, &c; are none.) The first were *Præstigiatores Pharaonis*, which (as all diuines, both Hebrues and others conclude) were but coufeners and jugglers, deceiuing the kings eyes with illusions and sleights; and making false things to appeare as true: which neuertheles our witches cannot doe. The second is *Mecafapha*, which is she that destroyeth with poison. The third are such as vse sundrie kinds of diuinations, and herevnto pertaine these words, *Kasam, Onen, Ob, Idoni*. The fourth is *Habar*, to wit: when magicians, or rather such, as would be reputed cunning therein, mumble certeine secret words, wherein is thought to be great efficacie.

1. Præstigiatores Pharaonis.

2. Mecafapha.

3. Kasam. Onen.

Ob. Idoni.

4. Habar.

These are all coufeners and abusers of the people in their severall kinds. But because they are all termed of our translators by the name of witches in the Bible: therefore the lies of M. Mal. and Bodin, and all our old wittes tales are applied vnto these names, and easilie beleued of the common people, who haue neuer hitherto bene instructed in the vnderstanding of these words. In which respect, I will (by Gods grace) shew you (concerning the signification of them) the opinion of the most learned in our age; spectallie of Iohannes Wierus; who though hee himselte were singularlie learned in the tongue, yet for his satisfaction and full resolution in the same, he sent for the iudgement of Andreas Massius, the most famous Hebrician in the world, and had it in such sense and order, as I meane to set downe vnto you. And yet I giue you this note by the waie, that witchcraft or enchantment is diuerslie taken in the scriptures; sometimes nothing tending to such end as it is commonlie thought to doe. For in

Note.

1. Samuel,

1. Sa. 15, 23. muell, 15, 23. it is all one with rebellion. Iesabell for hir idolatrous life is called a witch. Also in the new testament, euen S. Paule saith the Galathians are bewitched, bicause they were seduced and lead from the true vnderstanding of the scriptures.
- Math. 2, 1. Item sometimes it is taken in good part; as the magicians that came to worship and offer to Christ: and also where Daniell is said to be an inchanter, yea a principall inchanter: which title being giuen him in diuers places of that storie, he neuer seemeth to refuse or dislike; but rather intreateth for the pardon and qualification of the rigor towards other inchanters, which were mere couleners indeed: as appeareth in the second chapter of Daniell, where you may see that the king espied their fetches.
- Daniel. 4. Sometimes such are called coniuroers, as being but rogues, and lewd people, would vse the name of Iesus to worke miracles, whereby, though they being faithlesse could worke nothing; yet is their practise condemned by the name of coniuration.
- Dan. 2, 8. Sometimes jugglers are called witches. Sometimes also they are called sozcerers, that impugne the gospell of Christ, and seduce others with violent persuasions. Sometimes a murderet with poison is called a witch. Sometimes they are so termed by the verie signification of their names; as Elmas, which signifieth a sozcerer. Sometimes bicause they studie curious and baine arts. Sometimes it is taken for wounding or greewing of the hart. Yea the verie word *Magus*, which is Latine for a magician, is translated a witch; and yet it was hertofore alwaies taken in the good part. And at this daie it is indifferent to saie in the English tongue; She is a witch; or, She is a wise woman.
- Acts. 19. Sometimes obseruers of dreames, sometimes soothsaiers, sometimes the obseruers of the flieng of foules, of the meeting of fodes, the falling of salt, &c: are called witches. Sometimes he or she is called a witch, that take vpon them either for gaine or glorie, to do miracles; and yet can do nothing. Sometimes they are called witches in common speech, that are old, lame, curst, or melancholike, as a nickname. But as for our old women, that are said to hurt children with their eyes, or lambs with their looks, or that pull downe the mone out of heauen, or make so foolish a bargain, or do such homage to the diuell; you shall not read in the bible of any such witches, or of any such actions imputed to them.

The sixt Booke.

The exposition of this Hebrue word Chasaph, wherein is answered the obiection contained in Exodus 22. to wit: Thou shalt not suffer a witch to liue, and of Simon Magus. Acts. 8.

The first Chapter.



Hasaph, being an Hebrue word, is Latined *Veneficium*, and is in English, poisoning, or witchcraft; if you will so haue it. The Hebrue sentence written in Exodus, 22. is by the 70. interpreters translated thus into Greeke, *φάρμακός ἐν ἐνρέασι*, which in Latine is, *Veneficos (sive) veneficas non retinebitis in vita*, in English, You shall not suffer anie poisoners, or (as it is translated) witches to liue.

The which sentence Iosephus an Hebrue borne, and a man of great estimation, learning and fame, interpreteth in this wise; Let none of the children of Israel haue any poison that is deadlie, or prepared to anie hurtfull vse. If anie be apprehended with such stuffe, let him be put to death, and suffer that which he ment to doo to them, for whom he prepared it. The Rabbins exposition agree hèrewithall. *Lex Cornelia* differeth not from this sense, to wit, that he must suffer death, which either maketh, selleth, or hath anie poison, to the intent to kill anie man. This word is found in these places following: Exodus. 22, 18. Deut. 18, 10. 2. Sam. 9, 22. Dan. 2, 2. 2. Chr. 33, 6. Esay. 47, 9, 12. Malach, 3, 5. Ierem. 27, 9. Mich. 5, 2. Nah. 3, 4. bis. Howbeit, in all our English transla-

*Ioseph. in
Iudeorum
antiquitate.*

11, 8, 20

transla-

translations, *Chasaph* is translated, witchcraft.

- And bicause I will auoid ppolitie and contention both at once, I will admit that Veneficæ were such witches, as with their poisons did much hurt among the children of Israell; and I will not denie that there remaine such untill this daie, bewitching men, and making them beleue, that by vertue of words, and certeine ceremonies, they bring to passe such mischeefes, and intorications, as they indeed accomplish by poisons. And this abuse in couſenage of people, together with the taking of Gods name in vaine, in manie places of the scripture is proued, especially by the name of witchcraft, enen where no poisons are. According to the sense which S. Paule vseth to the Galathians in these words, where he sheweth plainelie, that the true signification of witchcraft is couſenage; O ye foolish Galathians (saith he) who hath bewitched you: to wit, couſened or abused you, making you beleue a thing which is neither so nor so. Whereby he meaneth not to aske of them, who haue with charmes, &c: or with poisons depriued them of their health, life, cattell, or children, &c: but who hath abused or couſened them, to make them beleue lies.
- Gal. 3. 1.
- This phrase is also vſed by Iob. 15. But that we may be thoroughly resolved of the true meaning of this phrase vſed by Paule, Gal. 3. let vs examine the description of a notable witch called Simon Magus, made by S. Luke; There was (saith he) in the citie of Samaria, a certeine man called Simon, which vſed witchcraft, and bewitched the people of Samaria, saying that he himself was some great man. I demand, in what other thing here do we see anie witchcraft, than that he abused the people, making them beleue he could worke miracles, whereas in truth he could do no such thing; as manifestlie may appeare in the 13. and 19. verses of the same chapter: where he wondered at the miracles wrought by the apostles, and would haue purchased with monie the power of the Holy-ghost to worke wonders.
- Iob. 15. 12.
- Acts. 8. 9.
- Acts. 8. 11.
- It will be said, the people had reason to beleue him, bicause it is written, that he of long time had bewitched them with sorceries. But let the bewitched Galathians be a warning both to the bewitched Samaritans, and to all other that are couſened or bewitched through false doctrine, or legterdmaine; least while they attend to such fables and lies, they be brought into ignorance, and

and so in time be led with them awaie from God. And smallie, let vs all abandon such witches and couseners, as with Simon Magus set themselues in the place of God, boasting that they can do miracles, expound dreames, foretell things to come, raise the dead, &c: which are the workes of the Holy-ghost, who onlie searcheth the heart and reines, and onelie worketh great wonders, which are now staied and accomplished in Christ, in whome who so stedfastlie beleueth shall not need to be by such meanes resolved or confirmed in his doctrine and gospel. And as for the vnfaithfull, they shall haue none other miracle shewed vnto them, but the signe of Ionas the prophet.

And therefore I saie, whatsoeuer they be that with Simon Magus take vpon them to worke such wonders, by soothsaieng, sorcerie, or witchcraft, are but liers, deceiuers, and couseners, according to Syrachs saieng; Sorcerie, witchcraft, soothsaieng, and dreames, are but vanitie, and the lawe shalbe fulfilled without such lies. God commanded the people, that they should not regard them that wrought with spirits, nor soothsaiers: for the estimation that was attributed vnto them, offended God.

1. Reg. 8, 39.

Math. 9. 4.

12. 25. 22.

Acts. 1, 24.

& 15, 8.

Rom. 8, 27.

Mark. 2.

Luk. 6, 17. &

11. & 9.

Ioh. 1. & 2.

& 6. & 13.

Apoc. 2. & 3.

Luk. 11, 29.

Eccl. 34, 5.

Eccl. 34, 8.

Leui. 19, 31.

The place of Deuteronomie expounded, wherein are recited all kind of witches; also their opinions confuted, which hold that they can worke such miracles as are imputed vnto them.

The second Chapter.



The greatest and most common obiection is, that if there were not some, which could worke such miraculous or supernaturall feats, by themselues, or by their diuels, it should not haue bene said; Let none be found among you, that maketh his sonne or his daughter to go through the fier, or that bleseth witchcraft, or is a regarder of times, or a marker of the streng of fotoles, or a sorcerer, or a charmer, or that counselleth with spirits, or a soothsaier, or that asketh counsell of the dead, or (as some translate it)

Deut. 18. 10.

11.

Is. j.

that

Esay. 42. 8.

Pl. 24. 8. 10.

that raiseth the dead. But as there is no one place in the scripture that saith they can worke miracles, so it shalbe easie to proue, that these were all couseners, euerie one abusing the people in his seuerall kind; and are accursed of God. Not that they can do all such things indeed, as there is expessed; but for that they take vpon them to be the mightie power of God, and to do that which is the onelie worke of him, seducing the people, and blaspheming the name of God, who will not giue his glorie to anie creature, being himselfe the king of glorie and omnipotencie.

First I aske, what miracle was wrought by their passing through the fier: Trulie it cannot be proued that anie effect followed; but that the people were bewitched, to suppose their sinnes to be purged thereby; as the Spaniards thinke of scourging and whipping themselves. So as Gods power was imputed to that action, and so forbidden as an idolatrous sorcerie. What wonders worketh the regard of times: What other diuell dealeth he withall, than with the spirit of superstition: Doth he not deceiue himselfe and others, and therefore is worthilie condemned for a witch: What spirit bleth he, which marketh the flieng of fowles: Neuertheles, he is here condemned as a practiser of witchcraft; bicause he couseneth the people, and taketh vpon him to be a prophet; impioullie referring Gods certeine ordinances to the flittering fethers and vncerteine waies of a bird: The like effects produceth sorcerie, charming, consultation with spirits, soothsaying, and consulting with the dead: in euerie of the which Gods power is obscured, his glorie defaced, and his commandement infringed.

Deut. 18. 14

And to proue that these soothsayers and witches are but lieng mates and couseners; note these words pronounced by God himselfe, euen in the selfe samie place to the children of Israell: Although the Gentiles suffered themselves to be abused, so as they gaue eare to these sorcerers, &c: he would not suffer them so, but would raise them a prophet, who should speake the truth. As if he should saie; The other are but lieng and cousening mates, deceitfull and undermining merchants, whose abuses I will make knowne to my people. And that euerie one maie be resolued herein, let the last sentence of this precept be well weighed; to wit, Let none be found among you, that asketh counsell of (or raiseth

seth the dead.)

First you knowe the soules of the righteous are in the hands of God, and resting with Lazarus in Abrahams bosome, do sleepe in Iesus Christ. And from that sleepe, man shall not be raised, till the heauens be no more: according to this of Dauid; *Uilt thou shew wonders among the dead? Say, the Lord saith, The liuing shall not be taught by the dead, but by the liuing. As for the vnrighteous, they are in hell, where is no redemption; neither is there anie passage from heauen to earth, but by God and his angels. As touching the resurrection and restauration of the bodie, read Iohn. 5. and you shall manifestlie see, that it is the onelie worke of the father, who hath giuen the power therof to the sonne, and to none other, &c. Dominus percutit, & ipse medetur: Ego occidam, & ego uiuesfaciam.* And in manie other places it is written, that God giueth life and beeing to all. Although Plato, with his maister Socrates, the chiefe pillars of these vanities, say, that one Pamphilus was called vp out of hel, who when he cam among the people, told manie incredible tales concerning infernall actions. But herein I take vp the prouerbe; *Amicus Plato, amicus Socrates, sed maior amica veritas.*

Sap. 3, 1.
Luk. 16, 23.

Iob. 14, 12.
Psal. 88, 10.
Deut. 18, 11.
Luk. 16, 29.
31.

Luk. 16, 22.

Ioh. 5, 21.

Ose. 6.
Acts. 17, 25.
28.
Tim. 6, 13.

So as this last precept, or last part thereof, extending to that which neither can be done by witch nor diuell, maie well expound the other parts and points therof. For it is not ment hereby, that they can do such things indeed; but that they make men beleue they do them, and thereby coulsen the people, and take vpon them the office of God, and therewithall also blaspheme his holie name, and take it in vaine; as by the words of charmes and coniurations do appeare, which you shall see, if you looke into these words, Habar and Idoni.

In like maner I saie you may see, that by the prohibition of diuinations by augurie, and of soothsayings, &c, who are witches, and can indeed do nothing but lie and coulsen the people, the lawe of God condemneth them not, for that they can worke miracles, but bicause they saie they can do that which pertaineth to God, and for coulenage, &c. Concerning other points of witchcraft contained therein, and bicause some cannot otherwise be satisfied, I will alledge vnder one sentence, the decretals, the mind of S. Augustine, the counsell Aurelian, and the determination of

26. que. 7. non
obser. fact.
1398. act. 17.
August. de
spirit. & ani-
Paris, ma. cap. 28.

Paris, to wit: Who so obserueth, or giueth hād vnto soothsayings, diuinations, witchcraft, &c. or doth giue credit to anie such, he renounceth christianitie, and shalbe counted a pagane, & an enimie to God; yea and he erreth both in faith and philosophie. And the reason is therewithall expessed in the canon, to wit; Because hereby is attributed to a creature, that which pertaineth to God onelie and alone. So as, vnder this one sentence (Thou shalt not suffer a poisoner or a witch to liue) is forbidden both murther and witchcraft; the murther consisting in poison; the witchcraft in couzenage or blasphemie.

That women haue vsed poisoning in all ages more than men, and of the inconuenience of poisoning.

The third Chapter.



Swomen in all ages haue bene counted most apt to conceiue witchcraft, and the diuels spectall instruments therein, and the onelie or chiefe practisers thereof: so also it appeareth, that they haue been the first inuenters, and the greatest practisers of poisoning, and more naturallie addicted and giuen therevnto than men: according to the sayeng of Quintilian; *Latrocinium facilius in viro, veneficium in femina credam.* From whom Plinie differeth nothing in opinion, when he saith, *Scientiam feminarum in veneficijs praevalere.* To be short, Augustine, Liue, Valerius, Diodorus, and manie other agree, that women were the first inuenters and practisers of the art of poisoning. As for the rest of their cunning, in what estimation it was had, may appeare by these verses of Horace, wherein he doth not onelie declare the vanitie of witchcraft, but also expoundeth the other words, therewithall we are now in hand.

Plin. lib. 25.
cap. 2.

*Somnia, terrores magicos, miracula, sagas,
Nocturnos lemures, portent aq; Thessala rides:*

These

These dreames and terrors magicall,
these miracles and witches,
Night-walking sprites, or Thessal bugs,
esteeme them not twoo rushes.

Here Horace (you see) contemneth as ridiculous, all our witches cunning: marrie herein he comprehendeth not their poisoning art, which hereby he onelie seemed to thinke hurtfull. Pythagoras and Democritus giue vs the names of a great manie magicall hearbs and stones, whereof now, both the vertue, and the wjings themselues also are vnknowne: as Marmaritin, whereby spirits might be raised: Archimedes, which would make one be wraie in his sleepe, all the secrets in his heart: Adincantida, Calicia, Meuais, Chirocineta, &c: which had all their seuerall vertues, or rather poisons. But all these now are worne out of knowledge: marrie in their stead we haue hogs turd and cherwill, as the onelie thing whereby our witches worke miracles.

Trulie this poisoning art called *veneficium*, of all others is most abhominable; as whereby murders maie be committed, where no suspition maie be gathered, nor anie resistance can be made; the strong cannot auoid the weake, the wise cannot preuent the foolish, the godlie cannot be preserued from the hands of the wicked; children maie hereby kill their parents, the seruant the master, the wife hir husband, so priuile, so inenitablie, and so incurable, that of all other it hath bene thought the most odious kind of murder; according to the saying of Ouid:

_____ *non hospes ab hospite tutus,*
Non socer à genero, fratrum quòq; gratia rara est:
Imminet exitio vir coniugis, illa mariti,
Lurida terribiles miscent aconita nouerca,
Filius ante diem patrios inquirat in annos.

Ouid. metamorph. lib. I.

*Englished by
Abraham
Fleming.*

— The trauelling ghest opprest
Dooth stand in danger of his host,
the host eke of his ghest :
The father of his sonne in lawe,
yea rare is seene to rest
Twixt brethren loue and amitie,
and kindnesse void of strife;
The husband seekes the goodwifes death,
and his againe the wife.
Vngentle stepdames grizlie poi-
son temper and doo giue :
The sonne too soone dooth aske how long
his father is to liue.

*Aeneid. 4.
lib. 4.*

The monke that poisoned king Iohn, was a right Veneficus;
to wit, both a witch and a murtherer : for he killed the king with
poison, and perswaded the people with lies, that he had done a
good and a meritorious act ; and doubtlesse, many were so
bewitched, as they thought he did verie well therein. Antonius
Sabellicus writeth of a horrible poisoning murther, commit-
ted by women at Rome, where were executed (after due
conuiction, 170. women at one time ; besides
20. women of that consort, who were
poisoned with that poison which
they had prepared
for others.

OF

Of diuers poisoning practises, otherwise called veneficia, committed in Italie, Geniua, Millen, Wittenberge, also how they were discovered and executed.

The fourth Chapter.



Another practise, not vnlike to Veneficia that mentioned in the former chapter, in Italie. was done in Cassalis at Salassia in Italie, Anno 1536. where 40. Veneficia or witches being of one confederacie, renewed a plague which was then almost ceased, besmearing with an ointment and a powder, the posts and doores of mens houses; so as thereby whole families were poisoned: and of that stuffe they had prepared aboue 40. crocks for that purpose. Wherewith all they conueied inheritances as it pleased them, till at length they killed the brother and onelie sonne of one Necus (as lightlie none died in the house but the maisters and their children) which was much noted; and therewithall that one Androgina haunted the houses, speciallie of them that died: and she being suspected, apprehended, and examined, confessed the fact, conspiracie, and circumstance, as hath bene shewed. The like villanie was afterwards practised at Geneua, and execution was done vpon the offenders. At Millen there was another like attempt that toke none effect. This art consisteth as well in poisoning of cattell as of men: and that which is done by poisons vnto cattell, towards their destruction, is as commonlie attributed to witches charms as the other. And I doubt not, but some that would be thought cunning in incantations, and to do miracles, haue experience in this behalf. For it is written by diuers authoers, that if wolues be hidden in the mangers, racks, or else in the hedges about the pastures, where cattell go (through the antipathie of the nature of the wolfe and other cattell) all the beasts that saour the same do not onlie forbear to eate, but run about as though they were mad, or (as they say) bewitched.

But Wierus telleth a notable storie of a Veneficus, or destroyer

Ik. liij.

of

Of a butcher a right veneficall witch.

of cattell, which I thought méete hère to repeat. There was (saith he) in the dukedome of Wittingberge, not farre from Tubing, a butcher, anno 1564. that bargained with the towne for all their hides which were of steruen cattell, called in these parts Morts. He with poison priuile killed in great numbers, their bullocks, sheepe, swine, &c: and by his bargaine of the hides and tallowe he grew infinitlie rich. And at last being suspected, was examined, confessed the matter and maner thereof, and was put to death with hot tongs, wherewith his flesh was pulled from his bones. We for our parts would haue killed fīue poore women, befoze we would suspect one rich butcher.

A great obiection answered concerning this kind of witchcraft called Veneficium.

The fift Chapter.

IT is obiected, that if Veneficium were comprehended vnder the title of manslaughter, it had bene a vaine repetition, and a disordered course vnder taken by Moses, to set forth a lawe against Veneficas seuerallie. But it might suffice to answer any reasonable christian, that such was the pleasure of the Holie-ghost, to institute a particular article herof, as of a thing moze odious, wicked and dangerous, than any other kind of murther. But he that shall read the lawe of Moses, or the testament of Christ himselfe, shall find this kind of repetition and reiteration of the lawe most common. For as it is written Exod. 22, 21. Thou shalt not græue nor afflict a stranger, for thou wast a stranger in the land of Aegypt: so are the same words found repeated in Leuit. 19, 33. Polling and shauing of heads and beards is forbidden in Deut. 27. which was befoze prohibited in 22. It is written in Exodus the 20. Thou shalt not steale: and it is repeated in Leuiticus 19. and in Deut. 5. Further is generallie forbidden in Exod. 20. and likewise in 22. and repeated in Num. 35. But the aptest example is, that magicke is forbidden in thre seuerall places, to wit, once in

Leuit. 19, 33

in Leuit. 19. and twice in Leuit. 20. For the which a man might as well caill with the Holie-ghost as for the other.

In what kind of confections that witchcraft, which is called Venificium, consisteth: of loue cups, and the same confuted by poets.

The sixt Chapter.



S touching this kind of witchcraft, the principall part thereof consisteth in certeine confections prepared by lewd people to procure loue; which indeed are mere poisons, bereauing some of the benefit of the braine, and so of the sense and vnderstanding of the mind. And from some it taketh awaie life, & that is more common than the other. These be called *Philtrea*, or *Pocula amatoria*, or *Venenosa pocula*, or *Hippomanes*, which bad and blind physicians rather practise, than witches or confurers, &c. But of what value these bables are, towards the end why they are provided, may appere by the opinions of poets themselues, from whence was deriued the estimation of that stufte. And first you shall heare what Ouid saith, who wrote of the verie art of loue, and that so cunninglie and feelinglie, that he is reputed the speciall doctor in that science:

*Fallitur Æmonias si quis decurrit ad artes,
Dátq; quod à teneri fronte reuellit equi.
Non facient vt viuat amor Medeides herba,
Mistàq; cum magicis mersa venena sonis.
Phasias Æsonidem, Circe tenuisset Vlysses,
Si modò seruari carmine posset amor:
Nec data profuerint pallentia philtrea puellis,
Philtrea nocent animis, vimq; furoris habent.*

*Ouid. lib. 2.
de arte a-
mandi.*

Who

Englished by
Abraham
Fleming.

Who so dooth run to Hæmon arts,
I dub him for a dolt,
And giueth that which he dooth plucke
from forhead of a colt :

Medeas herbs will not procure
that loue shall lasting liue,
Nor steeped poison mixt with ma-
gicke charmes the same can giue.

The witch Medea had full fast
held Iason for hir owne,

So had the grand witch Circe too
Vlysses, if alone

With charms mainteind & kept might be
the loue of twaine in one.

Philtre,
slibberfaw-
ces procure
loue.

No slibberfawces giuen to maids,
to make them pale and wan,

Will helpe: such slibberfawces marre
the minds of maid and man,
And haue in them a furious force
of phrensie now and than.

Ouid. lib. de
remedio a-
moris. 3.

*Viderit Aemonia si quis mala pabula terra,
Et magicas artes posse iuuare putat.*

Ab. Fleming.

If any thinke that euill herbs
in Hæmon land which be,
Or witchcraft able is to helpe,
let him make prooffe and see.

These verses precedent doe shew, that Ouid knew that those
beggerlie

beggerlie sorceries might rather kill one, or make him starke mad, than doo him good towards the attinement of his pleasure or loue; and therefore he giueth this counsell to them that are amorous in such hot maner, that either they must enioy their loue, or else needs die; sateng:

Sit procul omne nefas, vt ameris amabilis esto:

Farre off be all vnlawfull meanes,
thou amiable bee,
Louing I meane, that she with loue
may quite the loue of thee.

Englished by
Abraham
Fleming.

It is proued by more credible writers, that loue cups rather ingender death through venome, than loue by art: and with what toies they destroie cattell, and procure loue.

The seuenth Chapter.

BUt bicause there is no hold nor trust to these poets, who saie and vsaie, dallieng with these causes; so as indeed the wise may perceine they haue them in derision: let vs see what other grauer authors speake hereof. Eusebius Casariensis writeth, that the poet Lucretius was killed with one of those louers poisoned cups. Hierome reporteth that one Liuia herewith killed hir husband, whome she too much hated; and Lucilla killed hers, whome she too much loued. Calisthenes killed Lucius Lucullus the emperor with a loue pot, as Plutarch and Cornelius Nepos saie. Plinie & Iosephus report, that Cæsonia killed hir husband Caligula *Amatorio poculo* with a louers cup, which was indeed starke poison. Aristotle saith, that all which is belæued touching the efficacie of these matters, is lies and old wines tales. He that will read more arguments and hissozies concerning these poisons, let him looke in I. Wier *De Veneficijs*.

Hieronym.
in Ross.
Plin. lib. 25.
cap. 3. Ioseph
lib. 11. de Iu-
deorum anti-
quit.
Aristot. lib.
8. de natura
animal.
cap. 24.
Io Wier.
de venef.
cap. 40.

The

Toies to
mocke
apes.

The toies, which are said to procure loue, and are exhibited in their poison loking cups, are these: the haire growing in the nerthermost part of a wolues taile, a wolues yard, a little fish called Remora, the bzaime of a cat, of a newt, or of a lizzard: the bone of a gréene frog, the flesh thereof being consumed with pismers or ants; the left bone whereof ingendereth (as they saie) loue; the bone on the right side, hate. Also it is said, that a frogs bones, the flesh being eaten off round about with ants, whereof some will swim, and some will sinke: those that sinke, being hanged by in a white linnen cloth, ingender loue, but if a man be touched therewith, hate is bred thereby. Another experiment is thereof, with yong swalotwes, whereof one byrd or nest being taken and buried in a crocke vnder the ground, till they be starued by; they that be found open mouthed, serue to engender loue; they whose mouthes are shut, serue to procure hate. Besides these, manie other follies there be to this purpose proposed to the simple; as namelie, the garments of the dead, candels that burne before a dead corps, and needels wherewith dead bodies are sowne or sockt into their shéetes: and diuerse other things, which for the reuerence of the reader, and in respect of the vncleane speach to be

*Dioscorid. de
materia me-
dicin.*

*L. Vairus de
fascin. lib. 2.
cap. II. prope
finem.*

used in the description thereof, I omit; which (if you read Dioscorides, or diuerse other learned physicians) you maie see at large. In the meane while, he that desireth to see more experiments con-

cerning this matter, let him read Leonardus Vairus de fascino, now this present yeare 1583. newlie published; wherein

(with an incestuous mouth) he affirmeth directlie, that

Christ and his apostles were *Venefici*; verie fond:

lie prosecuting that argument, and with

as much popish follie as may be; la-

bouring to proue it lawfull to

charme and inchant

bermine, &c.

John Bodin triumphing against Iohn Wier is overtaken with false Greeke & false interpretation thereof.

The eight Chapter.

Monsieur Bodin triumpheth over ^{1. Bodin.} doctor Wier herein, pronouncing a heauie sentence vpon him; bicause he referreth this word to poison. But he reigneth or rather rideth ouer him, much more for speaking false Greeke; affirming that he calleth Veneficos φαρμακένους, which is as true as the rest of his reports and fables of witches miracles contained in his bookes of diuelish deuises. For in truth he hath no such word, but saith they are called φαρμακένεις, whereas he should haue said φαρμακείς, the true accent being omitted, and εν being interposed, which should haue bene left out. Which is nothing to the substance of the matter, but must needs be the Printers fault.

But Bodin reasoneth in this wise, φαρμακείς is sometimes put for Magos or Præstigiatores: Ergo in the translation of the Septuaginta, it is so to be taken. Wherein he manifesteth his bad Logicke, more than the others ill Greeke. For it is well knowne to the learned in this tong, that the vsuall and proper signification of this word, with all his deriuations and compounds doe signifie Veneficos, Poisoners by medicine. Which when it is most vsuall and proper, why should the translators take it in a signification lesse vsuall, and nothing proper. Thus therefore he reasoneth and concludeth with his new found Logicke, and old fond Greeke; Sometimes it signifieth so, though vnproperlie, or rather metaphoricallie; Ergo in that place it is so to be taken, when another fitter word might haue bene vled. Which argument being vaine, agreeth well with his other vaine actions. The Septuaginta had bene verie destitute of words, if no proper word could haue bene found for this purpose. But where they haue occasion to speake of witchcraft in their translations, they vse Magian, Maggagian, &c: and therefore belike they see some difference betwixt them and the other, and knew some cause that moued them to vse the word φαρμακεία, Veneficium.

¶ The seventh Booke.

Of the Hebrue word Ob, what it signifieth where it is found, of Pythonisses called Ventriloquæ, who they be, and what their practises are, experience and examples thereof shewed.

The first Chapter.



The holie
maid of
Kent a ven-
triloqua.

This word Ob, is translated *Pytho*, or *Pythonicus spiritus*: Deut. 18. Isaie. 19. 1. Sam. 28. 2. Reg. 23. 4. some time, though vnproperlie, *Magus*; as 2. Sam. 33. But *Ob* signifieth most properlie a bottle, and is vsed in this place, bicause the Pythonists spake hollowe; as in the bottome of their bellies, whereby they are aptlie in Latine called *Ventriloqui*: of which sort was Elizabeth Barton, the holie maid of Kent, &c. These are such as take vpon them to giue oracles, to tell where things lost are become, and finally to appeach others of mischeefs, which they themselues most commonlie haue brought to passe: whereby many times they ouerthrowe the good fame of honest women, and of such others of their neighbors, with whom they are displeased. For triall hereof, letting passe a hundred couenages that I could recite at this time, I will begin with a true storie of a wench, practising hir diabollicall witchcraft, and ventriloquie An. 1574. at Westwell in Kent, within six miles where I dwell, taken and noted by two ministers and preachers of Gods word, foure substantiall yeomen, and three women of good fame & reputation, whose names are after written.

Mildred

Mildred, the base daughter of Alice Norrington, and now servant to William Sponer of Westwell in the countie of Kent, being of the age of seuentene yeares, was possessed with sathan in the night and daie aforesaid. About two of the clocke in the afternone of the same day, there came to the same Sponers house Roger Newiman minister of Westwell, Iohn Brainford minister of Kenington, with others, whose names are underwritten, who made their praier's vnto God, to assist them in that needfull case; and then commanded sathan in the name of the eternall God, and of his sonne Iesus Christ, to speake with such a voice as they might vnderstand, and to declare from whence he came. But he would not speake, but rored and cried mightilie. And though we did command him manie times, in the name of God, and of his sonne Iesus Christ, and in his mightie powver to speake; yet he would not: vntill he had gon through all his delaies, as roring, crieng, striuing, and gnashing of teeth; and otherwhile with motu- ing, and other terrible countenances, and was so strong in the maid, that foure men could scarce hold hir downe. And this continued by the space almost of two houres. So sometimes we charged him earnestlie to speake; and againe praieng vnto GOD that he would assist vs, at the last he spake, but verie strangellie; and that was thus; He comes, he comes: and that oftentimes he repeated; and He goes, he goes. And then we charged him to tell vs who sent him. And he said; I laie in hir wate like a log, and I made hir runne like fier, but I could not hurt hir. And whie so, said we? Because God kept hir, said he. When camest thou to hir, said we? To night in hir bed, said he. Then we charged him as befoze, to tell what he was, and who sent him, and what his name was. At the first he said, The diuell, the diuell. Then we charged him as befoze. Then he rored and cried as befoze, and spake terrible words; I will kill hir, I will kill hir; I will teare hir in peeces, I will teare hir in peeces. We said, Thou shalt not hurt hir. He said, I will kill you all. We said, Thou shalt hurt none of vs all. Then we charged him as befoze. Then he said, You will giue me no rest. We said, Thou shalt haue none here, for thou must haue no rest within the seruants of God: but tell vs in the name of God what thou art, and who sent thee. Then he said he would teare hir in peeces. We said, Thou shalt not hurt hir. Then he

An. Domi.
1574
Octob. 13.

Confer
this storie
with the
woman of
Endor,
1. Sam. 28.
and see
whether
the same
might not
be accom-
plished by
this deuise.

he said againe he would kill vs all. We said againe, Thou shalt hurt none of vs all, for we are the seruants of God. And we charged him as before. And he said againe, Will you giue me no rest? We said, Thou shalt haue none here, neither shalt thou rest in hir, for thou hast no right in hir, sith Iesus Christ hath redeemed hir with his blood, and she belongeth to him; and therefore tell vs thy name, and who sent thee? He said his name was sathan. We said, Who sent thee? He said, Old Alice, old Alice. Which old Alice, said we? Old Alice, said he. Where dwelleth she, said we? In Westwell stréete, said he. We said, How long hast thou bene with hir? These twentie yeares, said he. We asked him where she did keepe him? In two bottels, said he. Where be they, said we? In the backside of hir house, said he. In what place, said we? Under the wall, said he. Where is the other? In Kenington. In what place, said we? In the ground, said he. Then we asked him, what she did giue him. He said, hir will, hir will. What did she bid thee do, said we? He said, Kill hir maid. Wherefore did she bid thee kill hir, said we? Bicause she did not loue hir, said he. We said; How long is it ago, since she sent thee to hir? More than a yeare, said he. Where was that, said we? At hir masters, said he. Which masters, said we? At hir master Brainfords at Kenington, said he. How oft wert thou there, said we? Manie times, said he. Where first, said we? In the garden, said he: Where the second time? In the hall: Where the thirde time? In hir bed: Where the fourth time? In the field: Where the fift time? In the court: Where the sixt time? In the water, where I cast hir into the mote: Where the seueneth time? In hir bed. We asked him againe, where else? He said, in Westwell. Where there, said we? In the vicarige, said he. Where there? In the loff. How camest thou to hir, said we? In the likenesse of two birds, said he. Who sent thee to that place, said we? Old Alice, said he. What other spirits were with thee there, said we? My seruant, said he. What is his name said we? He said, little diuell. What is thy name, said we? Sathan, said he. What dooth old Alice call thee, said we? Partener, said he. What dooth she giue thee, said we? Hir will, said he. How manie hast thou killed for hir, said we? Threé, said he. Who are they, said we? A man and his child, said he. What were their names, said we? The childs name was Edward

Edward, said he; that more than Edward, said we: Edward Ager, said he. What was the mans name, said we: Richard said he. What more, said we: Richard Ager, said he. Where dwelt the man and the child, said we: At Dig at Dig, said he. This Richard Ager of Dig, was a Gentleman of xl. pounds land by the yeare, a verie honest man, but would often saie he was bewitched, and languished long before he died. Whom else hast thou killed for hir, said we: Woltons wife said he. Where did she dwell? In Westwell said he. What else hast thou done for hir said we: What she would haue me, said he. What is that said we: To fetch hir meat, drinke, and come, said he. Where hadst thou it, said we: In euerie house, said he. Paine the houses, said we: At Petmans, at Farnes, at Millens, at Fullers, and in euerie house. After this we commanded sathan in the name of Iesus Christ to depart from hir, and neuer to trouble hir anie more, nor anie man else. Then he said he would go, he would go: but he went not. Then we commanded him as before with some more words. Then he said, I go, I go; and so he departed. Then said the maid, He is gone, Lord haue mercie vpon me, for he would haue killed me. And then we kneeled downe and gaue God thanks with the maiden; prating that God would keepe hir from sathans power, and assist hir with his grace. And noting this in a peece of paper, we departed. Sathans voice did differ much from the maids voice, and all that he spake, was in his owne name. Subscribed thus:

Witnesses to this, that heard and

sawe this whole matter, as followeth:

{ Roger Newman, vicar of Westwell.
John Brainford, vicar of Kennington.
Thomas Tailor.
Henrie Tailors wife. }

{ Iohn Tailor.
Thomas Frenchborns wife.
William Spooner.
Iohn Frenchborne, and his wife. }

L. s.

How

How the lewd practise of the Pythonist of Westwell came to light, and by whome she was examined; and that all hir diabolicall speach was but ventriloquie and plaine coufenage, which is proued by hir owne confession.

The second Chapter.

Matt. 24, 44.

1. Thes. 1, 9.



It is written, that in the latter daies there shalbe shewed strange illusions, &c: in so much as (if it were possible) the verie elect shalbe deceiued: holobett, S. Paule saith, they shalbe lieng and false wonders. Neuerthelesse, this sentence, and such like, haue bene often laid in my dish, and are byged by diuerse writers, to approue the miraculous working of witches, whereof I will treat more largelie in another place. Holobett, by the waie I must confesse, that I take that sentence to be spoken of Antichrist, to wit: the pope, who miraculously, contrarie to nature, philosophie, and all diuinitie, being of birth and calling base, in learning grosse; in valure, beantie, or actiuitie most commonlie a verie lubber, hath placed himselfe in the most lostie and delicate seate, putting almost all christian princes heads, not onelie vnder his girdle, but vnder his foote, &c.

Surelie, the tragedie of this Pythonist is not inferiour to a thousand stories, which will hardlie be blotted out of the memoize and credit either of the common people, or else of the learned. How hardlie will this storie suffer discredit, hauing testimonie of such authoritie? How could mother Alice escape condemnation and hanging, being arreigned vpon this euidence; when a poore woman hath bene cast away, vpon a coufening oracle, or rather a false lie, deuised by Feats the juggler, through the malicious instigation of some of hir aduersaries?

The ventriloqua of Westwell discovered.

But how cunninglie soeuer this last cited certificat be penned, or what shew soeuer it carrieth of truth and plaine dealing, there may be found contained therein matter enough to detect the coufening knauerie therof. And yet diuerse haue bene deepe-
lie deceiued therewith, and can hardlie be remoued from the credit

dit thereof, and without great disdain cannot endure to heare the reproofe thereof. And know you this by the waie, that heretofore Robin goodfellow, and Hob goblin were as terrible, and also as credible to the people, as hags and witches be now: and in time to come, a witch will be as much derided and contemned, and as plainlie perceived, as the illusion and knauerie of Robin goodfellow. And in truth, they that mainteine walking spirits, with their transformation, &c: haue no reason to denie Robin goodfellow, vpon whom there hath gone as manie and as credible tales, as vpon witches; sauing that it hath not pleased the translators of the Bible, to call spirits by the name of Robin goodfellow, as they haue termed diuinoers, soothsayers, poisoners, and couleners by the name of witches.

But to make short worke with the confutation of this base and stardlie queanes enterprize, & coulenage; you shall vnderstand, that vpon the bzute of hir diuinitie and miraculous trances, she was conuicted befoze M. Thomas Wotton of Bocton Malherbe, a man of great worship and wisdom, and for deciding and ordering of matters in this commonwealth, of rare and singular dexteritie; through whose discret handling of the matter, with the assistance & aid of M. George Darrell esquire, being also a right good and discret Justice of the same limit, the fraud was found, the coulenage confessed, and she receiued condigne punishment. Neither was hir confession weone, according to the forme of the Spanish inquisition; to wit, through extremitie of tortures, noz yet by guile or flatterie, noz by presumptions; but through wise and perfect triall of euerie circumstance the illusion was manifestlie disclosed: not so (I say) as witches are commonlie conuincied and condemned; to wit, through malicious accusations, by ghesles, presumptions, and extorted confessions, contrary to sense and possibilitie, and for such actions as they can shew no triall noz example befoze the wise, either by direct or indirect meanes; but after due triall she shewed hir feats, illusions, and trances, with the residue of all hir miraculous works, in the presence of diuers gentlemen and gentlewomen of great worship and credit, at Bocton Malherbe, in the house of the aforesaid M. Wotton. Now compare this wench with the witch of Endor, & you shall see that both the coulenages may be done by one art.

The Pyth-
nistr of west-
well con-
uicted by
hir owne
confession.

Bodins stuffe concerning the Pythonist of Endor,
with a true storie of a counterfeite Dutchman.

The third Chapter.

J. Bodin. Lib.
de demon. 3.
cap. 2.



Vpon the like tales dooth Bodin build his doctrine, calling them Atheists that will not beleue him, adding to this kind of witchcraft, the miraculous works of diuerse maidens, that would spue pins, clowts, &c: as one Agnes Brigs, and Radhell Pinder of London did, till the miracles were detected, and they set to open penance. Others he citeth of that sort, the which were bound by diuels with garters, or some such like stuffe to posts, &c: with knots that could not be vndone, which is an Aegyptians juggling or cousening feat. And of such foolish lies ioined with batwodie tales, his whole booke consisteth: wherein I warrant you there are no fewer than two hundred fables, and as manie impossibilities. And as these two wenches, with the maiden of Westwell, were detected of cousenage; so likewise a Dutchman at Maidstone long after he had accomplished such knaueries, to the astonishment of a great number of good men, was reuealed to be a cousening knaue; although his miracles were imprinted and published at London: anno 1572. with this title before the booke, as followeth.

¶ A verie wonderfull and strange miracle of God, shewed vpon a Dutchman of the age of 23. yeares, which was possessed of ten diuels, and was by Gods mightie providence dispossessed of them againe, the 27. of Ianuarie last past, 1572.

Vnto this the Maior of Maidstone, with diuerse of his brethren subscribed, chieslie by the persuation of

of Nicasius Vander Schuere, the minister of the Dutch church there, Iohn Stikelbow, whome (as it is there said) God made the instrument to cast out the diuels, and foure other credible persons of the Dutch church. The historie is so strange, & so cunninglie performed, that had not his knauerie afterwards brought him into suspicion, he should haue gone auaie vn suspected of this fraud. A great manie other such miracles haue bene latelie printed, whereof diuerse haue bene betozaied: all the restone doubtles, if triall had bene made, would haue bene found like vnto these. But some are moze finelie handled than othersome. Some haue moze aduantage by the simplicitie of the audience, some by the maiestie and countenance of the confederates; as namelie, that couensing of the holie maid of Kent. Some escape vtterlie vn suspected, some are pzeuented by death; so as that waie their examination is vntaken. Some are weakelie examined: but the most part are so reuerenced, as they which suspect them, are rather called to their answers, than the others.

Of the great oracle of Apollo the Pythoist, and how men of all sorts haue been deceiued, and that euen the apostles haue mistaken the nature of spirits, with an vnanswerable argument, that spirits can take no shapes.

The fourth Chapter.



Vith this kind of witchcraft, Apollo and his oracles abused and cou-
ned the whole world: which idoll was so fa-
mous, that I need not stand long in the
description thereof. The princes and mo-
narchs of the earth reposed no small con-
fidence therein: the pzeests, which liued
therevpon, were so cunning, as they also
ouertooke almost all the godlie and learned men of that age, part-
lie with their doubtfull answers; as that which was made vnto
Pyrrhus, in these words, *Aio te Aeacida Romanos vincere posse*, and to
Croesus his ambassadours in these words, *Si Croesus arma Persis in-
ferat, magnam imperium euerstat*; and otherwise thus, *Croesus Halin
penetrans,*

The am-
phibolo-
gies of ora-
cles.

The subtil-
tie of ora-
cles.

penetrans, magnam subuertet opum vim. : or thus, *Cresus perdet Halin,*
transgressus plurima regna, &c: partlie through confederacie, where-
by they knew mens errands yet they came, and partlie by cun-
ning, as promising victorie vpon the sacrificing of some person
of such account, as victorie should rather be neglected, than the
murther accomplished. And if it were, yet should there be such
conditions annexed therevnto, as alwaies remained vnto them
a starting hole, and matter enough to cauill vpon; as that the
partie sacrificed must be a virgin, no bastard, &c. Furthermore,
of two things onelie proposed, and where yea or naie onelie dooth
answer the question, it is an euen late, that an idiot shall coniec-
ture right. So as, if things fell out contrarie, the fault was al-
waies in the interpreter, and not in the oracle or the prophet. But
what meruell (I saie) though the multitude and common people
haue bene abused herein; since lawiers, philosophers, physicians,
astronomers, diuines, generall counsels, and princes haue with
great negligence and ignorance ben deceiued and seduced here-
by, as swallowing by and deuouring an inueterate opinion, re-
ceiued of their elders, without due examination of the circum-
stances.

Howbeit, the godlie and learned fathers (as it appeareth) haue
alwaies had a speciall care and respect, that they attributed not
vnto God such diuclish deuises; but referred them to him, who
indeed is the inuenter and author thereof, though not the personall
executioner, in maner and forme as they supposed: so as the mat-
ter of faith was not thereby by them impeached. But who can as-
sure himselfe not to be deceiued in matters concerning spirits,
when the apostles themselues were so far from knowing them,
as euen after the resurrection of Christ, hauing heard him preach
and expound the scriptures, all his life time, they shewed them-
selues not onelie ignorant therein, but also to haue misconceiued
thereof: Did not the apostle Thomas thinke that Christ himselfe
had bene a spirit; vntill Christ told him plainelie, that a spirit
was no such creature, as had flesh and bones, the which (he said)
Thomas might see to be in him? And for the further certifieng
and satisfieng of his mind, he commended vnto him his hands to
be seene, and his sides to be felt. Thomas, if the answer be true
that some make herevnto, to wit: that spirits take formes and
shapes

shapes of bodies at their pleasure, might haue answered Christ, and remaining unsatisfied might haue said; Oh sir, what do you tell me that spirits haue no flesh and bones? Why they can take shapes and formes, and so perchance haue you done. Which argument all the witchmongers in the world shall neuer be able to answer.

Some of them that mainteine the creation, the transformati-
on, the transpotation, and transubstantiation of witches, obiect
that spirits are not palpable, though visible, and answer the place
by me before cited: so as the feeling and not the seeing should sa-
tisfie Thomas. But he that shall well weigh the text and the cir-
cumstances thereof, shall perceiue, that the fault of Thomas his
incredulitie was secondlie bewraied, and condemned, in that he
would not trust his owne eyes, nor the view taken by his fel-
low apostles, who might haue bene thought too credulous in this
case, if spirits could take shapes at their pleasure. Jesus saith
to him; Bicause thou hast seene (and not, bicause thou hast felt)
thou beleeuest. Item he saith; Blessed are they that beleeue and
see not (and not, they that beleeue and feele not.) Whereby he no-
teth that our corporall eyes may discern betwixt a spirit and a
naturall bodie; reproouing him, bicause he so much relied vpon
his externall senses, in cases where faith should haue preuailed; &
here, in a matter of faith reuealed in the word, would not credit
the miracle which was exhibited vnto him in most naturall and
sensible sort.

John. 20, 29

Howbeit, Erastus saith, and so dooth Hyperius, Hemingius, Da-
naeus, M. Mal. Bodin, &c. that euill spirits eate, drinke, and keepe
companie with men, and that they can take palpable formes of
bodies, producing examples thereof, to wit: *Spectrum Germanicum*
scilicet Augustanum, and the angell whose feet Lot washed; as though
bicause God can indue his messengers with bodies at his plea-
sure, therefore the diuell and euerie spirit can doe the like. How
the eleuen apostles were in this case deceiued, appeareth in
Luke. 24. and in Mark. 16. as also in Matth. 14. where the apo-
stles and disciples were all deceiued, taking Christ to be a spirit,
when he walked on the sea. And why might they not be deceiued
herein, as well as in that they thought Christ had spoken of a
temporall kingdome, when he preached of the kingdome of hea-

Erast. fol. 62.

Luk. 24, 37.

Mark. 16, 14

Mat. 14, 26.

Matth. 20.

uen: Which thing they also much misconceiued; as likewise
 Mat. 16, 11. when he did bid them beware of the leuen of the Pharisees, they
 understood that he spake of materiall bread.

Why Apollo was called Pytho whereof those wit-
 ches were called Pythonists: Gregorie his letter to the
 diuell.

The fift Chapter.

Ut to returne to our oracle of
 Apollo at Delphos, who was called Py-
 tho, for that Apollo slue a serpent so cal-
 led, whereof the Pythonists take their
 name: I praye you consider well of this
 tale, which I will trulie rehearse out of
 the ecclesiasticall historie, written by Eu-
 sebius, wherein you shall see the absurdi-
 tie of the opinion, the couenage of these oracles, and the decei-
 ued mind or vaine opinion of so great a doctor betrayed and de-
 ciphered altogether as followeth.

*Euseb. lib. 7.
 cap. 25.*

Gregorie Neocæsariensis in his iornie and waie to passe ouer
 the Alpes, came to the temple of Apollo: where Apollos priest li-
 uing richlie vpon the reuenues and benefit proceeding from that
 idoll, did giue great intertainement vnto Gregorie, and made
 him good cheare. But after Gregorie was gone, Apollo waxed
 dumbe, so as the priests gaines decayed: for the idoll growing
 into contempt, the pilgrimage ceased. The spirit taking com-
 passion vpon the priests case, and vpon his græse of mind in this
 behalfe, appeared vnto him, and told him flatlie, that his late
 ghest Gregorie was the cause of all his miserie. For (saith the di-
 uell) he hath banished me, so that I cannot returne without a spe-
 ciall licence or passport from him. It was no need to bid the priest
 make hast, for immediatlie he tooke post horses, and galloped
 after Gregorie, till at length he overtooke him, and then expos-
 tulated with him for this discourtesie profered in recompense of his
 good cheare; and said, that if he would not be so good vnto him, as
 to write his letter to the diuell in his behalfe, he should be vtterlie
 vndone.

undone. To be short, his importunitie was such, that he obtained Gregorie his letter to the diuell, who wrote vnto him in manner and forme following, word for word: *Permitto tibi redire in locum tuum, & agere quae consueuisti*; which is in English; I am content thou returne into thy place, and do as thou wast wont. Immediately vpon the receipt of this letter, the idoll spake as before. And here is to be noted, that as well in this, as in the execution of all their other oracles and couenages, the answers were neuer giuen *Ex tempore*, or in that date wherein the question was demanded, because forsooth they expected a vision (as they said) to be giuen the night following, whereby the couenage might the more easilie be wrought.

Note the
couenage
of oracles

Apollo, who was called Pytho, compared to the
Rood of grace: Gregories letter to the diuell confuted.

The sixt Chapter.

What need manie words to confute this fable? For if Gregorie had bene an honest man, he would neuer haue willingly permitted, that the people should haue bene further couened with such a lieng spirit: or if he had bene halfe so honest as Eusebius maketh him, he would not haue consented or yelded to so lewd a request of the priest, nor haue written such an impious letter, no not though good might haue come thereof. And therefore as well by the impossibilitie and follie contained therein, as of the impietie (whereof I dare excuse Gregorie) you maie perceiue it to be a lie. We thinke they which still mainteine that the diuell made answer in the idoll of Apollo, &c: maie haue sufficient persuation to reuoke their erroneous opinions: in that it appeareth in record, that such men as were skilfull in augurie, did take vpon them to giue oracles at Delphos, in the place of Apollo: of which number Tisanius the sonne of Antiochus was one. But vaine is the answer of idolls. Our Rood of grace, with the helpe of little S. Rumball, was not inferior to the idoll of Apollo: for these could not

Zach. 10.

W. Lambert
in titulo Box-
ley.

not onlie worke externall miracles, but manifest the internall thoughts of the hart, I beleue with more liuelie shew, both of humanitie and also of diuinitie, than the other. As if you read W. Lamberts booke of the perambulation of Kent, it shall partlie appeare. But if you talke with them that haue bene beholders thereof, you will be satisfied herein. And yet in the blind time of poperie, no man might (vnder paine of damnation) nor without danger of death, suspect the fraud. Saie, what papists will yet confesse they were idols, though the wiers that made their eies gogle, the pins that fastened them to the postes to make them seeme heauie, were scene and burnt together with the images themselves, the knauerie of the priests belwated, and euerie circumstance thereof detected and manifested:

How diuerse great clarkes and good authors haue bene abused in this matter of spirits through false reports, and by meanes of their credulitie haue published lies, which are confuted by Aristotle and the Scriptures.

The seuenth Chapter.

PLutarch, Liuius, and Valerius Maximus, with manie other graue authoꝝ, being abused with false reports, write that in times past beasts spake, and that images could haue spoken and wept, and did let fall drops of blood, yea and could walk from place to place: which they saie was done by procuration of spirits. But I rather thinke with Aristotle, that it was brought to passe *Hominum & sacerdotum deceptionibus*, to wit: by the consensing art of craftie knaues and priests. And therefore let vs follow Esaies aduise, who saith; When they shall saie vnto you, Enquire of them that haue a spirit of diuination, and at the soothsaiers, which whisper and mumble in your eares to deceiue you, &c: enquire at your owne God, &c. And so let vs doe. And here you see they are such as runne into corners, and couen the people with lies, &c. For if they could doe as they saie, they could not aptlie be called liers, neither

Esa. 8, 19.

Of the witch of Endor, and whether she accomplished the raising of Samuel truelie, or by deceit: the opinion of some diuines herevpon.

The eight Chapter.

THe woman of Endor is comprised under this word Ob: for she is called Pythionissa. It is written in 2.Sam. cap.28. 2.Sam.28. that she raised vp Samuel from death, and the other words of the text are stronglie placed, to inforce his verie resurrection. The mind and opinion of Iesus Sirach euidentlie appeareth to be, that Samuel in person was raised out from his graue, as if you read Eccl.46. 19, 20. you shall plainlie perceiue. Notobeyt he disputeth not there, whether the storie be true or false, but onlie citeth certaine verses of the 1. booke of Samuel cap.18. simplie, according to the letter, perswading maners and the imitation of our vertuous predecessors, and repeating the examples of diuerse excellent men; namelie of Samuel: euen as the text it selfe bygeth the matter, according to the deceiued mind and imagination of Saule, and his seruants. And therefore in truth, Sirach spake there according to the opinion of Saule, which so supposed, otherwise it is neither heresie nor treason to saie he was deceiued.

He that weigheth well that place, and looketh into it aduisedlie, shall see that Samuel was not raised from the dead; but that it was an illusion or consenage practised by the witch. For the soules of the righteous are in the hands of God: according to that which Chrysostome saith; Soules are in a certeine place expecting iudgement, and cannot remoue from thence. Neither is it Gods will, that the liuing should be taught by the dead. Which things are confirmed and approued by the example of Lazarus and Diues: where it appeareth according to Deut.18. that he will not haue the liuing taught by the dead, but will haue vs sticke to his word, wherein his will and testament is declared. In deed
Lyra

Sap.3.
Pl 92. & 97.
Chrysost. homilia. 21. in Math.

Luke.16.

*August. lib.
que. vet. et
noui testam.
quest. 27.
Item, part. 2.
cap. 26.
Item, que. 5.
nec mirum
ad Simpli-
cian. lib. 2. 93
ad Dulcisi-
um. que. 6.
Item. lib. 2.
de doct. chri.
Deut. 18,
Exodus. 20.*

Lyra and Dionysius incline greatlie to the letter. And Lyra saith, that as when Balaam would haue raised a diuell, God interposed himselfe: so did he in this case bying vp Samuell, when the witch would haue raised hir diuell. Which is a probable interpretation. But yet they dare not stand to that opinion, least they should impeach S. Augustines credit, who (they confesse) remained in iudgement and opinion (without contradiction of the church) that Samuell was not raised. For he saith directlie, that Samuell himselfe was not called vp. And indeed, if he were raised, it was either willinglie, or perforce: if it were willinglie, his sinne had beene equall with the witches.

And Peter Martyr (me thinks) saith more to the purpose, in these words, to wit: This must haue beene done by Gods good will, or perforce of art magicke: it could not be done by his good will, because he forbade it; nor by art, because witches haue no power ouer the godlie. Where it is answered by some, that the commandment was onlie to prohibit the Iewes to aske counsell of the dead, and so no fault in Samuell to giue counsell. We may as well excuse our neighbours wife, for consenting to our filthy desires, because it is onlie written in the decalog; Thou shalt not desire thy neighbours wife. But indeed Samuell was directlie forbidden to answer Saule before he died: and therefore it was not likelie that God would appoint him, when he was dead, to do it.

That Samuel was not raised indeed, and how Bodin and all papists dote herein, and that soules cannot be raised by witchcraft.

The ninth Chapter.

Furthermore, it is not likelie that God would answer Saule by dead Samuell, when he would not answer him by liuing Samuell: and most vnlikelie of all, that God would answer him by a diuell, that denied to do it by a prophet. That he was not brought vp perforce, the whole course of the scripture witnesseth, and proueth;

promueth; as also our owne reason may giue vs to vnderstand. For that quiet rest could the soules of the elect enioy or possesse in Abrahams bosome, if they were to be plucked from thence at a witches call and commandement: But so should the diuell haue power in heauen, where he is vnworthie to haue any place himselfe, and therefore binne to command others.

Manie other of the fathers are flatlie against the raising vp of Samuell: namelie, Tertullian in his booke *De anima*, Iustine Martyr *In explicatione, qua.* 25. Rabanus *In epistolis ad Bonas.* Abat, Origen *In historia de Bileamo, &c.* Some other dofe exceedingly herein, as namelie Bodin, and all the papists in generall: also Rabbi Seditas Haias, & also all the Hebrewes, sauing R. David Kimhi, which is the best writer of all the Rabbins: though neuer a good of them all. But Bodin, in maintenance therof, falleth into manie absurdities, prouing by the small faults that Saule had committed, that he was an elect: for the greatest matter (saith he) laid vnto his charge, is the reseruing of the Amalekites cattell, &c. He was an elect, &c: confirming his opinion with manie ridiculous fables, & with this argument, to wit: His fault was too little to deserue damnation; for Paule would not haue the incestuous man punished too sore, that his soule might be saued. Iustine Martyr in another place was not onlie deceived in the actuall raising vp of Samuels soule, but affirmed that all the soules of the prophets and iust men are subiect to the power of witches. And yet were the Heathen much more fond herein, who (as Lactantius affirmeth) boasted that they could call vp the soules of the dead, and yet did thinke that their soules died with their bodies. Whereby is to be seene, how alwaies the world hath bene abused in the matters of witchcraft & coniuration. The Necromancers affirme, that the spirit of anie man may be called vp, or recalled (as they terme it) before one yeare be past after their departure from the bodie. Which C. Agrippa in his booke *De occulta philosophia* saith, may be done by certeine naturall forces and bonds. And therefore corpses in times past were accompanied and watched with lights, sprinkled with holie water, perfumed with incense, and purged with praier all the while they were aboue ground: otherwise the serpent (as the Maisters of the Hebrewes saie) would deuoure them, as the Lord appointed to him by God: Gen. 3. alledging

I. Bod. lib. de
dem. 2. cap. 3.

1. Samu. 28.

1. Cor. 5.

I. Martyr in
colloquio
cum Tripho-
ne Indeo.

Lact. lib. 7.
cap. 13.

Iud, vers. 9. **g**ing also this place; ~~the~~ shall not all sleepe, but we shall be changed, because manie shall remaine for perpetuall meate to the serpent: whereupon riseth the contention betwene him and Michaell, concerning the bodie of Moses; wherein scripture is alleged. I confesse that Augustine, and the residue of the doctors, that denie the raising of Samuell, conclude, that the diuell was fetcht vp in his likenesse: from whose opinions (with reuerence) I hope I may dissent.

That neither the diuell nor Samuell was raised, but that it was a meere couzenage, according to the guise of our Pythonists.

The tenth Chapter.



Pompanaci-
us lib. de in-
cant. cap. 2.

Aaine, if the diuell appeared, and not Samuell; whie is it said in Eccle. that he slept: for the diuell neither sleepeþ nor dieth. But in truth we may gather, that it was neither the diuell in person, nor Samuell: but a circumstance is here described, according to the deceived opinion and imagination of Saule. Whobett Augustine saith, that both these sides may easilie be defended. But we shall not need to fetch an exposition so farre off: for indeed (me thinkes) it is *Longè petita*; nor to descend so lowe as hell, to fetch vp a diuell to expound this place. For it is ridiculous (as Pompanacius saith) to leaue manifest things, and such as by naturall reason may be proued, to seeke vnknozne things, which by no likelihoode can be conceiued, nor tried by anie rule of reason. But in so much as we haue libertie by S. Augustines rule, in such places of scripture as seeme to conteine either contrarie- tie or absurditie, to varie from the letter, and to make a godlie construction agreeable to the word; let vs confesse that Samuell was not raised (for that were repugnant to the word) and see whether this illusion may not be contrined by the art and cunning of the woman, without anie of these supernaturall deuises; for I could cite a hundred papisticall and couzening practises, as
difficult

difficult as this, and as cleanly handled. And it is to be surelie thought, if it had beene a diuell, the text would haue noted it in some place of the storie: as it dooth not. But Bodin helpeth me exceedinglie in this point, wherein he forsaketh (he saith) Augustine, Tertullian, and D. Kimhi himselfe, who saie it was the diuell that was raised vp: which (saith Bodin) could not be; for that in the same communication betwene Saule and Samuell, the name of Iehouah is fīue times repeated, of which name the diuell cannot abide the hearing.

*1. Bod. lib. de
dem. 2. cap. 3.*

The obiection of the witchmongers concerning this place fullie answered, and what circumstances are to be considered for the vnderstanding of this storie, which is plainelie opened from the beginning of the 28. chap. of the 1. Samuel, to the 12. verle.

The eleuenth Chapter.



Here such a supernaturall miracle is wrought, no doubt it is a testimonie of truth; as Peter Martyr affirmeth. And in this case it should haue beene a witnesse of lies: for (saith he) a matter of such weight cannot be attributed vnto the diuell, but it is the mightie power of God that dooth accomplish it. And if it laie in a witches power to call vp a diuell, yet it lieth not in a witches power to worke such miracles: for God will not giue his power and glorie to anie creature. To vnderstand this place, we must diligently examine the circumstance thereof. It was well knowne that Saule, before he resorted to the witch, was in despaire of the mercies and goodnes of God; partlie for that Samuell told him long before, that he should be ouerthrowne, and Dauid should haue his place; and partlie because God before had refused to answer him, either by Samuell when he liued, or by anie other prophet, or by Vrim or Thumim, &c. And if you desire to see this matter discussed, turne to the first of Samuell, the 28. chapter, and conferre my wordes therewith.

*P. Martyr
in commenta.
in Sam. 28.
verse. 9.*

*Isai. 41.
1. Sam. 28.*

Saule

1. Sam. 28, 7.

S. Cicilies
familiar.D. Burcot.
Feats.

Saule seeing the host of the Philistines come upon him (which thing could not be unknown to all the people) fainted, because he saw their strength, and his owne weaknesse, and speciallie that he was forsaken: so as being now straught of mind, desperate, and a verie sole, he goeth to certeine of his seruants, that sawe in what taking he was, and asked them for a woman that had a familiar spirit, and they told him by and by that there dwelt one at Endor. By the wate you shall vnderstand, that both Saule and his seruants ment such a one as could by hir spirit raise vp Samuel, or any other that was dead and buried. Wherein you see they were deceiued, though it were true, that she toke vpon hir so to do. To what vse then serued hir familiar spirit, which you conceiue she had, because Saules seruants said so: Surelie, as they were deceiued and abused in part, so doubtlesse were they in the rest. For to what purpose (I saie) should hir familiar serue, if not for such intents as they reported, and she vnderooke: I thinke you will grant that Saules men neuer sawe hir familiar: for I neuer heard any yet of credit saie, that he was so much in the witches fauour, as to see hir diuell; although indeed we read among the popish trumperie, that S. Cicilie had an angell to hir familiar, and that she could shew him to whom she would, and that she might aske and haue what she or hir friend list: as appeareth in the lesson read in the popish church on saint Cicilies daie. Well, I perceiue the woman of Endors spirit was a counterfeit, and kept belike in hir studie at Endor^{or} in the bottle, with mother Alices diuell at Westwell, and are now bewraged and fled together to *Limbo patrum*, &c. And though Saule were bewitched and blinded in the matter; yet doubtlesse a wise man wold haue perchance espied hir knauerie. We thinke Saule was brought to this witch, much after the maner that doctor Burcot was brought to Feats, who sold maister Doctor a familiar, wherby he thought to haue wrought miracles, or rather to haue gained good store of monie. This fellowe by the name of Feats was a iugler, by the name of Hilles a witch or confuter, euerie wate a coulsener: his qualities and feats were to me and manie other well knowne and detected. And yet the opinion conceiued of him was most strange and wonderfull; euen with such and in such cases, as it grieueth me to thinke of; speciallie because his knauerie and coulsenage

senage reached to the shedding of innocent blood. But now for
 sooth Saule couereth himselfe with a net: and bicause he would
 not be knowne, he put on other garments. But to bring that
 matter to passe, he must haue bene cut shorter by the head and
 shoulders, for by so much he was higher than any of the people.
 And therfore whatsoeuer face the craftie quene did set vpon it, she
 knew him well enough. And for further prooue thereof, you may
 vnderstand, that the princes of the Iewes were much conuer-
 sant with the people. And it appeareth manifestlie, that Saule
 dwelt verie nere to Endor, so as he should the rather knowe
 him; for in the euening he went from his lodging vnto hir house:
 neither should it seeme that she was gone to bed when he came.
 But bicause that may be vncerteine, you may see in the processe
 of the text, that in a peece of the night he went from his house to
 hers, and with much adoe intreated hir to consent to his request.
 She finished hir coniuration, so as both Saules part, the witches
 part, and also Samuels part was plaied: and after the solemniza-
 tion therof, a calfe was killed, a batch of bread baked, and a supper
 made readie and eaten vp; and after all this, he went home the
 same night: and had need so to doo, for he had some businesse the
 next daie. By these and manie other circumstances it may bee
 gathered, that she dissembled, in saieing she knew him not, and
 consequentlie counterfaieted, and made a foole of him in all the
 rest.

It appeareth there, that he, with a couple of his men, went to hir
 by night, and said; Coniecture vnto me by thy familiar spirit,
 and bring me vp whom I shall name vnto thee. The godlie lear-
 ned knowe that this was not in the power of the witch of Endor,
 but in the God of heauen onelie to accomplish. Notwith-
 stand, Saule was bewitched so to suppose: and yet is he more simple that will
 be overtaken with the deuises of our old witches, which are pro-
 duced to resemble hir. And why should we thinke, that GOD
 would rather permit the witch to raise Samuel, than that Diues
 could obtaine Lazarus to come out of Abrahams bosome, vpon
 more likelie and more reasonable conditions? Well now doth
 this strumpet (according to the guile of our consenuing witches
 and coniuers) make the matter strange vnto Saule, saieing that
 he came to take hir in a snare, &c. But witches seldome make

this obiectiō, saying when they mistrust that he which commieth
 to them will espie their iugling: for otherwise, where the witch-
 monger is simple and easie to be abused, the witch will be as ea-
 sie to be intreated, and nothing dangerous of hir cunning; as
 you see this witch was sone perswaded (notwithstanding that ob-
 iectiō) bicause she perceiued and sawe that Saule was affraid
 and out of his wits. And therfore she said vnto him; *Whom shall*
I raise vp? As though she could haue brought vnto him Abra-
 ham, Isaac, or Iacob; who cannot heare vs, therefore cannot rise
 at our call. For it is written; *Loke thou downe from heauen*
and behold vs, &c: as for Abraham he is ignorant of vs, and Is-
 rael knoweth vs not.

1. Sa. 28. 12.

Isa. 63. 15. 16

The 12. 13. & 14. verses of 1. Samuel 28. expounded:
 wherein is shewed that Saule was coufened and abused by
 the witch, and that Samuel was not raised, is prooued by
 the witches owne talke.

The twelue Chapter.



The manner and circumstance of
 their communication, or of hir coniura-
 tion, is not verbatim set downe and ex-
 pressed in the text; but the effect thereof
 brieflie touched: yet will I shew you the
 common order of their coniuration, and
 spectallie of hers at this time vsed. When
 Saule had told hir, that he would haue

The maner
 of the witch
 of Endors
 coufening
 of Saule.

Samuel brought vp to him, she departed from his presence into
 hir closet, where doubtles she had hir familiar; to wit, some lech-
 craftie priest, and made Saule stand at the doore like a fool (as it
 were with his finger in a hole) to heare the coufening answers,
 but not to see the coufening handling thereof, and the counterfet-
 ting of the matter. And so goeth she to worke, vsing ordinarie
 words of coniuration, of which there are sundrie varieties and
 formes (whereof I shall haue occasion to repeat some in another
 place) as you see the iuglers (which be inferior coniurors) speake
 certeine strange words of course to lead a waie the rie from espi-
 eng

eng the maner of their conueiance, whilst they may induce the mind to conceiue and suppose that he dealeth with spirits; sayeng, Hay, fortune furie, nunq; credo, passe, passe, when come you sitra. So belike after many such words spoken, she saith to hir selfe; Lo now the matter is brought to passe, for I see wonderfull things. So as Saule hearing these words, longed to knowe all, 1. Sa. 28, 13. and asked hir what she sawe. Whereby you may know that Saule sawe nothing, but stood without like a mome, whilst she played hir part in hir closet: as may most euidentlie appere by the 21. 1. Sa. 28, 21. verse of this chapter where it is said; Then the woman came out vnto Saule. Howbeit, a little before she cunninglie counterfaited that she sawe Samuel, and thereby knewe it was Saule that was come vnto hir. Whereby all the world may perceiue the consening, and hir dissimulation. For by that which hath bene before said, it must needs be that she knew him. And (I praise you) why should she not haue suspected aswell him to be Saule before, when in expresse words he required hir to bring vnto him Samuel, as now, when Samuel appeared vnto hir?

Well, to the question before proposed by Saule, she answereth and lieth, that she sawe angels or gods ascending vp out of the earth. Then proceedeth she with hir inchanting phrases and words of course: so as thereby Saule gathereth and supposeth that she hath raised a man. For otherwise his question dependeth not vpon any thing before spoken. For when she hath said; I sawe angels ascending, &c: the next word he saith is; What fashion is he of? Which (I saie) hangeth not vpon hir last expresse words. And to this she answered not directlie, that it was Samuel; but that it was an old man lapped in a mantell: as though she knew not him that was the most notorious man in Israell, that had bene hir neighbour by the space of manie yeres, and vpon whom (while he liued) euerie eie was fixed, and whom also she knew within lesse than a quarter of an houre before, as by whose meanes also she came acquainted with Saule. 1. Sa. 28, 14. 21. 1. Sa. 28, 21. 1. Sa. 28, 12. Read the text and see.

But she describeth his personage, and the apparell which he did vsuallie weare when he liued: which if they were both buried together, were consumed and rotten, or deuoured with wormes before that time. Belike he had a new mantell made him in bea-

uen: and yet they saie Tailors are skantie there, for that their consciences are so large here. In this countrie, men giue a waile their garments when they die: if Samuel had so done, hee could not haue borrowed it againe, for of likliehood it would haue bene woꝛne out in that space, except the donee had bene a better husband than I: for the testator was dead (as it is supposed) two yeares befoze.

The residue of 1. Sam. 28. expounded: wherein is declared how cunninglie this witch brought Saule resolute to beleue that she raised Samuel, what words are vsed to colour the couzenage, and how all might also be wrought by ventriloquie.

The xiiij. Chapter.

1. Sa. 28, 15.

Ibidem.

1. Sam. 13, 5.

1. Sa. 13, 15.

NOW commeth in Samuel to plaie his part: but I am perswaded it was performed in the person of the witch hir selfe, or of hir confederate. He saith to Saule; Why hast thou disquieted me, to bring me vp? As though without guile or packing it had bene Samuel himselfe. Saule answered that he was in great distresse: for the Philistines made warre vpon him. Whereby the witch, or hir confederate pteff might easilie coniecture that his heart failed, and direct the oracle or prophesie accordingly: especiallie vnderstanding by his present talke, and also by former prophesies and doings that were past, that God had forsaken him, and that his people were declining from him. For when Jonathan (a little before) ouerthrew the Philistines, being thirtie thousand chariots and six thousand horsemen; Saule could not assemble about six hundred souldiers.

Then said Samuel (which some suppose was sathan, and as I thinke was the witch, with a confederate; for what need so farre fetches, as to fetch a diuine supernaturallie out of hell, when the illusion may be here by naturall meanes deciphered: And if you note the words well, you shall perceiue the phrase not to come out of

of a spirituall mouth of a diuell, but from a lieng corporall toung of a coufener, that careth neither for God nor the diuell, fro whence issueth such aduise and communication, as greatlie disagreeth from sathans nature and purpose. For thus (I saie) the said Samuel speaketh: Wherefore dost thou aske me, seeing the Lord is gone from thee, and is thine enimie? Euen the Lord hath don vnto him as he spake by mine hand: for the Lord will rent thy kingdome out of thine hand, and giue it to thy neighbour Dauid, bicause thou obeyedst not the voice of the Lord, &c. This (I say) is no phrase of a diuell, but of a coufener, which knew before what Samuel had prophesied concerning Saules destruction. For it is the diuels condition, to allure the people vnto wickednes, and not in this sort to admonish, warne, and rebuke them for euill. And the popish writers confes, that the diuell would haue bene gone at the first naming of God. If it bee said, that it was at Gods speciall commandement and will, that Samuel or the diuell should be raised, to propound this admonition, to the profit of all posteritie: I answer, that then he would rather haue done it by some of his liuing prophets, and that sathan had not bene so fit an instrument for that purpose. After this falleth the witch (I would saie Samuel) into the vein of prophesying, and speaketh to Saule on this wise; The Lord will rent thy kingdome out of thine hand, and giue it to thy neighbo: Dauid, bicause thou obeyedst not the voice of the Lord, nor executedst his fierse wrath vpon the Amalekites: therefore hath the Lord done this vnto thee this daie. Moreover, the Lord will deliuer thee into the hands of the Philistines, and to morowe shalt thou and thy sonnes be with me, and the Lord shall giue the host of Israel into the hands of the Philistines. What could Samuel haue said more?

He thinks the diuell would haue used another order, encouraging Saule rather than rebuking him for his euill. The diuell is craftier than to leaue such an admonition to all posterities, as should be preiudiciall vnto his kingdome, and also be void of all impietie. But so diuine a sentence maketh much for the maintenance of the witches credit, and to the aduancement of hir gaines. Howbeit, concerning the veritie of this prophesie, there be many disputable questions: first, whether the battell were fought the next daie; secondlie, whether all his sonnes were kil-

2. Reg. 4.

Canon. 26.
quest. cap. 5.
nec mirum.

Right Ven-
triloquie.

led with him; Item, whether they went to heauen or hell together; as being with Samuel, they must be in heauen; and being with sathan, they must be in hell. But although enerie part of this prophesie were false, as that all his sornes were not slaine (Isbo- sheh living and reigning in Israel two yeares after Saules death) and that the battell was not on the morrow, and that wicked Saule, after that he had killed himselfe, was not with good Samuel; yet this witch did give a shrewd gesse to the sequela. Which whether it were true or false, pertains not to my purpose; and therefore I will omit it. But as touching the opinion of them that saie it was the diuell, bicause that such things came to passe; I would faine knowe of them where they learne that diuels fore know things to come. If they saie he gesseth onelie vpon probabilities, the witch may also do the like. But here I may not forget the decrees, which conclude, that Samuel appeared not vnto Saule; but that the historiographer set forth Saules mind and Samuels estate, and certeine things which were said & scene, omitting whether they were true or false: and further, that it were a great offense for a man to beleene the bare words of the storie. And if this exposition like you not, I can easilie frame my selfe to the opinion of some of great learning, expounding this place, and that with great probabilitie, in this sort; to wit, that this Py- thonist being Ventriloqua; that is, Speaking as it were from the bot some of hir bellie, did cast hir selfe into a transe, and so abused Saule, answering to Saule in Samuels name, in hir counterfeite hollow voice: as the wench of Westwell spake, whose historie I haue rehearsed before at large, in pag. 127 and this is right Ventriloquie.

(.)

Opinions

Opinions of some learned men, that Samuel was indeed raised, not by the witches art or power, but by the speciall miracle of God, that there are no such visions in these our daies, & that our witches cannot doo the like.

The xiiij. Chapter.



Alas and Sadaias write, that when the woman sawe the miracle indeed, and more than she looked for, or was wont to doo; she began to crie out, that this was a vision indeed, and a true one, not done by hir art, but by the power of God. Which exposition is far more probable than our late writers iudgements hereupon, and agreeth with the exposition of diuerse good diuines. Gelasius saith, it was the verie spirit of Samuel: and where he suffered himselfe to be worshipped, it was but in ciuill salutation and courtesie; and that God did interpose Samuel, as he did Elias to the messenger of Ochofias, when he sent to Belzebub the god of Acharon. And here is to be noted, that the witchmongers are set by in this point: for the papists saie, that it cannot be a diuell, because Jehonah is thrise or fure times named in the storie. Upon this peece of scripture arguments are dauelie deuised, to proue and mainteine the miraculous actions of witchcraft, and the raising of the dead by coniurations. And yet if it were true, that Samuel himselfe were raised, or the diuell in his likeness; and that the witch of Endor by hir art and cunning did it, &c: it maketh rather to the disprove than to the proue of our witches, which can neither do that kind of miracle, or any other, in any such place or companie, where their iugling and couzenage may be seen and laid open. And I challenge them all (enen vpon the aduenture of my life) to shew one peece of a miracle, such as Christ did trulie, or such as they suppose this witch did diabolicallie, be it not with art nor confederacie; whereby some colour thereof may be made; neither are there any such visions in these daies shewed.

Wherefore God did send his visible angels to men: but now

W. itij.

we

I. Bodin &
L. Vairus
differ here-
in.

A bold, dis-
creet, and
faithfull
challenge.

We heare not of such apparitions, neither are they necessarie. Indeed it pleased God heretofore, by the hand of Moses and his prophets, and speciallie by his sonne Christ and his apostles, to worke great miracles, for the establisshing of the faith: but now whatsoeuer is necessarie for our saluation, is contained in the word of God: our faith is alredie confirmed, and our church established by miracles; so as now to seeke for them, is a point of infidelitie. Which the papists (if you note it) are greatlie touched withall, as in their lieng legends appeareth. But in truth, our miracles are knaueries most commonlie, and speciallie of priests, thereof I could cite a thousand. If you read the storie of *Well and the dragon*, you shall find a consening miracle of some antiquitie. If you will see newer deuises, read *Wierus*, *Cardanus*, *Baleus*, and speciallie *Lauaterns*, &c. There haue bene some ** walking spirits* in these parts so continued not long since, as afterwards they little delighted to make any more apparitions.

* At Can-
turburie by
Rich. Lee
esquire, &
others,
anno. 1573.
At Ric by
maister
Gaymor &
others,
anno. 1577.

Of vaine apparitions, how people haue bene brought to feare bugges, which is partly reformed by preaching of the gospell, the true effect of Christes miracles.

The xv. Chapter.



At certeinlie, some one knaue in a white sheete hath consened and abused manie thousands that waite; speciallie when Robin good-felloe kept such a coile in the countrie. But you shall understand, that these bugs speciallie are spied and feared of sicke folke, children, women, and cowards, which through weakness of mind and bodie, are shaken with vaine dreames and continuall feare. The Scythians, being a stout and a warlike nation (as diuers writers report) neuer see anye vaine sights, or spirits. It is a common saying; A lion feareth no bugs. But in our childhood our mothers maids haue so terrified vs with an ouglie diuell hauing hornes on his head, fier in his mouth, and a taile in his

1. Wier. lib. 3.
cap. 8.
Theodor.
Bisanius.
Lanus, de
spect. & le-
murib.

his bzæch, eyes like a bason, fanges like a dog, clawes like a beare, a skin like a ffiger, and a voice rozing like a lion, whereby we start and are afraid when we heare one crye Bough; and they haue so fraied vs with bull beggers, spirits, witches, dychems, elues, hags, fairies, satyrs, pans, faunes, sylens, hit with the can sticke, tritons, centaurs, dwarfs, giants, imps, calcars, contu rors, nymphes, changlings, Incubus, Robyn good-fellowe, the spozne, the mare, the man in the oke, the hell boate, the fierdrake, the puckle, Tom thombe, hob goblin, Tom tumbler, boneles, and such other bugs, that we are afraid of our stone shadowes: in so much as some neuer feare the diuell, but in a darke night; and then a polled sheepe is a perillous beast, and manie times is taken for our fathers soule, speciallie in a churchyard, where a right hardie man heretofore scant durst passe by night, but his haire would stand vpright. For right graue writers report, that

Cardan. de
var. rerum
Pencer. & c.

an. 15. 11
im. 10. 11
10. 11

10. 11

10. 11
10. 11

Lamar. de
spect.

spirits most often and speciallie take the shape of women appea ring to monks, &c: and of beasts, dogs, swine, horses, gotes, cats, haires; of fowles, as crows, night owles, and shæke owles; but they delight most in the likenes of snakes and dragons. Well, thanks be to God, this wretched and cowardlie infidelitie, since the preaching of the gospel, is in part forgotten: and doubtles, the rest of those illusions will in short time (by Gods grace) be detected and banish auaie.

Diuers writers report, that in Germanie, since Luthers time, spirits and diuels haue not personallie appeared, as in times past they were wont to do. This argument is taken in hand of the ancient fathers, to proue the determination and ceasing of oracles. For in times past (saith Athanasius) diuels in vaine shapes did intricate men with their illusions, hiding themselves in waters, stones, woods, &c. But now that the word of God hath appeared, those sights, spirits, and mockeries of images are ceased. Cruelle, if all such oracles, as that of Apollo, &c (before the comming of Christ) had bene true, and done according to the report, which hath bene brought through diuers ages, and from farre countries vnto vs, without prestlie fraud or guile, so as the spirits of prophesie, and working of miracles, had bene inserted into an idoll, as hath bene supposed: yet we christians may conceiue, that Christs coming was not so fruteles and pre iudiciall

Car. de var.
rerum.
I. Wier, de
prest. demon.
&c.
Athanas. de
humaniatate
verbi.

The true
end of mi-
racles.

Iohn. 2.

Act. 2. 22.
Iohn. 5.

indetall in this point vnto vs, as to take a waie his spirit of pro-
phesie and diuination from out of the mouth of his elect people,
and good prophets, giuing no answers of anie thing to come by
them, nor by Vrim nor Thumim, as he was wont, &c. And yet to
leauie the diuell in the mouth of a witch, or an idoll to prophesie
or worke miracles, &c: to the hinderance of his glorious gospel,
to the discontenance of his church, and to the furtherance of in-
fidelitie and false religion, whereas the working of miracles
was the onelie, or at least the most speciall meanes that moued
men to beleue in Christ: as appeareth in sundrie places of the
gospel, and speciallie in Iohn, where it is written, that a great
multitude followed him, because they sawe his miracles which he
did, &c. Aie, is it not written, that Iesus was approued by God
among the Iewes, with miracles, wonders and signes, &c: And
yet, if we conferre the miracles wrought by Christ, and those that
are imputed to witches; witches miracles shall appeare more
common, and nothing inferiour vnto his.

Witches miracles compared to Christs, that God
is the creator of all things, of Apollo, and of his names
and portraiture.

The xvj. Chapter.

An ironi-
call colla-
tion.



If this witch of Endor had perfor-
med that, which manie conceiue of the
matter, it might haue bene compared
with the raising vp of Lazarus. I praise
you, is not the conuerting of water into
milke, as hard a matter as the turning
of water into wine? And yet, as you
may read in the gospel, that Christ did the
one, as his first miracle; so may you read in M. Mal. and in
Bodin, that witches can easilie do the other: yea, and that
which is a great deale more, of water they can make butter. But
to auoid all caules, and least there should appeare more matter in
Christs miracle, than the others, you shall find in M. Mal. that
they can change water into wine; and what is it to attribute to

M. Mal. of.
par. 2. que. 3.
cap. 14.

a creature, the power and worke of the creator, if this be not? Christ saith, *Opera quæ ego facio nemo potest facere*. Creation of substance was neuer granted to man nor angell; Ergo neither to witch nor diuell: for God is the onlie giuer of life and being, and by him all things are made, visible and invisible.

Acts. 17.
Tim. 6. 13.
Col. 1. 16.
Athanas.
symbol.

Finallie, this woman of Endor is in the scripture called Pythonissa: whereby it may appeare that she was but a verie counsellor. For Pytho himselfe, whereof Pythonissa is deriued, was a counterfet. And the originall storie of Apollo, who was called Pytho, because he killed a serpent of that name, is but a poetical fable. For the poets saie he was the god of musicke, physicke, poetrie, and shooting. In heauen he is called Sol, in earth Liber pater, in hell Apollo. He flourisheth alwaies with perpetuall youth, and therefore he is painted without a beard: his picture was kept as an oracle-giuer: and the priests that attended thereon at Delphos were counsellors, and called Pythonists of Pytho, as papists of Papa; and afterwards all women that used that trade, were named Pythonissæ, as was this woman of Endor. But

Apollo Pytho vnca-
sed.

because it concerneth this matter, I will briefly note

the opinions of diuers learned men, and cer-

taine other proofes, which I find in the

scripture touching the ceasing of

miracles, prophesies and

oracles.



The

The eight booke.

That miracles are
ceased.

The first Chapter.

Psal. 136. 4.
Psal. 72. 18.
Psal. 88. 10.



Although in times past,
it pleased God, extraordina-
rily to shew miracles a-
mongest his people, for the
strengthening of their faith
in the Messias; and againe
at his comming to confirme
their faith by his wonderfull
doings, and his speciall gra-
ces and gifts bestowed by
him vpon the apostles, &c: yet
we ordinarilie read in the
scriptures, that it is the Lord
that worketh great wonders.

Isai. 42.
Iohn. 3. 2.
Ibid. 7. 16.
In amos. 3.
in Iohn. 3.

Isai. 45.

Yea Dauid saith, that among the dead (as in this case of Samuel)
God himselte sheweth no wonders. I find also that God will not
giue his glorie and power to a creature. Nichodemus being a
Pharisee could saie, that no man could do such miracles as Christ
did, except God were with him, according to the saying of the pro-
phet to those gods and idols, which toke on them the power of
God; Doe either good or ill if you can, &c. So as the prophet knew
and taught thereby, that none but God could worke miracles.
Infinite places for this purpose might be brought out of the scrip-
ture, which for breuitie I omit and ouerslip.

August. de
verbis Dom.
secundum
Matth. ser-
mon. 18.

S. Augustine, among other reasons, whereby he proueth the
ceasing of miracles, saith; Now blind flesh doth not open the eyes
of the blind by the miracle of God, but the eyes of our hart are o-
pened by the word of God. Now is not our dead carcase raised
any more by miracle, but our dead bodies be still in the graue,
and

and our soules are raised to life by Christ. Now the eares of the deafe are not opened by miracle, but they which had their eares shut befoze, haue them now opened to their saluation. The miraculous healing of the sicke, by annointing, spoken of by S. Iames, is objected by manie, specially by the papists, for the maintenance of their sacrament of extreame unction: which is apishlie and vaine like bled in the Romish church, as though that miraculous gift had continuance till this daie: wherein you shall see what Caluine speaketh in his institutions. The grace of healing (saith he) spoken of by S. Iames, is vanished awaie, as also the other miracles, which the Lord would haue shewed onelie for a time, that he might make the new preaching of the gospel meruellous for ever. Why (saith he) do not these (meaning miracle-mongers) appoint some Siloah to swim in, therewith at certeine ordinarie recourses of times sicke folke maie plunge themselves: Why do they not lie a long vpon the dead, bicause Paule raised vp a dead child by that meanes: Merelie (saith he) Iames in the miracle to annoint, spake for that time, whiles the church still enioied such blessings of God. Item, he saith, that the Lord is present with his in all ages; and so often as need is, he helpeth their sicknesses, no lesse than in old time. But he doth not so utter his manifest powers, nor distributeth miracles, as by the hands of the apostles, bicause the gift was but for a time. Caluine euen there concludeth thus; They saie such vertues or miracles remaine, but experience saith naie. And see how they agree among themselves. Danæus saith, that neither witch nor diuell can worke miracles. Giles Alley saith direalie, that witches worke miracles. Caluine saith they are all ceased. All witchmongers saie they continue. But some affirme, that popish miracles are vanished and gone awaie: howbeit witches miracles remaine in full force. So as S. Loy is out of credit for a horse-leach, Paister T. and mother Bungie remaine in estimation for prophets: naie Hobgoblin and Robin goodfellow are contemned among yong childezen, and mother Alice and mother Bungie are feared among old folkes. The estimation of these continue, bicause the matter hath not bene called in question: the credit of the other decaie, bicause the matter hath bene looked into. Whereof I saie no more, but that S. Anthonies blisse will helpe your

James. 5. 14.

I. Caluin. Institutions. lib. 4. cap. 19. sect. 18.

Idem. ibid. sect. 19.

Mai. 9. 7.

Acts. 20. 10.

Idem. ibid. nempe I. Caluine.

Prou. 51.

your pig, whensoeuer mother Bungie dooth hurt it with hir curse. And therefore we are warned by the word of God, in anie wise not to feare their curses. But let all the witchmongers, and speciallie the miracle mongers in the world answer me to this supposition; But case that a woman of credit, or else a woman-witch should saie vnto them, that she is a true prophet of the Lord, and that he reuealeth those secret mysteries vnto hir, whereby she detecteth the lewd acts and imaginations of the wicked, and that by him she woꝝketh miracles, and prophesieth, &c: I thinke they must either yeeld, or confesse that miracles are ceased. But such things (saith Cardane) as seeme miraculous, are chæstie done by deceipt, legierdemaine, or confederacie; or else they maie be done, and yet seeme vnpossible, or else things are said to be done, and neuer were nor can be done.

H. Card. de
miracul.

That the gift of prophecie is ceased.

The second Chapter.

Isai. 41.



1. Sam. 28.
Rom. 12.
1. Cor. 12.
1. Pet. 1.

Iohn. 4.

That witches, nor the woman of Endor, nor yet hir familiar or diuell can tell what is to come, may plainelie appeare by the words of the prophet, who saith; Shew what things are to come, and we will saie you are gods indeed. According to that which Salomon saith; Who can tell a man what shall happen him vnder the sunne? Marrie that can I (saith the witch of Endor to Saule.) But I will rather beleue Paule and Peter, which saie, that prophecie is the gift of God, and no worldlie thing. Then a couensing queane, that taketh vpon hir to do all things, and can do nothing but beguile men: by steppeth also mother Bungie, and she can tell you where your horse or your asse is bestowd, or anie thing that you haue lost is become, as Samuell could; and what you haue done in all your age past, as Christ did to the woman of Sidar at Iacobs well; yea and what your errand is, before you speake, as Elizzus did.

Peter Martyr saith, that onelie God and man knoweth the heart

heart of man, and therefore, that the diuell must be secluded, al-
 ledging these places; *Solus Deus est scrutator cordium*, Onelie
 God is the searcher of hearts. And, *Nemo scit que sunt hominis, nisi*
spiritus hominis qui est in eo, None knoweth the things of man, but
 the spirit of man which is within him. And Salomon saith, *Tu so-*
lus nosti cogitationes hominum, Thou onelie knowest the thoughts of
 men. And Ieremie saith in the person of God, *Ego Deus scrutans*
corda & renes, I am God searching hearts and reines. Also Mat-
 thew saith of Christ, *Iesus autem videns cogitationes eorum*, And Iesus
 seeing their thoughts, who in scripture is called the searcher and
 knower of the thoughts in the heart: as appeareth in Acts, 1. & 15.
 Rom. 8. Matth. 9. 12. & 22. Marke. 2. Luke. 6. & 7. & 11. Iohn. 1.
 2. 6. & 12. Apoc. 2. & 3. and in other places infinite.

The same Peter Martyr also saith, that the diuell mafe suspect,
 but not know our thoughts: for if he should know our thoughts,
 he should vnderstand our faith; which if he did, he would neuer as-
 salt vs with one temptation. Indeed we read that Samuel could
 tell where things lost were strayed, &c. but we see that gift also cea-
 sed by the comming of Christ, according to the saicng of Paule;
 At sundrie times, and in diuerse maners God spake in the old
 times by our fathers the prophets, in these last daies he hath spo-
 ken vnto vs by his sonne, &c. And therefore I saie that gift of pro-
 phesie, therewith God in times past endued his people, is also
 ceased, and counterfeits and conseners are come in their places,
 according to this saicng of Peter: There were false prophets a-
 mong the people, even as there shalbe false teachers among
 you, &c. And thinke not that so notable a gift should be taken
 from the beloued and elect people of God, and committed to mo-
 ther Bungle, and such like of his profession.

The words of the prophet Zacharie are plaine, touching the
 ceasing both of the good and bad prophet, to wit: I will cause the
 prophets and uncleane spirits to depart out of the land, and when
 anie shall yet prophesie, his parents shall saie to him; Thou shalt
 not liue, for thou speakest lies in the name of the Lord: and his
 parents shall thrust him through when he prophesieth, &c. No, no:
 the foretelling of things to come, is the onelie worke of God,
 who disposeth all things sweetlie, of whose counsell there hath ne-
 uer yet bene anie man. And to know our labours, the times
 and

P. Martyr.
loc. com. 9.

sect. 17.

P. Martyr.
in loc. comm.

Hebr. 1, 8.
& 2.

2. Pet. 2. 1.

Zach. 13.

1. Chrysost.
in euang. Io-
han. hom. 18.
Pet. Blesst.
epist. 49.

and moments God hath placed in his owne power. Also Phavorinus saith, that if these cold prophets or oracles tell thee prosperitie, and deceiue thee, thou art made a miser through vaine expectation: if they tell thee of aduersitie, &c: and lie, thou art made a miser through vaine feare. And therefore I saie, we maie as well looke to heare propheties at the tabernacle, in the bush, of the cherubin, among the clouds, from the angels, within the arke, or out of the flame, &c: as to expect an oracle of a prophet in these daies.

*Canon. de
malef. &
magias.*

But put the case, that one in our common wealth should step vp and saie he were a prophet (as manie frenlike persons doe) who would beleue him, or not thinke rather that he were a lewd person? See the statutes Elizab. 5. whether there be not lawes made against them, condemning their arrogancie and counsaile: see also the canon lawes to the same effect.

That Oracles are ceased.

The third Chapter.

*Thucidid.
lib. 2.
Cicer. de di-
uin. lib. 2.*



Douching oracles, which for the most part were idols of siluer, gold, wood, stones, &c: within whose bodies some saie vncleane spirites hid themselues, and gaue answers: as some others saie, that exhalations rising out of the ground, inspire their minds, whereby their priests gaue out oracles; so as spirits and winds rose vp out of that soile, and indued those men with the gift of prophesie of things to come, though in truth they were all deuises to coulen the people, and for the profit of priests, who receiued the idols answers ouer night, and deliuered them backe to the idolaters the next morning: you shall vnderstand, that although it had beene so as it is supposed; yet by the reasons and proofes before rehearsed, they should now cease: and whatsoeuer hath affirmie with such miraculous actions, as witchcraft, coniuration, &c: is knocked on the head, and nailed on the crosse with Christ, who hath broken the power of diuels, and satisfied Gods iustice, who

who also hath troden them vnder his fete, & subdued them, &c. At whose comming the prophet Zacharie saith, that the Lord will cut the names of idols out of the land, and they shall be no more remembered; and he will then cause the prophets and vncleane spirits to depart out of the land. It is also written; I will cut off thine inchanters out of thine hand, and thou shalt haue no more soothsaiers. And indeed the gospell of Christ hath so laid open their knauerie, &c: that since the preaching thereof, their combes are cut, and few that are wise regard them. And if euer these propheties came to take effect, it must be vpon the coming of Christ, whereat you see the diuels were troubled and fainted, when they met him, saieing, or rather exclaiming vpon him on this wise; *Fili Dei cur venisti nos cruciare ante tempus?* O thou sonne of God, whie comest thou to molest vs (or confound vs) before our time appointed? Which he indeed preuented, and now remaineth he our defender and keeper from his clauwes. So as now you see here is no roome left for such ghests.

Howbeit, you shall heare the opinion of others, that haue bene as much deceiued as your selues in this matter: and yet are driuen to confesse, that God hath constituted his sonne to beat downe the power of diuels, and to satisfie Gods iustice, and to heale our wound receiued by the fall of Adam, according to Gods promise in Genesis. 3. The seed of the woman shall tread downe the serpent, or the diuell. Eusebius (in his fift booke *De praedicatione Euangelij*, the title whereof is this, that the power of diuels is taken awaie by the coming of Christ) saith; All answers made by diuels, all soothsaiengs and diuinations of men are gon and banished awaie. Item he citeth Porphyrie in his booke against christan religion, wherein these words are rehearsed; It is no meruell, though the plague be so hot in this citie: for euer since Iesus hath bene worshipped, we can obtaine nothing that good is at the hands of our gods. And of this defection and ceasing of oracles writeth Cicero long before, and that to haue happened also before his time. Howbeit, Chrysostome liuing long since Cicero, saith, that Apollo was forced to grant, that so long as anie relike of a martye was held to his nose, he could not make anie answer or oracle. So as one may perceiue, that the heathen were wiser in this behalfe than manie christians, who in

Zach. 13, 2.

Mich. 5, 12.

Gen. 3.

Euseb. lib. 5.
cap. 1.

Idem. Ibid.

Porphyr. in
lib. contra
christ. relig.Cic. de diuin.
lib. 2.I. Chrysost.
de laud.

Paul. rom. 4.

times past were called *Oppugnatores incantamentorum*, as the English princes are called *Defensores fidei*. Plutarch calleth Boeotia (as we call bablers) by the name of manie words, bicause of the multitude of oracles there, which now (saith he) are like to a spring or fountaine which is dried vp. If anie one remained, I would ride five hundred miles to see it: but in the whole world there is not one to be seene at this houre; popish counsages excepted.

Porphyr.
writeth
verses in *A-*
pollon name,
of the death
of *Apollo*:
cited by
I. Bod. fol. 6.

But Plutarch saith, that the cause of this defection of oracles, was the diuels death, whose life he held to be determinable and mortall, saing they died for verie age; and that the diuining priests were blowne vp with a whirlewind, and sonke with an earthquake. Others imputed it to the site or the place of the planets, which when they passed ouer them, carried auaie that art with them, and by reuolution may returne, &c. Eusebius also citeth out of him the storie of Pan, which bicause it is to this purpose, I will insert the same; and since it mentioneth the diuels death, you may beleue it if you list: for I will not, as being assured that he is reserued alliue to punish the wicked, and such as impute vnto those idols the power of almighty God.

A tale written by manie graue authors, and beleueed by manie wise men of the diuels death. An other storie written by papists, and beleueed of all catholikes, approouing the diuels honestie, conscience, and courtesie.

The fourth Chapter.



Plutarch saith, that his countryman Epotheries told him, that as he passed by sea into Italie, manie passengers being in his bote, in an euening, when they were about the islands Echinada, the wind quite ceased: and the ship drifting with the tide, was brought at last to Paxe. And whilest some slept, and others quaff, and other some were awake (perhaps in as ill case as the rest) after supper suddenlie a voice was heard calling, Thamus; in such sort as euerie man marvelled. This Thamus was a pilot, borne

borne in Aegypt, vnknowne to manie that were in the ship. *Thamus* Wherefore being thus called, he answered nothing; but the third time he answered: and the other with a lowder voice commanded him, that when he came to Palodes, he should tell them that the great God Pan was departed. Whereat euerie one was astonished (as Epitherses affirmed.) And being in consultation what were best to do, Thamus concluded, that if the wind were hie, they must passe by with silence; but if the weather were calme, he must vtter that which he had heard. But when they came to Palodes, and the weather calme, Thamus looking out toward the land, cried aloud, that the great god Pan was deceased: and immediatlie there followed a lamentable noise of a multitude of people, as it were with great wonder and admiration. And because there were manie in the ship, they said the same thereof was speedilie brought to Roine, and Thamus sent for by Tiberius the Emperour, who gaue such credit thereto, that he diligentlie inquired and asked, who that Pan was. The learned men about him supposed, that Pan was he who was the sonne of Mercurie and Penelope, &c. Eusebius saith, that this chanced in the time of Tiberius the Emperour, when Christ expelled all diuels, &c.

Paulus Marfus, in his notes vpon Ouids Fasti, saith, that this voice was heard out of Paex, that verie night that Christ suffered, in the yeare of Tiberius the nineteenth. Surelie, this was a merrie test deuised by Thamus, who with some confederate thought to make sport with the passengers, who were some asleepe, and some dronke, and some other at plaie, &c: whiles the first voice was vsed. And at the second voice, to wit, when he should deliuer his message, he being an old pilot, knew where some noise was vsuall, by meanes of some echo in the sea, and thought he would (to the astonishment of them) accomplish his deuisse, if the weather proued calme. Whereby may appeare, that he would in other cases of tempests, &c: rather attend to more serious busines, than to that ridiculous matter. For whie else should he not do his errand in rough weather, as well as in calme? Or what need he tell the diuell thereof, when the diuell told it him before, and with much more expedition could haue done the errand himselfe?

* But you shall read in the Legend a fable, an oracle I would

P.ij.

saie,

Thamus hauing little to doo, thought to plaie with his companion, whom he might easily ouertake with such a iest.

A detection of Thamus his knauerie.

* Legend. au. in vita sancti Andree. fol. 39.

A gentle
and a god-
lie diuell.

saie, more authentike. For many will say that this was a prophane storie, and not so canonicall as those which are verified by the popes authoritie: and thus it is written. A woman in hir trauell sent hir sister to Diana, which was the diuell in an idoll (as all those oracles are said to be) and willed hir to make hir praier, or rather a request, to knowe of hir safe deliuerie: which thing she did. But the diuell answered; Why praieest thou to me? I cannot helpe thee, but go praie to Andrew the apostle, and he may helpe thy sister, &c. Lo, this was not onelie a gentle, but a godlie diuell, pittieing the womans case, who reuealing his owne disability, enabled S. Andrew more. I knowe some protestants will saie, that the diuell, to mainteine idolatrie, &c: referred the maid to S. Andrew. But what answer will the papists make, who thinke it great pietie to praie vnto saints, and so by consequence honest courtesie in the diuell, to send hir to S. Andrew, who wold not faile to serue hir turne, &c.

The iudgments of the ancient fathers touching oracles, and their abolishment, and that they be now transferred from Delphos to Rome.

The fift Chapter.

Athanas. de
human. ver-
bi. fol. 55. &
64.



The opinions of the fathers, that oracles are ceased by the coming of Christ, you shall find in these places following, to wit: Iustinus *In dialogis aduersus Iudeos*, Athanasius *De humanitate verbi*, Augustine *De ciuitate Dei*, Ensebius *Lib. 7. cap. 6.* Item *lib. 5. cap. 1. 8.* Rupertus *In Ioan. lib. 10. 12.* Plutarch *De abolitione oraculorum*, Plinie *lib. 30. natural. historiae*. Finally, Athanasius concludes, that in times past there were oracles in Delphos, Bceotia, Lycia, and other places: but now since Christ is preached to all men, this madnesse is ceased. So as you see, that whatsoeuer estimation in times past, the ancient fathers conceived (by heere saie) of those miraculous matters of idols and oracles, &c: they themselves refuse now, not onelie to beare witnesse of; but also affirme, that euer
Once

since Christs conning their mouthes haue bene stopped. For the ceasing of the knaueries and coufening deuises of priests, I see no authoritie of scripture or ancient father; but rather the contrarie; to wit, that there shall be strange illusions showed by them, even till the end. And truelie, whosoever knoweth and noteth the order and deuises of and in popish pilgrimages, shall see both the oracles & their conclusions remaining, and as it were transferred from Delphos to Rome, where that adulterous generation continuallie seeketh a signe, though they haue Moses & the prophets, yea even Christ & his apostles also, &c.

Where and wherein coufeners, witches, and preests were wont to giue oracles, and to worke their feats.

The sixth Chapter.



These coufening oracles, or rather oracles used (I saie) to exercise their feats and to do their miracles most commonly in maids, in beasts, in images, in dens, in cloisters, in darke holes, in trees, in churches or churchyards, &c. where priests, monks, and friers had laid their plots, and made their confederacies aforehand, to beguile the world, to gaine monie, and to adde credit to their profession. This practise began in the oaks of Dodona, in the which was a wood, the trees thereof (they saie) could speake. And this was done by a knave in a hollowe tree, that seemed sound vnto the simple people. This wood was in Molossus a part of Greece, called Epyrus, and it was named Dodonas oracles. There were manie oracles in Aegypt; namelie, of Hercules, of Apollo, of Minerva, of Diana, of Mars, of Iupiter, and of the ore Apys, who was the sonne of Iupiter, but his image was worshipped in the likeness of an ore. Latona, who was the mother of Apollo, was an oracle in the citie of Bute. The priests of Apollo, who alwaies counterfatted surie and madnesse, gaue oracles in the temple called Clarius, within the citie of Colophon in Greece. At Thebes in Beotia, and also in Lebadia, Trophonius was the chiefe oracle. At Memphisa cow, at Corinthe an ore called Mineus, in Arsinoe a crocodile, in Athens a prophet called Amphiaraus, who

Strabo Geog.
lib. 16.

I. Wier. li. 1.
de prest. dgm.
cap. 12.

indeed died at Thebes, where they saie the earth opened, & swallowed him by quicke. At Delphos was the great temple of Apollo, where diuels gaue oracles by mannes (as some saie) though indeed it was done by priests. It was built vpon Parnassus hill in Greece. And the defenders of oracles saie, that even as riuers oftentimes are diuerted to another course; so likewise the spirit, which inspired the chiefe prophets, may for a time be silent, and reuiue againe by resolution.

*H. Haw. in
his defen-
satiue a-
gainst pro-
phesies.

Demetrius saith, that the spirits, which attended on oracles, waxed wearie of the peoples curiositie and importunitie, and for shame forsooke the temple. But as * one that of late hath writ-
ten against prophesies saith; It is no maruell, that when the sa-
miliars that speake in trunks were repelled from their harbour
for feare of discoverie, the blocks almightie lost their senses. For
these are all gone now, and their knauerie is espied; so as they
can no longer abuse the world with such bables. But whereas
these great doctors suppose, that the cause of their dispatch was
the comming of Christ; if they meane that the diuell died, so soone
as he was borne, or that then he gaue ouer his occupation: they
are deceiued. For the popish church hath made a continuall prac-
tise hereof, partly for their owne priuate profit, lucre, and
gaine; and partly to be had in estimation of the world, and in ad-
miration among the simple. But indeed, men that haue learned
Christ, and bene conuersant in his word, haue discovered and
shaken off the vanitie and abomination heereof. But if those
doctors had liued till this daie, they would haue said and written,
that oracles had ceased, or rather bene driuen out of England in
the time of K. Henrie the eight, and of Quene Elizabeth his
daughter; who haue done so much in that behalfe, as at this
houre they are not onlie all gone, but forgotten here in this Eng-
lish nation, where they swarmed as thicke as they did in Boeotia,
or in any other place in the world. But the credit they had, de-
pended not vpon their desart, but vpon the credulitie of others.
Now therefore I will conclude and make an end of this mat-
ter, with the opinion and saying of the prophet; Vaine is the an-
swer of idols. For they haue eyes and see not, eares and heare
not, mouthes and speake not, &c: and let them shew what is to
come, and I will saie they are gods indeed.

In whose
daies ora-
cles ceased
in England

Zach. 10.
Isai. 44.

The ninth Booke.

The Hebrue word Kasam expounded; and how farre a Christian may coniecture of things to come.

The first Chapter.



Kasam (as John Wierus upon his owne knowledge as- firmeth, and upon the word of Andraas Masius reporteth) dif- fereth little in signification from the former word *ob*; beto- keining *fatidicari*, which is, To prophesie, and is most com- monlie taken in euill part; as in Deut. 18. Ierem. 27. &c. how- beit, sometime in good part, as in Esaie 3. verse. 1. To foretell things to come vpon probable

I. Wier. lib. de prest. de- mon.

All diuina- tions are not con- demnable.

coniectures, so as therein we reach no further than becommeth humane capacitie, is not (in mine opinion) vnlawfull, but ra- ther a commendable manifestation of wisdome and iudgment, the god gifts and notable blessings of G D D, for the which we ought to be thankfull; as also to yeld due honour and praise vn- to him, for the noble order which he hath appointed in nature: prai- eng him to lighten our hearts with the beames of his wisdome, that we may more and more profit in the true knowledge of the workmanship of his hands. But some are so nise, that they con- demne generallie all sorts of diuinations, denieng those things that in nature haue manifest causes, and are so framed, as they foreshew things to come, and in that shew admonish vs of things after to insue, exhibiting signes of vnknowne and future mat- ters to be iudged vpon, by the order, lawe, and course of nature

P. iij.

proposed

proposed vnto vs by God.

And some on the other side are so bewitched with follie, as they attribute to creatures that estimation, which rightlie and true lie apperteineth to God the creator of all things; affirming that the publike and private destinies of all humane matters, and whatsoever a man would knowe of things come or gone, is manifested to vs in the heauens: so as by the starres and planets all things might be knowne. These would also, that nothing should be taken in hand or gone about, without the fauourable aspect of the planets. By which, and other the like deuises they depraue and prophane the ancient and commendable obseruations of our forefathers: as did Colebrasus, who taught, that all mans life was gouerned by the seuen planets; and yet a christian, and condemned for heresie. But let vs so farre forth embrace and allow this philosophie and prophesieng, as the word of God giueth vs leaue, and commendeth the same vnto vs.

Colebrasus
erronious
& impious
opinion.

Proofes by the old and new testament, that certaine obseruations of the weather are lawfull.

The second Chapter.



When God by his word and wisdom had made the heauens, and placed the starres in the firmament, he said; Let them be for signes, and for seasons, and for daies, and yeares. When he created the rainebowe in the clouds, he said it should be for a signe and token vnto vs. Which we find true, not onelie of the flood

past, but also of the waters to come. And therefore according to Iesus Sirachs aduise, let vs behold it, and praise him that made it. The prophet Dauid saith; The heauens declare the glorie of God, and the earth sheweth his handie worke: daie vnto daie uttereth the same, and night vnto night teacheth knowledge. It is also written that by the commandement of the holie one the starres are placed, and continue in their order, & faile not in their watch. It should appeare, that Christ himselfe did not altogether neglect the course & order of the heauens, in that he said; When you see a cloud

Psal. 13.
Jerem. 54.
Gen. 1.
Ezech. 1.
Gen. 9.

Eccles. 43.
Ps. 19. & 50.
firmament

Eccles. 43.
Baruch. 3.

Luk. 12. 24.

cloud rise out of the west, straight waie you saie a thewer com-
meth: and so it is. And when you see the southwind blowe; you
saie it will be hot, and so it cometh to passe. Againe, when it is
evening, you saie faire weather, for the skie is red: and in the morn-
ing you saie, to daie shalbe a tempest, for the skie is red and
lowring. Wherein as he noteth that these things do trulie come
to passe, according to ancient obseruation, and to the rule astro-
nomicall: so both he also by other words following admonish vs,
that in attending too much to those obseruations, we neglect not
speciallie to follow our christian vocation.

Mat. 16. 2,
3.

The physician is commended vnto vs, and allowed in the scrip-
tures: but so to put trust in him, as to neglect & distrust God,
is senerelie forbidden and reprobued. Surelie it is most necessa-
rie for vs to know and obserue diuerse rules astrologicall; other-
wise we could not with oportunitie dispatch our ordinarie af-
fares. And yet Lactantius condemneth and recounteth it among
the number of witchcrafts: from whose censure Caluine doth not
much varie. The poore husbandman perceiueth that the increase
of the moone maketh plants and liuing creatures frutesfull: so as
in the full moone they are in best strength, decaying in the wane,
and in the coniunction do vtterlie wither and bade. Which when
by obseruation, vse and practise they haue once learned, they di-
stribute their businesse accordinglie; as their times and seasons
to sow, to plant, to proine, to let their cattell bloud, to cut, &c.

Lactant. com-
tra astrolo-
gos.

Peucey. de
astrol. pag.
383.

That certeine obseruations are indifferent, certeine
ridiculous, and certeine impious, whence that cunning
is deriued of Apollo, and of Aruspices.

The third Chapter.



I know not whether to disallow or
discommend the curious obseruation
sed by our elders, who coniectured vpon
natiuities: so as, if Saturne and Mercurie
were opposite in anie brute signe, a man
then borne should be dumbe or stammer
much; whereas it is daile seene, that chil-
dren naturallie imitate their parents
conditions

The ridicu-
lous art of
natiuitie-
casting.

conditions in that behalfe. Also they haue noted, that one borne in the spring of the moone, shalbe healthie; in that time of the wane, when the moone is bitterlie decayed, the child then borne cannot liue; and in the conjunction, it cannot long continue.

Julius Maternus his most impious opinion.

But I am sure the opinion of Iulius Maternus is most impious, who writeth, that he which is borne when Saturne is in Leone, shall liue long, and after his death shall go to heauen presentlie. And so is this of Albumazar, who saith, that whosoever praiereth to God, when the moone is in Capite draconis, shalbe heard, and obtaine his praier. Furthermore, to plaie the cold prophet, as to recount it good or bad lucke, when salt or wine falleth on the table, or is shed, &c. or to prognosticate that ghests approach to your house, vpon the chattering of pies or haggisters, wherof there can be yelded no probable reason, is altogether vanitie and superstition: as hereafter shalbe more largelie shewed. But to make simple people beleue, that a man or woman can foretell good or euill fortune, is meere witchcraft or coulenage. For God is the onlie searcher of the heart, and deliuereth not his counsell to so lewd reprobates. I know diuerse writers affirme, that witches foretell things, as prompted by a reall diuell; and that he againe learneth it out of the propheties written in the scriptures, and by other nimble sleights, wherein he passeth anie other creature earthlie; and that the same diuell, or some of his fellowes runnes or flies as farre as Rochester, to mother Bungie; or to Canturburie to S. T.; or to Delphos, to Apollo; or to Aesculapius, in Pargamo; or to some other idoll or witch, and there by waie of oracle answers all questions, through his vnderstanding of the propheties contained in the old testament, especiallie in Daniel and Esaie: whereby the diuell knew of the translation of the monarchie from Babylon to Gracia, &c. But either they haue learned this of some oracle or witch; or else I know not where the diuell they find it. Marrie certeine it is, that herein they shew themselves to be witches and fond diuinozs: for they find no such thing written in Gods word.

Of the idoll called Apollo, I haue somewhat already spoken in the former title of Ob or Pytho: and some occasion I shall haue to speake thereof hereafter: and therfore at this time it shall suffice to tell you, that the credit gained therevnto, was by the craft and

Bodinus.
Dancus.
Erastus.
Hemingius.
Mal. malef.
Thom. Aquinas, &c.

and cunning of the priests, which tended thereupon; who with their counterfeit miracles so bewitched the people, as they thought such vertue to haue bene contained in the bodies of those idols, as God hath not promised to anie of his angels, or elect people. For it is said, that if Apollo were in a chafe, he would sweat: if he had remorse to the afflicted, and could not help them, he would shed teares, which I beleue might haue bene wiped awaie with that handkerchiefe, that wiped and dried the Rod of graces face, being in like perplexities. Euen as another sort of witching priests called Aruspices, prophesied victorie to Alexander, bicause an eagle lighted on his head: which eagle might (I beleue) be cowed or caged with Mahometers done, that picked peason out of his eare.

Apollos
passions.

The predictions of soothsaiers and lewd priests, the prognostications of astronomers and physicians allowable, diuine prophecies holie and good.

The fourth Chapter.



His coufening tricks of oracling priests and monkes, are and haue bene speciallie most abhominable. The superstitious obseruations of senses augurs and soothsaiers (contrarie to philosophie, and without authoritie of scripture) are verie bugodie and ridiculous. Howbeit, I reiect not the prognostications of astronomers, nor the coniectures or forewarnings of physicians, nor yet the interpretations of philosophers; although in respect of the diuine prophecies contained in holie scriptures, they are not to be weighed or regarded. For the end of these and the other is not onlie farre differing; but whereas these containe onlie the word and will of God, with the other are mingled most horrible lies and coufengages. For though there be many of them learned and godlie, yet lurke there in corners of the same profession, a great number of counterfeites and coufeners. I Bodin put

What prophecies allowable.

I. Bod. lib. de
dem. lib. 1.
cap. 4.

to wit,

to with, the one saith alwaies true, the others words (proceeding from the diuell) are alwaies false; or for one truth they tell a hundred lies. And then why maie not euerie witch be thought as cunning as Apollo? And why not euerie counterfet counseler as good a witch as mother Bungie? For it is ods, but they will hit the truth once in a hundred diuinations as well as the best.

The diuersitie of true prophets, of Vrim, and of the propheticall vse of the twelue precious stones contained therein, of the diuine voice called Echo.

The fift Chapter.

Diuerse degrees of prophesie.

It should appeare, that euen of holie prophets there were diuerse sorts. For Dauid and Salomon, although in their psalmes and parables are contained most excellent mysteries, and notable allegories: yet they were not indued with that degree of prophesie, that Elie and Elisha were, &c. For as often as it is said, that God spake to Dauid or Salomon, it is meant to be done by the prophets. For Nathan or Gad were the messengers and prophets to reueale Gods will to Dauid. And Ahiam the Silonite was sent from God to Salomon. Item, the spirit of prophesie, which Elias had, was doubled vpon Elisha. Also some prophets prophesied all their liues, some had but one vision, and some had more, according to Gods pleasure; yea some prophesied vnto the people of such things as came not to passe, and that was whete Gods wrath was pacified by repentance. But these prophets were alwaies reputed among the people to be wise and godlie; whereas the heathen prophets were euermore knowne and said to be mad and foolish: as it is written both of the prophets of Sybilla, and also of Apollo; and at this daie also in the Indies, &c.

1. Bodin.

But that ante of these extraordinary gifts remaine at this daie, Bodin, nor ante witchmonger in the world shall neuer be able to proue: though he in his booke of diuellish madnesse would make men beleue it. For these were miraculouly maintained by

by God among the Jewes, who were instructed by them of all such things as should come to passe; or else informed by Vrim; so as the priests by the brightnes of the twelue pretious stones contained therein, could prognosticate or expound anie thing. Which brightnes and vertue ceased (as Iosephus reporteth) two hundred yeares before he was borne. So as since that time, no answers were yelded thereby of Gods will and pleasure. Nevertheless, the Hebrewes write, that there hath bene ever since that time, a diuine voice heard among them, which in Latine is called *Filia vocis*, in Greeke *ἡ χὼς*, in English The daughter of speech.

Ioseph. de antiquit.

Iosue filius.

Leui. lib.

Pirkeboth.

Of propheties conditionall: whereof the propheties in the old testament doo intreate, and by whom they were published; witchmongers aunswers to the obiections against witches supernaturall actions.

The sixth Chapter.



Christ and his apostles prophesied of the calamities and afflictions, which shall grieue and disturbe the church of God in this life: also of the last daie, and of the signes and tokens that shall be shewed before that daie: and finallie of all things, which are requisite for vs to foreknowe. Holobe it, such is the mercie of God, that all propheties, threatnings, plagues, and punishments are annexed to conditions of repentance: as on the other side, corporall blessings are tied vnder the condition of the crosse and castigation. So as by them the mysteries of our saluation being discovered vnto vs, we are not to seeke new signes and miracles; but to attend to the doctrine of the apostles, who preached Christ exhibited and crucified for our sinnes, his resurrection, ascension, and thereby the redemption of as manie as beleene, &c.

Prophecies
conditio-
nall.

The propheties in the old testament treat of the continuance, the gouernement, and the difference of estates: of the distinction of the foure monarchies, of their order, decaie, and instauration; of

The subject
of the pro-
phesies of
the old te-
stament.

of the changes and ruines of the kingdomes of Iuda, Israel, Aegypt, Persia, Græcia, &c. : and speciallie of the coming of our Saviour Iesus Christ; and how he should be borne of a virgine, and where, of his tribe, passion, resurrection, &c. These propheties were published by Gods speciall and peculiar prophets, endued with his particular and excellent gifts, according to his promise; I will raise them up a prophet out of the midst of their brethren, I will put my words in his mouth, &c. Which though it were speciallie spoken of Christ, yet was it also spoken of those particular prophets, which were placed among them by God to declare his will; which were also figures of Christ the prophet himselfe. Now, if prophesie be an extraordinary gift of God, and a thing peculiar to himselfe, as without whose speciall assistance no creature can be a prophet, or shew what is to come; whie should we beleue, that those lewd persons can performe by divinations and miracles that which is not in humane but in diuine power to accomplish?

Howbeit, when I denie that witches can ride in the aire, and the miraculous circumstance thereof: by and by it is objected unto me, that Enoch and Elie were rapt into heauen bodilie; and that Abacucke was carried in the aire, to feed Daniel: and so falselie oppose a diuels or a witches power against the vertue of the Holy-ghost. If I deride the poets opinions, saieing, that witches cannot *Cælo deducere lunam*, fetch the moone from heauen, &c: they tell me that at Ioshuas battell the sunne staid, and at the passion of Christ there was palpable darknes. If I denie their cunning in the exposition of dreames, aduising them to remember Ieremies counsell, not to followe or credit the expositors of dreames; they hit me in the teeth with Daniel and Ioseph: for that the one of them expounded Pharaos the Persian kings, the other Nabuchadnezzar the Aegyptian kings dreame. If I saie with Salomon, that the dead knowe nothing, and that the dead knowe vs not, neither are remouenable out of Abrahams bosome, &c: they produce the storie of Samuel: wherein, I saie, they set the power of a creature as high as the creator. If I saie, that these witches cannot transubstantiate themselves, nor others into brasse, &c. they cite the storie of Nabuchadnezzar; as though indeed he were made a materiall beast, and that also by witchcraft;

2. Reg. 2. 13.

Eccles. 9. 5.

1. Sam. 28.

craft; and strengthen that their assertion with the fables of Circe and Vlysses his companions, &c.

What were the miracles expressed in the old testament, and what are they in the new testament: and that we are not now to looke for anie more miracles.

The seuenth Chapter.



The miracles expressed in the old testament were manie; but the end of them all was one, though they were diuers and differing in thew: as where the sacrifices of Moses, Elias, and Salomon, being abundantlie wet were burnt with fier from heauen, &c. The varietie of Gen. 11, 6. Gen. 21. Dan. 11. tongues at the building of Babylon, Isaachs birth of Sarah being by nature past children, the passage through the red sea, Daniels foretelling of the foure monarchies, in the fourth whereof he apparantlie foresheweth the coming of the Lord. All these, and manie other, which are expressed in the old testament, were mercifull instructions and notable miracles to strengthen the faith of Gods people in their Messias. If you had gone to Delphos, Apollo would haue made you beleue with his amphibologicall answers, that he could haue foretold you all these things.

The miracles wrought by Christ were the raising vp of the dead (which manie would impute to the woman of Endor, and also to our witches and coniuers) the restoring of the lame to lims, the blind to sight, the dumbe to speech, and finallie the healing of all diseases; which manie beleue our witches can do; yea, and as they themselues will take it vpon them. As for casting out of diuels (which was another kind of miracles vsuall with Christ) witches and coniuers are said to be as good thereat as euer he was: and yet, if you will beleue Christs words, it cannot be so. For he saith; Euerie kingdome diuided against it selfe, shall be brought to naught, &c. If sathan cast out sathan, he is diuided, &c: and his kingdome shall not endure, &c.

A summe
of Christs
miracles,

Matt. 12. 25.

Peters

Peters chaines fell off in prison, so did Richard Gallisies setters at Windsor: marrie the prison doores opened not to Richard, as they did to Peter. Helias by speciall grace obtained raine, our twitches can make it raine, when they list, &c. But sithens Christ did these miracles, and manie more, and all to confirme his truth, and strengthen our faith, and finallie for the conuersion of the people (as appeareth in Iohn. 6. 7, and 12: in so much as he vehementlie reproued such, as vpon the sight of them would not

Luk 10, 13. beleeue, saieng; Wo be to thee Chorazin, wo be to thee Bethsaida. If the miracles had bene done in Tyre and Sidon, which haue bene done in you, they had a great while ago repented, &c. Let vs settle and acquiet our faith in Christ, and beleeuing all his wonderous works, let vs reiect these old wiues fables, as lieng vanities: whereof you may find in the golden legend, M. Mal. and speciallie in Bodin miraculous stufte, enough to checke all the miracles exprest in the old and new testament; which are of more credit with manie bewitched people, than the true miracles of Christ himselfe. Insomuch as they stand in more awe of the manacles of a twitch, than of all the threatnings and curses pronounced by God, and exprest in his word.

And thus much touching

the word

sum.



The

The tenth Booke.

The interpretation of this Hebrue word
Onen, of the vanitie of dreames, and diuinati-
ons therevpon.

The first Chapter.



ONEN differeth not
much from *Kalam*, but that
it is extended to the inter-
pretation of dreames. And
as for dreames, whatsoe-
uer credit is attributed
vnto them, proceedeth of
folle: and they are soles
that trust in them, for whie
they haue deceiued many.
In which respect the Pro-
phet giueth vs good war-
ning, not to followe nor
hearken to the expositors

Eccles. 24.

Ierem. 27.
Eccle. 5.

of dreames, for they come through the multitude of busines. And
therefore those witches, that make men beleue they can prophe-
sie vpon dreames, as knowing the interpretation of them,
and either for monie or glorie abuse men & women ther-
by, are mere conseners, and worthe of great pu-
nishment: as are such witchmongers, as be-
leuing them, attribute vnto them such
diuine power as onelie belon-
geth to God: as appea-
reth in Ieremie the
Prophet.

Ierem. 27.
25. 26. 27.
Read the
words.

D. J.

Of

Of diuine, naturall, and casuall dreames, with their differing causes and effects.

The second Chapter.

MAcrobis recounteth fine differences of images, or rather imaginati-
ons exhibited vnto them that sleepe, which
for the most part doe signifie somewhat in
admonition. There be also many subdivi-
sions made hereof, which I thinke need-
lesse to rehearse. In Iasper Peucer they are
to be seene, with the causes and occasions
of dreames. There were wont to be deliuered from God himselfe
or his angels, certeine dreames and visions vnto the prophets
and holie fathers: according to the saying of Ioel; I will poure
my spirit vpon all flesh, your yong men shall dreame dreames,
and your old men shall see visions. These kind of dreames (I say)
were the admonishments and forewarnings of God to his peo-
ple: as that of Ioseph, to abide with Marie his wife, after she was
conceiued by the Holie-ghost, as also to conuete our Saviour
Christ into Aegypt, &c: the interpretation whereof are the pecu-
liar gifts of God, which Ioseph the patriarch, and Daniel the pro-
phet had most speciallie.

As for physcally coniectures vpon dreames, the scriptures im-
proue them not: for by them the physicians manie times doe vnder-
stand the state of their patients bodies. For some of them
come by meanes of choler, flegme, melancholie, or blond; and
some by loue, surfet, hunger, thirst, &c. Gallen and Boetius were
said to deale with diuels, because they told so iustlie their patients
dreames, or rather by their dreames their speciall diseases. How-
beit, physcally dreames are naturall, and the cause of them dwel-
leth in the nature of man. For they are the inward actions of
the mind in the spirits of the braine, whilst the bodie is occupied
with sleepe: for as touching the mind it selfe, it neuer sleepe-
th. These dreames varie, according to the difference of humors and
vapors. There are also casuall dreames, which (as Salomon saith)
come

Peucer in
diuinas, ex
somnijs.

Ioel. 2.

Math. 1. 20.

Math. 2. 13.

Gen. 39. &
40. & 41.
Dani. 2.

Eccles. 5.

come through the multitude of businesse. For as a looking glasse sheweth the image or figure therevnto opposite: so in dreames, the phantasie & imagination informes the vnderstanding of such things as haunt the outward sense. Whereupon the poet saith:

*Somnia ne cures, nam mens humana quod optat,
Dum vigilat sperans, per somnum cernit id ipsum:*

Regard no dreames, for why the mind
Of that in sleepe a view dooth take,
Which it dooth wish and hope to find,
At such time as it is awake.

Englised by
Abraham
Fleming.

The opinion of diuers old writers touching dreames,
and how they varie in noting the causes thereof.

The third Chapter.



SYnesius, Themistius, Democritus, and others grounding themselves vpon examples that chance hath sometimes vberished, persuaide men, that nothing is dreamed in vaine: affirming that the heauenlie influencies doe bring forth diuers formes in corporall matters; and of the same influencies, visions and dreames are printed in the fantastical power, which is instrumentall, with a celestiaall disposition meete to bring forth some effect, especiall in sleepe, when the mind (being free from bodilie cares) may more liberallie receiue the heauenlie influencies, whereby many things are knowne to them sleeping in dreames, which they that wake cannot see. Plato attributeth them to the formes and ingendred knowledges of the soule; Auicen to the last intelligence that moueth the moone, through the light that lighteneth the fantasie in sleepe; Aristotle to the phantasticall sense; Auerroës to the imaginative; Albert to the influence of superiour bodies.

A dissonan-
cie in opi-
nions a-
bout
dreames:

D.ij.

Against

Against interpretors of dreames, of the ordinarie cause of dreames, Hemingius his opinion of diabolicall dreames, the interpretation of dreames ceased.

The fourth Chapter.



Here are bookes carried about concerning this matter, vnder the name of Abraham, who (as Philo *In lib. gigantum* saith) was the first inuentor of the exposition of dreames: and so likewise of Salomon and Daniel. But Cicero *In lib. de diuinatione* confuteth the vanitie and follie of them that giue credit to dreames. And as for the interpretors of dreames, as they knowe not before the dreame, nor yet after, any certeintie; yet when any thing afterwards happeneth, then they applie the dreame to that which hath chanced.

The pleasant art of the interpretation of dreames. N. Hem. in admonitio. nib. de superstitionib. magicis vitandis.

Certeinlie men neuer lightlie faile to dreame by night, of that which they meditate by daie: and by daie they see diuers and sundrie things, and conceiue them seuerallie in their minds. When those mixed conceits being laid by in the closet of the memorie, strue togither; which, bicause the phantasie cannot discerne nor discusse, some certeine thing gathered of manie conceits is bred and contriued in one togither. And therefore in mine opinion, it is time vaineilie employed, to studie about the interpretation of dreames. He that list to see the follie and vanitie thereof, maie read a vaine treatise, set out by Thomas Hill Londoner, 1568.

Lastlie, there are diabolicall dreames, which Nicholaus Hemingius diuideth into three sortes. The first is, when the diuell immediatlie of himselfe (he meaneth corporallie) offereth anie matter of dreame. Secondlie, when the diuell sheweth reuelations to them that haue made request vnto him therefore. Thirdlie, when magicians by art bring to passe, that other men dreame what they will. Assuredlie these, and so all the rest (as they maie be vsed) are verie magicall and diuelish dreames. For although we maie receiue comfort of mind by those, which are called diuine dreames,

dreames, and health of bodie through physicaall dreames: yet if we take vpon vs to vse the office of God in the reuelation or rather the interpretation of them; or if we attribute vnto them miraculous effects (now when we see the gifts of prophesie, and of interpretation of dreames, and also the operation of miracles are ceased, which were speciall and peculiar gifts of God, to confirme the truth of the word, and to establish his people in the faith of the Messias, who is now exhibited vnto vs both in the testament, and also in the blood of our Saviour Iesus Christ) we are bewitched, and both abuse and offend the maiestie of God, and also seduce, delude and conser all such as by our persuasion, and their owne light beleefe, giue vs credit.

The end & vse of prophesie, interpretation of dreames, operation of miracles, &c.

That neither witches, nor anie other, can either by words or hearbs, thrust into the mind of a sleeping man, what cogitations or dreames they list; and whence magicall dreames come.

The fift Chapter.



I Grant there maie be hearbs and stones found and knowne to the physicians, which maie procure dreames; and other hearbs and stones, &c: to make one be maie all the secrets of his mind, when his bodie slepeth, or at least wise to procure speeche in slepe. But that witches or magicians haue power by words, herbs, or imprecations to thrust into the mind or conscience of man, what it shall please them, by vertue of their charmes, hearbs, stones, or familiars, &c: according to the opinion of Hemingius, I denie: though therewithall I confesse, that the diuell both by daie and also by night, trauelleth to seduce man, and to lead him from God; yea and that no waie more than this, where he placeth himselfe as God in the minds of them that are so credulous, to attribute vnto him, or vnto witches, that which is onlie in the office, nature, and power of God to accomplish.

Seeke for such stuffe in my booke of Hartummin.

Doth not Daniel the prophet saie, even in this case, It is the Dan. 2.

W. Iy.

Lord

Gen. 11, 8.

Gen. 37, &

11.

Mat. 11, 31

Dan. 2.

Dan. 2, 29

Dan. 2, 30

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Dan. 2, 81

Dan. 2, 82

And onelie that knoweth such secrets, as in the exposition of dreames is required: And doth not Ioseph repeat those verie words to Pharaos officers, who consulted with him therein: Examples of diuine dreames you maie find a great number in the scripture, such (I meane) as it pleased God to reueale his pleasure by. Of physicall dreames we maie both read in authors, and see in our owne experience daillie, or rather nightly. Such dreames also as are casuall, they are likewise vsuall, and come (as hath bene said) through the multitude of affaires and businesse. Those which in these daies are called magicall or diabolicall dreames, maie rather be called melancholicall. For out of that blacke vapour in sleepe, through dreames, appeareth (as Aristotle saith) some horrible thing; and as it were the image of an ouglie diuell: Sometimes also other terrible visions, imaginatons, counsels, and practises. As where we read of a certeine man, that dreamed there appeared one vnto him that required him to throwe himselfe into a deepe pit, and that he should reape great benefit thereby at Gods hands. So as the miserable wretch giuing credit therevnto, perfozmed the matter, and killed himselfe. Now I confesse, that the interpretation or execution of that dreame was indeed diabolicall: but the dreame was casuall, deriued from the heauie and blacke humoz of melancholie.

Aristot. de
somnia.

Dan. 2, 83

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Dan.

as there is a verie formall art thereof deuised, with manie excellent superstitions and ceremonies thereunto belonging, which I will set downe as breëflic as maie be. Albeit that here in England, this prouerbe hath bene current; to wit, *Dreames proue contrarie*: according to the answer of the priests boy to his master, who told his said boy that he drempt he kissed his taile: *Yea maister (saith he) but dreames proue contrarie, you must kille mine.*

An english prouerbe.

The art and order to be vsed in digging for monie, reuealed by dreames, how to procure pleasant dreames, of morning and midnight dreames.

The seuenth Chapter.

Here must be made vpon a hazell wand three crosses, and certeine words both blasphemous and inipious must be said ouer it, and hereunto must be added certeine characters, & barbarous names. And whilst the treasure is a digging, there must be read the psalmes, *De profundis, Missa, Misericordia nostri, Requiem Patris nostri, Ave Maria, Et ne nos inducas in tentationem, sed libera nos a malo, Amen. A porta inferi credo uidere bona, &c. Expectare Dominum, Requiem eternam.* And then a certeine praier. And if the time of digging be neglected, the diuell will carie all the treasure awaie. See other more absolute coniuurations for this purpose, in the word *Idoni* following.

Note this superstitious doctage.

You shall find in Iohannes Baptista Neapolitanus; diuerse receipts by hearbes and potions, to procure pleasant or fearefull dreames; and perfumes also to that effect: who affirmeth, that dreames in the dead of the night are commonlie preposse-rous and monstrous; and in the morning when the grosse humors be spent, there happen more pleasant and certeine dreames, the blood being more pure than at other times: the reason whereof is there expessed.

I. Bap. Neap. in natural. mag. lib. 2. cap. 26. fol. 83. & 84.

D. liij.

Sundrie

Sundrie receipts and ointments, made and vsed for the transportation of witches, and other miraculous effects: an instance therof reported and credited by some that are learned.

The eight Chapter.

It shall not be amisse here in this place to repeate an ointment greatlie to this purpose, rehearsed by the foresaid Iohn Bapt. Neap. wherein although he maie be ouertaken and censured by an old witch, and made not onelie to beleue, but also to report a false tale; yet bicause it greatlie overthroweth the opinion of M. Mal. Bodin, and such other, as write so absolutelie in maintenance of witches transportations, I will set downe his words in this behalfe. The receipt is as follooweth.

Confections or receipts for the miraculous transportation of witches.

The fat of young children, and seeth it with water in a brasen vessell, reseruing the thickess of that which remaineth boyled in the bottome, which they laie vp and keepe, untill occasion serueth to vse it. They put hereunto *Eleoselinum*, *Acanitum*, *Fronde populeæ*, and *Sote*.

Another receipt to the same purpose.

Bl. Simm, *acacum vulgare*, *pentaphyllon*, the blood of a flitter-mouse, *solanum somniferum*, & *oleum*. They stampe all these together, and then they rubbe all parts of their bodies exceedinglie, till they looke red, and be verie hot, so as the pores may be opened, and their flesh soluble and loose. They soine herewithall either fat, or oile in stead thereof, that the force of the ointment maie the rather pearce inwardly, and so be more effectuall. By this means (saith he) in a none light might they seeme to be carried in the aire, to feasting, singing, dancing, kissing, calling, and other acts of venerie, with such poyntes as they loue and desire most: for the force (saith he) of their imagination is so vehement, that almost all that part of the braine, wherein the memoerie consisteth, is full of such conceits. And whereas they are naturallie prone to

to beleue anie thing; so doe they receiue such impressions and stedfast imaginations into their minds, as euen their spirits are altered thereby; not thinking vpon anie thing else, either by daie or by night. And this helpeth them so forward in their imaginations, that their vsuall food is none other commonlie but beets, rootes, nuts, beanes, peaze, &c.

Now (saith he) when I considered throughlie hereof, remaining doubtfull of the matter, there fell into my hands a witch, who of hir owne accord did promise me to fetch me an errand out of hand from farre countries, and willed all them, whome I had brought to witnesse the matter, to depart out of the chamber. And when she had undressed hir selfe, and froted hir bodie with certeine ointments (which action we beheld through a thinke or little hole of the doore) she fell downe thorough the force of those soporiferous or sleepe ointments into a most sound and heauie sleepe: so as we did breake open the doore, and did beate hir exceedingly; but the force of hir sleepe was such, as it tooke awaie from hir the sense of feeling: and we departed for a time. Now when hir strength and powers were weareie and decayed, she awoke of hir owne accord, and began to speake manie vaine and doting words, affirming that she had passed ouer both seas and mountaines; deliuering to vs manie vnttrue and false reports: we earnestlie denied them, she impudentlie affirmed them. This (saith he) will not so come to passe with euerie one, but onlie with old women that are melancholike, whose nature is extreme cold, and their euaporacion small; and they both perceine and remember what they see in that case and taking of theirs.

*Vetule, quas
a strigis simi-
litudine, strig-
es vocant,
que q. noctu
puerulorum
sanguinem in
cunis cuban-
tium exsor-
bent.*

A confutation of the former follies, as well concerning ointments, dreames, &c. as also of the assemblie of witches, and of their consultations and bankets at sundrie places, and all in dreames.

The ninth Chapter.



Ut if it be true that S. Augustine saith, and manie other writers, that witches nightwalkinges are but phantasies and dreames: then all the reports of their bargaine, transporting, and meetings.

things with Diana, Minerva, &c: are but fables; and then do they lie that mainteine those actions to be done in deed and veritie, which in truth are done no waie. It were maruell on the one side (if those things happened in dreames, which neuerthelesse the witches affirme to be otherwise) that when those witches awake, they neither consider nor remember that they were in a dreame. It were maruell that their ointments, by the physicians opinions having no force at all to that effect, as they confesse which are inquisitors, should haue such operation. It were maruell that their ointments cannot be found anie where, sauing onelie in the inquisitors bookes. It were maruell, that when a stranger is annointed therewith, they haue sometimes, and yet not alwaies, the like operation as with witches; which all the inquisitors confesse.

Barthol. Spin.
neus, q. de
strigib. c. 31.

Bar. Spin. qn.
de strigib. c.
30.

New mat-
ter & wor-
thie to be
maruelled
at.

But to this last, frier Bartholomzus saith, that the witches themselves, before they annoint themselves, do heare in the night time a great noise of minstrels, which flie ouer them, with the laide of the faeries, and then they addresse themselves to their iourne. But then I maruell againe, that no bodie else heareth nor seeth this trope of minstrels, especiallie riding in a moone light night. It is maruell, that they that thinke this to be but in a dreame, can be perswaded that all the rest is anie other than dreames. It is maruell that in dreames, witches of old acquaintance meet so fast together, and conclude vpon murders, and receiue ointments, roots, powders, &c: (as witchmongers report they do, and as they make the witches confesse) and yet lie at home fast asleepe. It is maruell that such preparation is made for them (as Sprenger, Bartholomew, and Bodin report) as well in noble mens houses, as in alehouses; and that they come in dreames, and eate vp their meate: and the alewife speciallie is not wearied with them for non payment of their score, or false payment; to wit, with imaginarie monie, which they saie is not substantiall, and that they talke not afterwards about the reckoning, and so discover the matter. And it is most maruell of all, that the hostesse, &c: doth not sit among them, and take part of their good chere. For so it is, that if any part of these their meetings and league be true, it is as true and as certainlie proued and confessed, that at some alehouse, or sometime at some Gentlemans

themans house, there is continuall preparatton made mone thlie
for this assemble: as appereth in S. Germans storie.

*Legend. auv.
in vita S.
Germani.*

That most part of propheties in the old testament were
reuealed in dreames, that we are not now to looke for
such reuelations, of some who haue drempt of that which
hath come to passe, that dreames prooue contrarie, Nabi-
chadnezzars rule to knowe a true expofitor of dreames.

The tenth Chapter.

It is held and mainteined by di-
uers, and gathered out of the 12. of Num-
bers, that all which was written or spoken
by the prophets, among the children of Is-
rael (Moses excepted) was propounded to
them by dreames. And indeed it is mani-
fest, that manie things, which are thought
by the vnlearned to haue bene ~~perfectly~~ *realis*
finished, haue bene onlie perfozmed by dreams and visions. As
where Salomon required of God the gift of wisdom: that was
(I say) in a dreame; and also where he receiued promise of the con-
tinuance of the kingdome of Israel in his line. So was Esais visi-
on in the 6. of his prophesie: as also that of Ezechiel the 12. Fi-
nallie, where Ieremie was commanded to hide his girdle in the
cliff of a rocke at the riuer Euphrates in Babylon; and that after
certeine daies, it did there putrisie, it must needs be in a dreame;
for Ieremie was neuer (or at leastwise not then) at Babylon. We
that are chzistians must not now slumber and dreame, but watch
and praye, and meditate vpon our saluaton in Chzist both daie
and night. And if we expect reuelations in our dreames, now,
when Chzist is come, we shall deceiue our selues: for in him are
fulfilled all dreames and propheties. Notwith, Bodin holdeth that
dreames and visions continue till this daie, in as miraculons
maner as euer they did.

1. Re. 3. 5. 15.

*1. Reg. 9.
Isai. 6.
Ezech. 12.*

Ierem. 13.

*1. Bodin.
lib. de de-
mon. l. cap. 9.*

If you read Artemidorus, you shall read manie stories of such
as drempt of things that afterwards cam to passe. But he might
haue cited a thousand for one that fell out contrarie: for as for
such

such dreamers among the Jewes themselves, as had not extraordinary visions miraculously exhibited vnto them by God, they were counted conseners, as may appere by these words of the prophet Zacharie; Surely the idols haue spoken vanitie, and the soothsayers haue seene a lie, and the dreamers haue told a vaine thing. According to Salomons sayeng; In the multitude of dreames and vanities are manie words. It appeareth in Ieremie 23. that the false prophets, whilist they illuded the people with lies, counterfetting the true prophets, vled to crie out; Dreames, dreames; We haue dreamed a dreame, &c. Finallie, Nabuchadnezzar teacheth all men to knowe a true expositoꝝ of dreames; to wit, such a one as hath his reuelation from
GOD. For he can (as Daniel did) repeate your dreame before you discouer it: which thing if anie expounder of dreames can do at this date, I will beleue him.



The eleuenth booke.

The Hebrue word Nahas expounded, of the art of augurie, who inuented it, how flouentie a science it is: the multitude of sacrifices and sacrificers of the heathen, and the causes therof.

The first Chapter.



Ahas, is To obserue the flieng of birds, & comprehendeth all such other obseruations, where men do ghesse vpon vncerteine toies. It is found in Deut. 18. and in 2. Chron. 33. and else-where. Of this art of augurie Tyresias the king of the Thebans is said to be the first inuentoꝝ: but Tages first published the discipline thereof, being but a little boie; as Cicero repoꝝ

teth out of the bookes of the Hetruscans themselves. Some points of this art are more high and profound than some others, and yet are they more homelie and flouentie than the rest; as namelie, the diuination vpon the entrailes of beasts, which the Gentiles in their sacrifices speciallie obserued. Insomuch as Marcus Varro, seeing the absurditie thereof, said that these gods were not onlie idle, but verie flouens, that vled so to hide their secrets and counsels in the guts and bowels of beasts.

The flouentie art of augurie.

How vainlie, absurdie, and superstitionlie the heathen vled this kind of diuination in their sacrifices, is manifested by their actions & ceremonies in that behalfe practised, as well in times past, as at this houre. The Aegyptians had 666. senerall sorts and kinds of sacrifices; the Romans had almost as manie; the Grecians

cians had not so few as they; the Persians and the Medes were not behind them; the Indies and other nations haue at this instant their sacrifices full of varietie, and more full of barbarous impietie. For in sundrie places, these offer sacrifices to the diuell, hoping thereby to moue him to lenitie: yea, these commonlie sacrifice such of their enemies, as they haue taken in warre: as we read that the Gentiles in ancient time did offer sacrifice, to appease the wrath and indignation of their feigned gods.

Of the Iewes sacrifice to Moloch, a discourse there-
vpon, and of Purgatorie.

The second Chapter.

1. Re. 23, 10
2. Chr. 33.
Ierem. 7.



Deut. 18, 10
Leui. 18, 21.
Id. cap. 20, 2.

An inuincible argument against purgatorie.

The Iewes vsed one kind of diabolical sacrifice, neuer taught them by Moses, namelie, to offer their children to Moloch, making their sonnes and their daughters to runne through the fire; supposing such grace and efficacie to haue bene in that action, as other witches affirme to be in charms and words. And therefore among other points of witchcraft, this is speciallie and namelie forbidden by Moses. We read of no more miracles wrought hereby, than by any other kind of witchcraft in the old or new testament expressed. It was no ceremonie appointed by God, no figure of Christ: perhaps it might be a sacrament or rather a figure of purgatorie, the which place was not remembred by Moses. Neither was there anie sacrifice appointed by the lawe for the release of the Israelites soules that there should be tormented. Which without all doubt should not haue bene omitted, if any such place of purgatorie had bene then, as the Pope hath lately deuised for his priuate and speciall lucre. This sacrificing to Moloch (as some affirme) was vsuall among the Gentiles, from whence the Iewes brought it into Israel: and there (of likelihood) the Eutichists learned the abomination in that behalfe.

The

The Canibals crueltie, of popish sacrifices exceeding in tyrannie the Jewes or Gentiles.

The third Chapter.



The inciuilitie and cruell sacrifices of popish priests do yet exceed both the Jew and the Gentile: for these take vp on them to sacrifice Christ himselfe. And to make their tyrannie the more apparent, they are not contented to haue killed him once, but dailie and hourely torment him with new deaths; yea they are not ashamed to sweare, that with their carnall hands they teare his humane substance, breaking it into small gobbets; and with their externall teeth chaw his flesh and bones, contrarie to diuine or humane nature; and contrarie to the prophesie, which saith; There shall not a bone of him be broken. Finallie, in the end of their sacrifice (as they say) they eat him vp rawe, and swallowe downe into their guts euerie member and parcell of him: and last of all, that they conueie him into the place where they bestowe the residue of all that which they haue deuoured that daie. And this same barbarous impietie exceedeth the crueltie of all others: for all the Gentiles consumed their sacrifices with fier, which they thought to be holie.

Against the
papists ab-
hominable
and blas-
phemous
sacrifice of
the masse.

Psal. 34. 20.

The superstition of the heathen about the element of fier, and how it grew in such reuerence among them, of their corruptions, and that they had some inkling of the godlie fathers doings in that behalfe.

The fourth Chapter.



Stouching the element of fier, & the superstition therof about those businesses, you shall vnderstand, that manie superstitious people and nations haue receiued, reuerenced, & reserued fier, as the most holy thing among their sacrifices: insomuch (I saie) as they haue worshipped it among

~~among their sacrifices in the world~~
 among their gods, calling it Orimasda (to wit) holie fier,
 and diuine light. The Greekes called it *ἑστιά*, the Romans *Vesta*,
 which is, The fier of the Lord. Surelie they had heard of the fier
 that came downe from heauen, and consumed the oblations of
 the fathers; and they vnderstood it to be God himselfe. For there
 came to the heathen, the bare names of things, from the doctrine
 of the godlie fathers and patriarchs, and those so obscured with
 fables, and corrupted with lies, so ouerwhelmed with superstiti-
 ons, and disguised with ceremonies, that it is hard to iudge from
 whence they came. Some cause thereof (I suppose) was partlie
 the translations of gouernements, whereby one nation learned
 follie of another; and partlie blind deuotion, without knowledge
 of Gods word: but spectallie the want of grace, which they sought
 not for, according to Gods commandement and will. And that
 the Gentiles had some inkling of the godlie fathers doings,
 may diuerslie appeare. Do not the Muscouits and * Indian pro-
 phets at this date, like apes, imitate Esaie? Because he went na-
 ked certeine yeares, they forsooth counterfet madnes, and drinke
 potions for that purpose; thinking that whatsoeuer they saie in
 their madnes, will certeinlie come to passe. But hereof is more
 largelie discoursed before in the word *Kasam*.

*The Gym-
 nosophists
 of India
 their apish
 imitation
 of Esaie.

Of the Romane sacrifices: of the estimation they
 had of augurie, of the lawe of the twelue tables.

The fift Chapter.

THe Romans, euen after they were
 growne to great ciuilitie, and enioied a
 most flourishing state and common
 wealth, would sometimes sacrifice them-
 selues, sometimes their children, some-
 times their friends, &c: consuming the
 same with fier, which they thought holie.
 Such estimation (I saie) was attributed
 to this art of diuination vpon the entrails of beasts, &c: at Rome,
 as the chiefe princes themselues exercised the same; namelie,
 Romulus,

Romulus, Fabius Maximus, &c. in so much as there was a decree made there, by the whole senate, that six of the chief magistrates should from time to time be put forth, to learne the myserie of these arts of augurie and divination, at Hetruria, where the cunning and knowledge thereof most abounded. When they came home well informed and instructed in this art, their estimation and dignitie was such, as they were accounted, reputed, and taken to be the interpreters of the gods, or rather betwene the gods and them. No high priest, nor anie other great officer was elected, but these did either absolutelie nominate them, or else did exhibit the names of two, whereof the senate must choose the one.

In their ancient lawes were written these words: *Prodigia & portenta ad Hetruscos aruspices (si senatus iusserit) deferunt, Hetruriaeque principes disciplinam discunt. Quibus diuis decreuerunt, procurant, iisdem fulgura & ostenta pianto, auspicia servant, auguri parento*: the effect of which words is this; Let all prodigious and portentous matters be carried to the soothsayers of Hetruria, at the will and commandement of the senate; and let the young princes be sent to Hetruria, there to learne that discipline, or to be instructed in that art and knowledge. Let there be alwaies some solicitor, to learne with what gods they haue decreed or determined their matters, and let sacrifices be made vnto them in times of lightening, or at anie strange or supernaturall thew. Let all such coniecturing tokens be obserued; whatsoever the soothsayer commandeth, let it be religiously obeyed.

The lawe
of the
twelve
tables.

Colleges of augurors, their office, their number, the signification of augurie, that the practisers of that art were counsellers, their profession, their places of exercise, their apparrell, their superstition.

The sixth Chapter.



Romulus erected three colleges or centuries of those kinds of soothsayers, which onelie (and none other) should haue authoritie to expound the minds and admonishments of the gods. Afterwards that

*Magna
charta. Hen.
3. 36. 7. Ed. 1.
15. Ri. 2. 5.*

number was augmented to five, and after that to nine: for they must needs be odd. In the end, they increased so fast, that they were feine to make a decree for state from the further proceeding in those erections: like to our statute of *Mortmaine*. Whobeyt, Silla (contrarie to all orders and constitutions before made) increased that number to foure and twentie.

And though *Augurium* be most properlie that diuination, which is gathered by birds; yet bicause this word *Nahus* comprehendeth all other kinds of diuination, as *Extispicium*, *aruspicium*, &c.: which is as well the ghesling vpon the entrailes of beasts, as diuers other waies: omitting physiognomie and palmestrie, and such like, for the tediousnes and follie thereof; I will speake a little of such arts, as were aboue measure regarded of our elders: neither mind I to discouer the whole circumstance, but to refute the vanitie thereof, and speciallie of the professours of them, which are and alwaies haue bene consening arts, and in them contented both speciall and seuerall kinds of witchcrafts. For the masters of these faculties haue ever taken vpon them to occupie the place and name of God; blasphemously ascribing vnto themselves his omnipotent power, to foretell, &c.: whereas, in truth, they could or can doe nothing, but make a shew of that which is not.

A manifest
discouerie
of augurors
consenage.

One matter, to bewraie their consening, is; that they could neuer worke nor foreshew anie thing to the poore or inferior sort of people: for portentous shewes (saie they) alwaies concerned great estates. Such matters as touched the baser sort, were inferior causes; which the superstition of the people themselves would not neglect to learne. Whobeyt, the professours of this art descended not so lowe, as to communicate with them: for they were priests (which in all ages and nations haue bene iollie fellows) whose office was, to tell what should come to passe, either touching good lucke, or bad fortune; to expound the minds, admonitions, warnings and threatnings of the gods, to foreshew calamities, &c.: which might be (by their sacrifices and common contrition) removed and qualified. And before their entrance into that action, they had manie obseruations, which they executed verie superstitiously; pretending that euerie bird and beast, &c., should be sent from the gods as foreshewes of somewhat. And there,

therefore first they vſed to choſe a cleare daie, and faire wether to doo their buſines in: for the which their place was certeinlie aſſigned, as well in Rome as in Hetruria, wherein they obſerued euerie quarter of the element, which waie to looke, and which way to ſtand, &c. Their apparell was verie pꝛæſtlike, of faſhion altered from all others, ſpectallie at the time of their pꝛaiers, wherein they might not omit a word nor a ſyllable: in reſpect whereof one read the ſervice, and all the reſidue repeated it after him, in the maner of a pꝛocellon.

The times and ſeaſons to exerciſe augurie, the maner and order thereof, of the ceremonies therevnto belonging.

The ſeuenth Chapter.

Nleſſe regard was there had of the times of their pꝛactiſe in that miniſterie: for they muſt beginne at midnight, and end at none, not trauellling therein in the decaie of the day, but in the increaſe of the ſame; neither in the ſixt or ſeuenth houre of the daie, nor yet after the moneth of Auguſt; bicauſe then yong birds flie about, and are diſeaſed, and vnperfect, mounting their ſethers, and flieing out of the countrie: ſo as no certeine gheſſe is to be made of the gods purpoſes by them at thoſe ſeaſons. But in their due times they ſtanding with a bowed wand in their hand, their face toward the eaſt, &c: in the top of an high tow-
er, the weather being cleare, watch for birds,
noting from whence they came, and
whether they flie, and in what
ſort they wag their
wings, &c.

Note the
ſuperſtitious
ceremonies of
augurors.

Vpon what signes and tokens augurors did prognosticate, obseruations touching the inward and outward parts of beasts, with notes of beasts behaviour in the slaughterhouse.

The eight Chapter.

Observations in the art augurificall.

THese kind of witches, whom we haue now in hand, did also prognosticate good or bad lucke, according to the soundnes or imperfection of the entrails of beasts; or according to the superstities or infirmities of nature; or according to the abundance of humors vnecessary, appearing in the inward parts and bowels of the beasts sacrificed. For as touching the outward parts, it was alwaies provided and foreseene, that they should be without blemish. And yet there were manie tokens and notes to be taken of the externall actions of those beasts, at the time of sacrifice: as if they would not quietly be brought to the place of execution, but must be forceable hailed; or if they brake loose; or if by hap, cunning, or strength they withstood the first blowe; or if after the butchers blowe, they leaped vp, rored, stood fast; or being fallen, kicked, or would not quietly die, or bled not well; or if anie ill noises had bene heard, or anie ill sight seene at the time of slaughter or sacrifice: which were all significations of ill lucke and unhappie successe. On the other side, if the slaughterman performed his office well, so as the beast had bene well chosen, not infected, but whole and sound, and in the end faire killed; all had bene safe: for then the gods smiled.

A confutation of augurie, Plato his reuerend opinion thereof, of contrarie euents, and false predictions.

The ninth Chapter.



WHat credit is to be attributed to such toies and chances, which grow not of nature, but are gathered by the superstition of the interpreters: As for birds, who is so ignorant that conceiue not, that one

one lieth one waie, another another waie, about their priuat necessities: And yet are the other diuinations more vaine and foolish. Howbeit, Plato thinketh a commonwealth cannot stand without this art, and numbereth it among the liberall sciences. These fellows promised Pompeie, Cassius, and Caesar, that none of them should die before they were old, and that in their owne houses, and in great honor; and yet they all died cleane contrarie. Howbeit doubtles, the heathen in this point were not so much to be blamed, as the sacrificing papists: for they were directed herevnto without the knowledge of Gods promises; neither knew they the end why such ceremonies and sacrifices were instituted; but onelie vnderstood by an vncerteine and slender report, that God was wont to send good or ill successe to the children of Israell, and to the old patriarchs and fathers, vpon his acceptance or disallowance of their sacrifices and oblations. But men in all ages haue bene so desirous to know the effect of their purposes, the sequele of things to come, and to see the end of their feare and hope; that a sœlie witch, which hath learned anie thing in the art of coulenage, may make a great manie iollie soles.

Plato in
Phedro, in
Timeo, in
lib. de Re-
publ.

Wherein
the papists
are more
blame wor-
thie than
the hea-
then.

The coufening art of sortilege or lotarie, practised
especiallie by Aegyptian vagabonds, of allowed lots,
of Pythagoras his lot, &c.

The tenth Chapter.

THe counterfeit Aegyptians, which were indeed coufening vagabonds, practising the art called *Sortilegium*, had no small credit among the multitude: howbeit, their diuinations were as was their fast and loose, and as the witches cures and hurtes, & as the soothsaiers answers, and as the coniurores raisings vp of spirits, and as Apollos or the Rod of graces oracles, and as the iugglers knacks of legierdemaine, and as the papists exorcismes, and as the witches charmes, and as the counterfeit visions, and as the coufeners knaueries. Wherevpon it was said; *Non inu-*

Sortilege
or lothare.

Leuit. 16.
Num. 33.
& 36.
Iosu. 14.
1. Chron. 24
& 26.
Prouer. 18.
Jonas. 1.
Acts. 1.

Of Pytha-
goras lot.

niatur inter vos menahas, that is, *Sortilegus*, which were like to these Aegyptian couleners. As for other lots, they were vsed, and that lawfullie; as appeareth by Ionas and others that were holie men, and as may be seene among all commonwealths, for the deciding of diuerse controuersies, &c: wherein thy nieghbour is not misvsed, nor God anie waie offended. But in truth I thinke, bicause of the coulenage that so easilie may be vsed herein, God forbade it in the commonwealth of the Jewes, though in the good vse thereof it was allowed in matters of great weight; as appeareth both in the old and new testament; and that as well in doubtfull cases and distributions, as in elections and inheritances, and pacification of variances. I omit to speake anie thing of the lots comprised in verses, concerning the lucke ensuing, either of Virgil, Homer, or anie other, wherein fortune is gathered by the sudden turning vnto them: bicause it is a childish and ridiculous toie, and like vnto childzens plaie at *Primus secundus*, or the game called *The philosophias table*; but herein I will referre you to the bable it selfe, or else to Bodin, or to some such sober writer thereupon; of whome there is no want.

There is a lot also called Pythagoras lot, which (some saie) Aristotle beleued: and that is, where the characters of letters haue certeine proper numbers; whereby they diuine (through the proper names of men) so as the numbers of each letters being gathered in a summe, and put together, giue victorie to them whose summe is the greater; whether the question be of warre, life, matrimonie, victorie, &c: even as the vnequall number of vowels in proper names portendeth lacke of sight, halting, &c: which the godfathers and godmothers might easilie preuent, if the case stood so.

Of the Cabalisticall art, consisting of traditions and vnwritten verities learned without booke, and of the diuision thereof.

The eleuenth Chapter.



There is place also for the Cabalisticall art, consisting of vnwritten verities, which the Jewes doe beleue and brag that God himselfe gaue to Moses in the mount Sinai; and afterwards was taught onelie

onellie with liuelie voice, by degrees of succession, without writing, vntill the time of Eldras: euen as the scholars of Archippus did vse wit and memorie in steed of booke. They diuide this in twaine; the one expoundeth with philosophicall reason the secrets of the lawe and the bible, wherein (they saie) that Salomon was verie cunning; bicause it is written in the Hebrew stories, that he disputed from the Cedar of Libanus, euen to the Hysop, and also of birds, beastes, &c. The other is as it were a symbollicall diuinitie of the highest contemplation, of the diuine and angelike vertues, of holie names and signes; wherein the letters, numbers, figures, things and armes, the prickes ouer the letters, the lines, the points, and the accents doe all signifie verie profound things and great secrets. By these arts the Atheists suppose Moses wrote all his miracles, and that hereby they haue power ouer angels and diuels, as also to doe miracles: yea and that hereby all the miracles that either anie of the prophets, or Christ himselfe wrought, were accomplished.

The art
Cabalist-
call diui-
ded.

But C. Agrippa hauing searched to the bottome of this art, saith it is nothing but superstition and follie. Otherwise you maie be sure Christ would not haue hidden it from his church. For this cause the Jewes were so skillfull in the names of God. But there is none other name in heauen or earth, in which we might be saued, but Iesus: neither is that meant by his bare name, but by his vertue and goodnes towards vs. These Cabalists doe further brag, that they are able hereby, not onelie to find out and know the vnspeakeable mysteries of God; but also the secrets which are aboue scripture; whereby also they take vpon them to prophesie, and to worke miracles: yea hereby they can make what they list to be scripture; as Valeria Proba did picke certeine verses out of Virgil alluding them to Christ. And therefore these their reuolutions are nothing but allegoricall games, which idle men busied in letters, points, and numbers (which the Hebrew tongue easilie suffereth) deuise, to delude and couen the simple and ignorant. And this they call Alphabetarie or Arhythmanticall diuinitie, which Christ shewed to his apostles onellie; and which Paule saith he speaketh but among perfect men; and being high mysteries are not to be committed vnto writing, and so made popular. There is no man that readeth anie thing of

C. Agrippa
lib. de vanitatibus
scientiarum.

The blas-
phemie of
the Caba-
lists.

*In concil.
Trident.*

this Cabalisticall art, but must needs think vpon the popes cunning practises in this behalfe, who hath *In scrinio pectoris*, not onelie the exposition of all lawes, both diuine and humane, but also authoritie to adde therevnto, or to drawe backe therefrom at his pleasure: and this may be lawfullie done euen with the scriptures, either by addition or subtraction, after his owne pontificall liking. As for example: he hath added the Apocrypha (wherevnto he might as well haue ioined S. Augustines woordes, or the course of the ciuill lawe, &c.) Again, he hath diminished from the decalog or ten commandements, not one or two words, but a whole precept, namelie the second, which it hath pleased him to dash out with his pen: and trulie he might as well by the same authoritie haue rased out of the testament S. Markes gospel.

When, how, and in what sort sacrifices were first ordained, and how they were prophaned, and how the pope corrupteth the sacraments of Christ.

The twelue Chapter.

Gen. 2. 17.

Gen. 3. 6.

Gen. 3. 15.

Leuit. 12. 3.
&c.



The first God manifested to our father Adam, by the prohibition of the apple, that he would haue man liue vnder a lawe, in obedience and submission; and not to wander like a beast without order or discipline. And after man had transgressed, and deserued thereby Gods heauie displeasure; yet his mercie preuailed; and taking compassion vpon man, he promised the Messias, who should be borne of a woman, and breake the serpents head: declaring by euident testimonies, that his pleasure was that man should be restored to fauour and grace, through Christ: and binding the minds of men to this promise, and to be fired vpon their Messias, established figures and ceremonies wherewith to nourish their faith, and confirmed the same with miracles, prohibiting and excludung all mans deuises in that behalfe. And vpon his promise renewed, he intoined (I say) and erected a new forme of worship, whereby he would haue his promises constantlie beheld, faithfullie belieued, and reuerentlie regarded. He ordained

deined six sorts of diuine sacrifices; three propitiatorie, not as meriting remission of sinnes, but as figures of Christs propitiation: the other three were of thanksgiuing. These sacrifices were full of ceremonies, they were powdered with consecrated salt, and kindled with fier, which was preserved in the tabernacle of the Lord: which fier (some thinke) was sent downe from heauen. GOD himselfe commanded these rites and ceremonies to our forefathers, Noah, Abraham, Isaac, Iacob, &c: promising therein both the amplification of their families, and also their Messias. But in tract of time (I saie) wantonnesse, negligence, and contempt, through the instigation of the diuell, abolished this institution of GOD: so as in the end, God himselfe was forgotten among them, and they became pagans & heathens, deuising their owne waies, vntill euerie countrie had deuised and erected both new sacrifices, and also new gods particular vnto themselves. Whose example the pope folloiweth, in prophaning of Christs sacraments, disguising them with his deuises and superstitious ceremonies; contriuing and comprehending therein the follie of all nations: the which because little children doe now perceiue and scorne, I will passe ouer; and returne to the Gentiles, whome I cannot excuse of couenage, superstition, nor yet of vanitie in this behalfe. For if God suffered false prophets among the children of Israel, being Gods peculiar people, and hypocrits in the church of Christ; no maruell if there were such people amongst the heathen, which neither professed nor knew him.

A gird at
the pope
for his law-
cinesse in
Gods mat-
ters.

Of the obiects wherevpon the augurors vsed to prognosticate, with certeine cautions and notes.

The xiiij. Chapter.

The Gentiles, which treat of this matter, repeat an innumerable multitude of obiects, wherevpon they prognosticate good or bad lucke. And a great matter is made of nœzing, wherein the number of nœzings & the time thereof is greatlie noted; the tingling in the finger, the elbowe, the toe, the knee, &c: are singular

gular notes also to be obserued in this art; though speciallie heer in are marked the flieng of fowles, and meeting of beasts; with this generall caution, that the object or matter whereon men diuine, must be sudden and vnlooked for: which regard, children and some old fowles haue to the gathering primrose, true loues, and foure leaved grasse; Item the person vnto whome such an object offcreth it selfe vnawares; Item the intention of the diuinoz, whereby the object which is met, is referred to augurie; Item the houre in which the object is without foreknowledge vpon the sudden met withall: and so forth.

Plin. lib. natural. hist. 10. cap. 6.

Arist. in augury.

Plinie reporteth that grithes flie alwaies to the place of slaughter, two or three daies before the battell is fought; which was scene and tried at the battell of Troie: and in respect thereof, the grith was allowed to be the cheefe bird of augurie. But among the innumerable number of the portentous beasts, fowles, serpents, and other creatures, the tode is the most excellent object, whose ouglie deformitie signifieth swete and amiable fortune: in respect whereof some superstitious witches preserve todes for their familiars. And some one of good credit (whome I could name) hauing conuented the witches themselves, hath starued diuerse of their diuels, which they kept in boxes in the likenesse of todes.

Plutarch docteth by his leaue, for all his learning.

Plutarch Chironzus saith, that the place and site of the signes that we receiue by augurie, are speciallie to be noted: for if we receiue them on the left side, good lucke; if on the right side, ill lucke insueth: bicause terrene and mortall things are opposite & contrarie to diuine and heauenlie things; for that which the gods deliuer with the right hand, falleth to our left side; and so contrariwise.

The diuision of augurie, persons admittable into the colleges of augurie, of their superstition.

The xiiij. Chapter.

Aug. Niphus de auguriis, lib. 1.



He latter diuinoz in these mysteries, haue diuided their soothsayings into twelue superstitions: as Augustinus Niphus termeth them. The first is prosperitie; the second, ill lucke, as when one goeth out

out of his house, and saeth an unluckie beast lieng on the right side of his waie; the third is destinie; the fourth is fortune; the fift is ill hap, as when an infortunate beast saedeth on the right side of your waie; the sixt is vtilitie; the seuenth is hurt; the eight is called a cautell, as when a beast followeth one, and staieeth at any side, not passing beyond him, which is a signe of good lucke; the ninth is infelicitie, and that is contrarie to the eight, as when the beast passeth before one; the tenth is perfection; the eleuenth is imperfection; the twelue is conclusiun. Thus farre he.

Among the Romans none could be receiued into the college of auguroꝝ that had a bile, or had bene bitten with a dog, &c: and at the times of their exercise, euen at none daies, they lighted candels. From whence the papists conuete vnto their church, those points of infidelitie. Finallie, their obseruations were so infinite and ridiculous, that there flew not a sparkle out of the fier, but it betokened somewhat.

Who were not admit-
table into
the college
of auguroꝝ
among the
Romans.

Of the common peoples fond and superstitious
collections and obseruations.

The xv. Chapter.



Amongst vs there be manie women, and effeminat men (marie papists alwaies, as by their superstition may appeere) that make great diuinations vpon the shedding of salt, wine, &c: and for the obseruation of daies, and houres vse as great witchcraft as in anie thing. For if one chance to take a fall from a horse, either in a slipperie or stumbling waie, he will note the daie and houre, and count that time unluckie for a iourne. Otherwise, he that receiueth a mischance, will consider whether he met not a cat, or a hare, when he went first out of his doores in the morning; or stumbled not at the threshold at his going out; or put not on his shirt the wrong side outwards; or his left shoe on his right fote, which Augustus Caesar reputed for the worst lucke that might befall. But aboue all other nations (as Martinus de Arles witnesseth)

O vaine
follic and
foolish va-
nitie!

Martin. de
Arles in
tract. de si-
perst. contra
maleficia.
Appian. de
bello ciuili.

nesseth) the Spaniards. are most superstitious herein; & of Spaine, the people of the prouince of Lusitania is the most fond. For one will saie; I had a dreame to night, or a crowe croaked vpon my house, or an owle flew by me and screeched (which augurie Lucius Silla tooke of his death) or a cocke crew contrarie to his houre. Another saith; The moone is at the prime; another, that the sun rose in a cloud and looked pale, or a starre shot and shined in the aire, or a strange cat came into the house, or a hen fell from the top of the house.

Augurifi-
call toies.

Many will go to bed againe, if they neeze before their shoes be on their feet; some will hold fast their left thombe in their right hand when they hickot; or else will hold their chinne with their right hand whiles a gospell is song. It is thought verie ill lucke of some, that a child, or anie other liuing creature, should passe betwene two friends as they walke together; for they say it portendeth a diuision of freendship. Among the papists themselves, if any hunters, as they were a hunting, chanced to meet a frier or a preest; they thought it so ill lucke, as they would couple vp their hounds, and go home, being in despaire of any further sport that daie. Marrie if they had vsed venerie with a begger, they should win all the monie they plaid for that daie at dice. The like follie is to be imputed vnto them, that obserue (as true or probable) old verses, wherein can be no reasonable cause of such effects; which are brought to passe onlie by Gods power, and at his pleasure. Of this sort be these that follow:

Englisbed by
Abraham
Fleming.

Vincenti festo si sol radiet memor esto,

Remember on S. Vincents daie,
If that the sunne his beames displaie.

Clara dies Pauli bona tempora denotat anni,

By Ab. Fleming.

If Paule th' apostles daie be cleare,
It dooth foreshew a luckie yeare.

*Si sol splende scat Maria purificante,
Maior erit glacies post festum quam fuit ante,*

If

If Maries purifieng daie,
Be cleare and bright with sunnie raie,
Then frost and cold shalbe much more,
After the feast than was before.

By Ab. Fla-
ming.

*Serò rubens cælum cras indicat esse serenum,
Si manè rubescit, ventus vel pluuia crescit.*

The skie being red at euening,
Foreshewes a faire and cleare morning;
But if the morning riseth red,
Of wind or raine we shalbe sped.

By Ab. Fla-
ming.

Some sticke a needle or a buckle into a certaine tree, néere to
the cathedraall church of S. Christopher, or of some other saint; ho-
ping thereby to be deliuered that yeare from the headach. Item
maids forsooth hang some of their haire before the image of S.
Vrbane, bicause they would haue the rest of their haire grow long
and be yellow. Item, women with child runne to church, and
tie their girdles or shool latches about a bell, and strike vpon the
same thylle, thinking that the sound thereof hasteth their good de-
liuerie. But whence these things beginne to touch the vanities
and superstitions of incantations, I will referre you thither,
where you shall see of that stulle abundance; beginning at
the word Habar.

Seeke more
hereof in
the word
Habar. li. 12. ca. 1

How old writers varie about the matter, the ma-
ner, and the meanes, whereby things augurificall are
moued.

The xvj. Chapter.



Heophrastus and Themistius affirme, that
whatsoeuer happeneth vnto man suddenlie and by
chance, cometh from the prouidence of God. So
as Themistius gathereth, that men in that respect
proph.

Auerroes. 12.
metaphysic.

prophecie, when they speake what cometh in their braine, vpon the sudden; though not knowing or vnderstanding what they saie. And that seeing God hath a care for vs, it agreeth with reason (as Theophrastus saith) that he shew vs by some meane what soeuer shall happen. For with Pythagoras he concludeth, that all foreshelues and auguries are the voices and words of God, by the which he foretelleth man the good or euill that shall bectide.

Trismegistus affirmeth, that all augurificall things are moued by diuels; Porphyrie saith by gods, or rather good angels; according to the opinion of Plotinus and Iamblichus. Some other affirme they are moued by the moone wandering through the twelue signes of the Zodiake; bicause the moone hath dominion in all sudden matters. The Aegyptian astronomers hold, that the moone ordereth not those portentous matters, but *stella errans*, a wandering starre, &c.

How ridiculous an art augurie is, how Cato mocked it, Aristotles reason against it, fond collections of augurers, who allowed, and who disallowed it.

The xvij. Chapter.

The fond
art of augu-
rie contin-
ued.

Acts. 1. 7.



Verelie all these obseruations being neither grounded on Gods word, nor physicall or philosophicall reason, are vanities, superstitions, lies, and mere witchcraft; as whereby the world hath long time bene, and is still abused and conuened. It is written; *Non est vestrum scire tempora & momenta, &c.* It is not for you to knowe the times and seasons, which the father hath put in his owne power. The most godlie men and the wisest philosophers haue giuen no credit herevnto. S. Augustine saith; *Qui his diuinationibus credit, sciat se fidem christianam & baptismum prauaricasse, & paganism Deiq. inimicum esse.* One told Cato, that a rat had carried a waite and eaten his hose, which the partie said was a wonderfull signe. Paie (said Cato) I thinke not so; but if the hose had eaten the rat, that had bene a wonderfull token indeed.

Nonius

Nonius told Cicero that they should haue good successe in battell, bicause seven eagles were taken in Pompeies campe, he answered thus; No doubt it will be euen so, if that we chance to fight with pies. In the like case also he answered Labienus, who prophesied like successe by such diuinations, saying, that through the hope of such toies, Pompeie lost all his pauillions not long before.

What wiseman would thinke, that God would commit his counsell to a dawbe, an owle, a swine, or a tode; or that he would hloe his secret purposes in the dong and bowels of beasts? Aristotle thus reasoneth; Augurie or diuinations are neither the causes nor effects of things to come; Ergo, they do not thereby foretell things trulie, but by chance. As if I dreame that my friend will come to my house, and he commeth indeed; yet neither dreame nor imagination is more the cause of my friends coming, than the chattering of a pie. *Arist. de somno.*

When Hanibal ouerthrew Marcus Marcellus, the beast sacrificed wanted a peece of his hart; therefore saysooth Marius, when he sacrificed at Vtica, and the beast lacked his liuer, he must needs haue the like successe. These are their collections, and as vaine, as if they said that the building of Tenderden steeple was the cause of Goodwine sands, or the decaye of Sandwich hauen. S. Augustine saith, that these obseruations are most superstitious. But we read in the fourth psalme, a sentence which might dissuade anie christian from this follie and impietie; O ye sonnes of men, how long will you turne my glorie into shame, louing vanitie, and seeking lies? The like is read in manie other places of scripture. *August. lib. de doct. chri. 2. cap. 2. Psal. 4. 2.*

Of such as allow this follie, I can commend Plinie best, who saith, that the operation of these anguries is as we take them. For if we take them in good part, they are signes of good lucke; if we take them in ill part, ill lucke followeth; if we neglect them, and wey them not, they do neither good nor harme. Thomas of Aquine reasoneth in this wise; The starres, whose course is certaine, haue greater affinitie and communitie with mans actions, than anguries; and yet our doings are neither directed nor proceed from the starres. Which thing also Ptolome witnesseth, saying; *Sapiens dominabitur astris*, A wiseman ouerruleth the starres. *Plin. lib. natural. hist. 28. cap. 2. Tho. Aquin. lib. de fortib.*

Fond distinctions of the heathen writers,
concerning augurie.

The 18. Chapter.

C. Epidius.
Homer. Ili-
ad. 19.

The heathen made a distinction be-
tweene diuine, naturall, and casuall au-
guries. Diuine auguries were such, as
men were made beleue were done mira-
culouslie, as when dogs spake; as at the
expulsion of Tarquinius out of his king-
dome; or when trees spake, as before the
death of Caesar; or when horses spake, as
did a horse, whose name was Zanthus. Manie learned christians
confesse, that such things as may indeed haue diuine cause, may
be called diuine auguries; or rather forewarnings of God, and
tokens either of his blessings or discontentation: as the starre
was a token of a safe passage to the magicians that sought
Christ; so was the cockcrowling an augurie to Peter for his con-
uersion. And manie such other diuinations or auguries (if it be
lawfull so to terme them) are in the scriptures to be found.

Of naturall and casuall augurie, the one allowed,
and the other disallowed.

The 19. Chapter.

Naturall augurie is a physicall or
philosophicall obseruation; bicause hu-
mane and naturall reason may be per-
ceiued for such events; as if one heare the
cocke crow manie times together, a man
may ghesse that raine will followe short-
lie; as by the crieng of rooks, and by their
extraordinarie vsing of their wings in
their flight, bicause through a naturall instinct, prouoked by the
impression of the heauenlie bodies, they are moued to know the
times,

times, according to the disposition of the weather, as it is necessarie for their natures. And therefore Ieremie saith; *nilum in a- lo cognouit tempus suum*. The physician may argue a strength to- wards in his patient, when he heareth him neeze twice, which is a naturall cause to iudge by, and coniecture vpon. But sure it is meere casuall, and also verie foolish and incredible, that by two neezings, a man should be sure of good lucke or successe in his businesse; or by meeting of a tode, a man should escape a danger, or atchieue an enterprise, &c.

A confutation of casuall augurie which is meere witch- craft, and vpon what vncertaintie those diuinations are grounded.

The xx. Chapter.



What imagination worketh in man or woman, many leaues would not comprehend; for as the qualities thereof are strange, and almost incredible, so would the discourse thereof be long and tedious, wherof I had occasion to speake elsewhere. But the power of our imagination extendeth not to beasts, nor reacheth to birds, and therefore pertaineth not hereto. Neither can the chance for the right or left side be good or bad lucke in it selfe. Why should any occurrent or augurie be good? Because it cometh out of that part of the heauens, where the good or beneficiall stars are placed: By that reason, all things should be good and happie that liue on that side; but we see the contrarie experience, and as commonlie as that.

The like absurditie and error is in them that credit those diuinations; because the starres, ouer the ninth house haue dominion at the time of augurie. If it should betoken good lucke, for gladnesse, to heare a noise in the house, when the mone is in Aries: and contrariwise, if it be a signe of ill lucke, sorrowe, or grieue for a beast to come into the house, the mone being in the same signe: here might be found a solole error and contrarietie.

The vane-
tie of casu-
all augurie.

D.s.

And

Isai. 44. 25.

And forsomuch as both may happen at once, the rule must needs be false and ridiculous. And if there were any certaine rules of notes to be gathered in these diuinations; the abuse therein is such, as the word of God must needs be verified therein; to wit, I will destroye the tokens of soothsayers, and make them that coniecture, soles.

That figure-casters are witches, the vncerteintie of their art, and of their contradictions, Cornelius Agrippas sentence against iudiciall astrologie.

The xxj. Chapter.



These casters of figures may be numbred among the coufening witches, whose practise is aboue their reach, their purpose to gaine, their knowledge stolne from poets, their art vncerteine & full of vanitie, more plainly derided in the scriptures, than any other follie. And therevpon many other trifling vanities are rooted and grounded; as physiognomie, palmestrie, interpreting of dreames, monstres, auguries, &c: the professors whereof confesse this to be the necessarie key to open the knowledge of all their secrets. For these fellows erect a figure of the heauens, by the exposition whereof (together with the coniectures of similitudes and signes) they seeke to find out the meaning of the significators, attributing to them the ends of all things, contrarie to truth, reason, and diuinitie: their rules being so inconstant, that few writers agree in the verie principles therof. For the Rabbins, the old and new writers, and the verie best philosophers dissent in the cheefe grounds thereof, differing in the proprietie of the houses, whereout they bring the foretelling of things to come, contending euen about the number of spheres, being not yet resolved how to erect the beginnings and endes of the houses: for Ptolomie maketh them after one sort, Campanus after another, &c.

The vaine
and trifling
trickes of
figure-ca-
sters.

And as Alpetragus thinketh, that there be in the heauens diuerse

diuerſe mouings as yet to men vnknowne, ſo doe others affirme (not without probability) that there maie be ſtarres and bodies, to whome theſe mouings maie accord, which cannot be ſene, either through their exceeding highnes, or that hitherto are not tried with anie obſervation of the art. The true motion of Mars is not yet perceiued, neither is it poſſible to find out the true entering of the ſunne into the equinoctiall points. It is not denied, that the aſtronomers themſelues haue receiued their light, and their verie art from poets, without whose fables the twelue ſignes, and the northerlie and ſoutherlie figures had neuer aſcended into heauen. And yet (as C. Agrippa ſaith) aſtologers doe liue, couſen men, and gaine by theſe fables; whiles the poets, which are the inuentors of them, doe liue in beggerie.

*Iohan. Mon-
tregius in
epiſtola ad
Blanchimē:
et Guel-
mus de ſan-
cto Clodoald.
Rabbi Levi.
C. Agrip. in
lib. de vanis.
ſciens.*

The verie ſkilfulleſt mathematicians confeſſe, that it is vnpoſſible to find out anie certeine thing concerning the knowledge of iudgements, as well for the innumerable cauſes which worke together with the heauens, being all together, and one with the other to be conſidered: as alſo becauſe influencies doe not conſtraine but incline. For manie ordinarie and extraordinary occasions doe interrupt them; as education, cuſtome, place, honeſtie, birth, blond, ſickneſſe, health, ſtrength, weakeneſſe, meate, drinke, libertie of mind, learning, &c. And they that haue written the rules of iudgement, and agree neereſt therein, being of equall authoritie and learning, publiſh ſo contrarie opinions vpon one thing, that it is vnpoſſible for an aſtrologian to pronounce a certieintie vpon ſo variable opinions; & otherwiſe, vpon ſo vncerteine reports no man is able to iudge herein. So as (according to Ptolomie) the foreknowledge of things to come by the ſtarres, dependeth as well vpon the aſſections of the mind, as vpon the obſervation of the planets, proceeding rather from chance than art, as whereby they deceiue others, and are deceiued themſelues alſo.

*Archelaus.
Caffander.
Eudoxus,
&c.*

The subtiltie of astrologers to mainteine the credit of their art, why they remaine in credit, certeine impieties contained in astrologers assertions.

The xxij. Chapter.

Astrologers prognostications are like the answers of oracles.



If you marke the cunning ones, you shall see them speake darkelie of things to come, deuising by artificiall subtiltie, doubtfull prognostications, easilie to be applied to euery thing, time, prince, and nation: and if anie thing come to passe according to their diuinations, they fortifie their old prognostications with new reasons. Neuertheles, in the multitude and varietie of starres, yea even in the very middell of them, they find out some places in a good aspect, and some in an ill; and take occasion hereupon to saie what they list, promising vnto some men honor, long life, wealth, victorie, children, marriage, friends, offices; & finallye euerlasting felicitie. But if with anie they be discontent, they saie the starres be not favourable to them, and threaten them with hanging, drowning, beggerie, sickenes, misfortune, &c. And if one of these prognostications fall out right, then they triumph aboue measure. If the prognosticators be found to forge and lie alwaies (without such fortune as the blind man had in killing the crow) they will excuse the matter, saying, that *sciens dominatur astris*; whereas (according to Agrippas words) neither the wise man ruleth the starres, nor the starres the wise man, but God ruleth them both. Corn. Tacitus saith, that they are a people disloyall to princes, deceiuing them that beleue them. And Varro saith, that the vanitie of all superstitions floweth out of the bosome of astrologye. And if our life & fortune depend not on the starres, then it is to be granted, that the astrologers seeke where nothing is to be found. But we are so fond, mistrustfull & credulous, that we feare more the fables of Robin good fellow; astrologers, & witches, & beleue more the things that are not, than the things that are. And the more vnpossible a thing is, the more we stand in feare thereof; and the lesse likelie to be true, the more we

we beleue it. And if we were not such, I thinke with Cornelius Agrippa, that these diuinoꝝ, astrologers, coniuroꝝ, and coue-
noꝝ would die foꝝ hunger.

And our foolish light belæse, foꝝ getting things past, neglecting things present, and verie hastie to know things to come, doth so comfort and mainteine these couenoꝝ; that whereas in other men, foꝝ making one lie, the faith of him that speaketh is so much mistrusted, that all the residue being true is not regarded. Contrariwise, in these couenages among our diuinoꝝ, one truth spoken by hap giueth such credit to all their lies, that euer after we beleue whatsoever they saie; how incredible, impossible oꝝ false soeuer it be. Sir Thomas Moore saith, they know not who are in their owne chambers, neither who maketh themselues cuckoldes that take vpon them all this cunning, knowledge, and great foresight. But to enlarge their credit, oꝝ rather to manifest their impudencie, they saie the gift of prophesie, the force of religion, the secrets of conscience, the power of diuels, the vertue of miracles, the efficacie of praiers, the state of the life to come, &c: doth onlie depend vpon the starres, and is giuen and knowne by them alone. Foꝝ they saie, that when the signe of Gemini is ascended, and Saturne and Mercurie be ioined in Aquarie, in the ninth house of the heauens, there is a prophet boꝝne: and therefoꝝe that Christ had so manie vertues, bicause he had in that place Saturne and Gemini. Yea these Astrologers do not sticke to saie, that the starres distribute all sortes of religions: wherein Iupiter is the especiall patrone, who being ioined with Saturne, maketh the religion of the Iewes; with Mercurie, of the Christians; with the Moone, of Antichristianitie. Yea they affirme that the faith of euerie man maie be knowne to them as well

S. Thomas
Moore
frumpe at
iudiciall
astrologers.

Astrologi-
call blas-
phemies.

as to God. And that Christ himselfe did vse the electi-
on of houres in his miracles; so as the Iewes

could not hurt him whilest he went to Ie-

rusalem, and therefore that he said to

his disciples that forbade him to

go; Are there not twelue

houres in the

daie?

Ioh. 11. 8.
& 9.

Q. 11.

Who

Who haue power to driue awaie diuels with their onelie presence, who shall receiue of God whatsoeuer they aske in praier, who shall obteine euerlasting life by meanes of constellations, as natiuitie-casters affirme.

The xxiiij. Chapter.



They saie also, that he which hath Mars happilie placed in the ninth house of the heauens, shall haue power to driue awaie diuels with his onelie presence from them that be possessed. And he that shall praie to God, when he findeth the Mone and Iupiter ioined with the dragons head in the midst of the heauens, shall obteine whatsoeuer he asketh: and that Iupiter and Saturne doe giue blessednes of the life to come. But if anie in his natiuitie shall haue Saturne happilie placed in Leone, his soule shall haue euerlasting life. And herevnto subscribe Peter de Appona, Roger Bacon, Guido Bonatus, Arnold de villa noua, and the Cardinall of Alia. Furthermoze, the prouidence of God is denied, and the miracles of Christ are diminished, when these powers of the heauens and their influencies are in such sort aduanced. Moses, Esaie, Iob and Ieremie seeme to dislike and reiect it: and at Rome in times past it was banished, and by Iustinian condemned vnder paine of death. Finallie, Seneca denieth these soothsaieng witches in this sort; Amongst the Cleones (saith he) there was a custome, that the χαλαροφύλακες (which were gazers in the aier, watching when a storme of haile should fall) when they sawe by anie cloud that the shower was imminent and at hand; the vse was (I saie) bicause of the hurt which it might doe to their vines, &c: diligentlie to warne the people thereof; who vled not to prouide clokes or anie such defense against it, but prouided sacrifices; the rich, cockes and white lambes; the poore would spoile themselues by cutting their thombes; as though (saith he) that little blood could ascend vp to the cloudes, and doe anie good there for their relæse in this matter.

The follie
of our ge-
nethliaks,
or natiuiti-
casters.

Senec. lib. de
quaest. na-
tural. 4.

matter.

And here by the waie, I will impart vnto you a Venetian superstition, of great antiquitie, and at this daie (soz ought I can read to the contrarie) in vse. It is witten, that euerie yere ordinarilie vpon ascension daie, the Duke of Venice, accompanied with the States, goeth with great solenmitie vnto the sea, and after certeine ceremonies ended, casteth thereinto a gold ring of great value and estimation soz a pacificatorie oblation: where withall their predecessors supposed that the wrath of the sea was asswaged. By this action, as a late writer saith, they doe Desponsare sibi mare, that is, espouse the sea vnto themselves, &c.

*Hilarius
Pirkmar in
arte apode-
mica.*

*Ioannes Gar-
ropius in Ve-
nes. & Hy-
perb.
Zach. 10. 1.
vers. 2.*

Let vs therefore, according to the prophets aduise, aske raine of the Lord in the houres of the latter time, and he shall send white cloudes, and giue vs raine &c: soz surelie, the idols (as the same prophet saith) haue spoken vanitie, the soothsayers haue scene a lie, and the dreamers haue told a vaine thing.

They comfort in vaine, and therefore they went awaie like shepe, &c. If anie shepebiter or witchmonger will follow them, they shall go alone soz me.



The

The twelfe Booke.

The Hebrue word Habar expounded, where also the supposed secret force of charmes and inchantments is shewed, and the efficacie of words is diuerse waies declared.

The first Chapter.



This Hebrue word Habar, being in Greeke *Epathin*, and in Latine *Incantare*, is in English, To inchant, or (if you had rather haue it so) to bewitch. In these inchantments, certaine wordes, verses, or charmes, &c: are secretlie vttered, wherein there is thought to be miraculous efficacie. There is great varietie hereof: but whether it be by charmes, voices, i

images, characters, stones, plants, metals, herbes, &c: there must herewithall a spectall force of words be alwaies vsed, either diuine, diabolicall, insensible, or papisticall, whereupon all the vertue of the worke is supposed to depend. This word is speciallie vsed in the 58. psalme, which place though it be taken vp for mine aduersaries strongest argument against me; yet me thinkes it maketh so with me, as they can neuer be able to answer it. For there it plainelie appeareth, that the adder heareth not the voice of the charmer, charme he neuer so cunninglie: contrarie to the poets fabling,

Psal. 58.

Psal. 58. 4. 5.

Virgil. in
Damon.

Frigidus in pratis cantando rumpitur anguis.

The

The coldish snake in medowes greene,
With charmes is burst in peeces cleene.

By Ab. Fleming.

But hereof more shall be said hereafter in due place.

I grant that words sometimes haue singular vertue and efficacy, either in persuation or disuasion, as also diuerse other waies; so as thereby some are conuerted from the waie of perdition, to the estate of saluation; and so contrariwise, according to the saying of Salomon; Death and life are in the instrument of the tong: but euen therein God worketh all in all, as well in framing the heart of the one, as in directing the tong of the other: as appeareth in manie places of the holie scriptures.

Prouer. 18.
Chron. 30.
Psal. 10.
Psal. 51.
Psal. 139.
Ierem. 32.
Isai. 6.
Isai. 50.
Exod. 7. 8. 9.
Prou. 16.

What is forbidden in scriptures concerning witchcraft, of the operation of words, the superstition of the Cabalists and papists, who createth substances, to imitate God in some cases is presumption, words of sanctification.

The second Chapter.

That which is forbidden in the scriptures touching inchantment or witchcraft, is not the wonderfull working with words. For where words haue had miraculous operation, there hath bene alwaies the speciall prouidence, power and grace of God vttered to the strengthening of the faith of Gods people, and to the furtherance of the gospel: as when the apostle with a word slue Ananias and Saphira. But the prophanation of Gods name, the seducing, abusing, and couensing of the people, and mans presumption is hereby prohibited, as whereby manie take vpon them after the recitall of such names, as God in the scripture seemeth to appropriate to himselfe, to foretello things to come, to worke miracles, to detect felonies, &c: as the Cabalists in times past took vpon them, by the ten names of God, and his angels, expressed in

Acts. 5.

in the scriptures, to worke wonders: and as the papists at this daie by the like names, by crosses, by gospels hanged about their necks, by masses, by exorcismes, by holie water, and a thousand consecrated or rather execrated things, promise vnto themselves and others, both health of bodie and soule.

Jonas. i.

Words of
sanctifica-
tion, and
wherein
they con-
sist.

But as herein we are not to imitate the papists, so in such things, as are the peculiar actions of God, we ought not to take vpon vs to counterfet, or resemble him, which with his word created all things. For we, neither all the coniurozs, Cabalists, papists, soothsaiers, inchanters, witches, nor charmers in the world, neither anie other humane or yet diabolicall cunning can adde anie such strength to Gods workmanship, as to make anie thing anew, or else to exchange one thing into another. No new qualittes may be added by humane art, but no new substance can be made or created by man. And seeing that art faileth herein, doubtles neither the illusions of diuels, nor the cunning of witches, can bring anie such thing truelie to passe. For by the sound of the words nothing commeth, nothing goeth, other wise than God in nature hath ordeined to be done by ordinarie speech, or else by his speciall ordinance. Indeed words of sanctification are necessarie and commendable, according to S. Pauls rule; Let your meat be sanctified with the word of God, and by prayer. But sanctification doth not here signifie either change of substance of the meate, or the adding of anie new strength therevnto: but it is sanctified, in that it is receiued with thanksgiuing and prayer; that our bodies may be refreshed, and our soule thereby made the apter to glorifie God.

What effect and offense witches charmes bring, how vnapt witches are, and how vnlikelie to worke those things which they are thought to doo, what would followe if those things were true which are laid to their charge.

The third Chapter.



The words and other the illusions of witches, charmers, and coniurozs, though they be not such in operation and effect, as they are commonlie taken to be: yet they are offensive to the maiestie and

and name of God, obscuring the truth of diuinitie, & also of philosophy. For if God only giue life & being to all creatures, who can put any such vertue or liuelie feeling into a body of gold, siluer, bread, or wax, as is imagined: If either priests, diuels, or witches could so do, the diuine power shuld be checked & outfaced by magicall cunning, & Gods creatures made seruite to a witches pleasure. What is not to be brought to passe by these incantations, if that be true which is attributed to witches: & yet they are women that neuer went to schole in their liues, nor had any teachers: and therefore without art or learning; poore, and therefore not able to make any prouision of metals or stones, &c: whereby to bring to passe strange matters, by naturall magicke; old and stiff, and therefore not nimble handed to deceiue your eie with legierdemaine; heauie, and commonlie lame, and therefore vnapt to flie in the aire, or to danse with the fairies; sad, melancholike, sullen, and miserable, and therefore it should be vnto them (*Inuita Minerva*) to banket or danse with Minerva; or yet with Herodias, as the common opinion of all writers here in is. On the other side, we see they are so malicious and spitefull, that if they by themselves, or by their diuels, could trouble the elements, we should neuer haue faire weather. If they could kill men, children, or cattell, they would spare none; but would destroy and kill whole countries and households. If they could transfer come (as is affirmed) from their neighbors field into their owne,

none of them would be poore, none other should be rich. If they could transforme themselves and others (as it is most constantlie affirmed) oh what a number of apes and owles should there be of vs! If

Incubus could beget Merlins among

vs, we should haue a iollie

manie of cold pro-

phets.

An ample
description
of women
commonlie
called wit-
ches.

Why God forbad the practise of witchcraft, the absurditie of the lawe of the twelue tables, wherevpon their estimation in miraculous actions is grounded, of their woonderous works.

The fourth Chapter.

A common
and vni-
uerfall cr-
ror.



Though it be apparent, that the Holie-ghost forbiddeth this art, bicause of the abuse of the name of God, and the con- senage comprehended therein: yet I con- fesse, the customes and lawes almost of all nations doe declare, that all these miracu- lous works befoze by me cited, and many other things moze woonderfull, were at- tributed to the power of witches. The which lawes, with the ex- ecutions and iudicials therevpon, and the witches confessions, haue beguiled almost the whole world. What absurdities con- cerning witchcraft, are witten in the law of the twelue tables, which was the highest and most ancient law of the Romans? Wherevpon the strongest argument of witches omnipotent power is framed; as that the wisdom of such lawgiuers could not be abused. Whereof (me thinks) might be made a moze strong argument on our side; to wit, If the chiefe and principall lawes of the world be in this case ridiculous, vaine, false, incredible, yea and contrarie to Gods lawe; the residue of the lawes and ar- guments to that effect, are to be suspected. If that argument should hold, it might proue all the popish lawes against prote- stants, & the heathenish princes lawes against christians, to be good and in force: for it is like they would not haue made them, except they had bene good. Were it not (thinke you) a strange proclamation, that no man (vpon paine of death) should pull the moone out of heauen? And yet verie many of the most learned witchmongers make their arguments vpon weaker grounds; as namelie in this forme and maner; We find in poets, that witches wrought such and such miracles; Ergo they can accom- plish and doe this or that wonder. The words of the lawe are these;

I. Bodinus.
Daneus.
Hyperius.
Heming.
Bar. Spineus.
Mal. Malef.

Qui

Qui fruges incantasset poenas dato, Neue alienam segetem pellexeris excantando, neq; incantando, Ne agrum defruganto: the sense wherof in English is this; Let him be executed that bewitcheth corne, Transferre not other mens corne into thy ground by inchantment, Take heede thou inchant not at all neither make thy neighbors field barren: he that dooth these things shall die, &c.

An instance of one arreigned vpon the lawe of the twelue tables, whereby the said lawe is proued ridiculous, of two witches that could doo wonders.

The fift Chapter.



Although among vs, we thinke them bewitched that wax suddenlie poore, and not them that growe hastilie rich; yet at Rome you shall vnderstand, that (as Plinie reporteth) vpon these articles one C. Furius Cressus was conuented before Spurius Albinus; for that he being but a little while free, and deliuered from bondage, occupieng onelie tillage; grew rich on the sudden, as hauing good crops: so as it was suspected that he transferred his neighbors corne into his fields. None intercession, no delaie, none excuse, no deniall would serue, neither in test nor derision, nor yet through sober or honest meanes: but he was assigned a peremptorie daie, to answer for life. And therefore fearing the sentence of condemnation, which was to be giuen there, by the voice and verdict of thre men (as we here are tried by twelue) made his appearance at the daie assigned, and brought with him his ploughs and harrowes, spades and shouels, and other instruments of husbandrie, his oren, hoes, and working bullocks, his seruants, and also his daughter, which was a sturdie wench and a good huswife, and also (as Piso reporteth) well trimmed vp in apparell, and said to the whole bench in this wise; Lo here my lords I make mine appearance, according to my promise and your pleasures, presenting vnto you my charmes and witchcrafts, which haue so hurtled me. As for the labour, sweat, wat-
ching,

A notable
purgation
of C. F. C.
conuented
for a witch.

ching, care, and diligence, which I haue vsed in this behalfe, I cannot shew you them at this time. And by this meanes he was dismissed by the consent of that court, who otherwise (as it was thought) should hardly haue escaped the sentence of condemnation, and punishment of death.

Malsmalef.

par. 2. que. 1.

cap. 5.

It is constantlie affirmed in M. Mal. that Stafus vsed alwaies to hide himselfe in a monethoall, and had a disciple called Hoppo, who made Stadlin a maister witch, and could all when they list inuisible transserre the third part of their neighbours dong, hay, corne, &c: into their owne ground, make haile, tempests, and floods, with thunder and lightning; and kill children, cattell, &c: reueale things hidden, and many other tricks, when and where they list. But these two shifted not so well with the inquisitors, as the other with the Romane and heathen iudges. Holobett, Stafus was too hard for them all: for none of all the lawiers nor inquisitors could bring him to appeere before them, if it be true that witchmongers write in these matters.

Lawes provided for the punishment of such witches as worke miracles, whereof some are mentioned, and of certeine popish lawes published against them.

The sixt Chapter.

Punishment
of impossibilities.

Here are other lawes of other nations made to this incredible effect: as *Lex Salicorum* prouideth punishment for them that flie in the aire from place to place, and meete at their nightlie assemblies, and braue bankets, carrieng with them plate, and such stuffe, &c: enen as we should make a lawe to hang him that should take a church in his hand at Douer, and shrowe it to Callice. And bicause in this case also popish lawes shall be seene to be as foolish and lewd as any other whatsoener, and speciallite as tyrannous as that which is most cruell: you shall heare what trim new lawes the church of Rome hath latelie deuised. These are therefore the words of pope Innocent the eight to the inquisitors

of

of Almanie, and of pope Iulius the second, sent to the inquisitors of Bergomen. It is come to our eares, that manie lewd persons, of both kinds, as well male as female, vsing the companie of the diuels Incubus and Succubus, with incantations, charmes, conjurations, &c: doe destroye, &c: the births of women with child, the yong of all cattell, the corne of the feld, the grapes of the vines, the frute of the trees: Item, men, women, and all kind of cattell and beasts of the feld: and with their said inchantments, &c: doe vtterlie extinguisht, suffocate, and spoile all vineyards, orchards, medowes, pastures, grasse, greene corne, and ripe corne, and all other podware: yea men and women themselves are by their imprecations so afflicted with externall and inward paines and diseases, that men cannot beget, nor women bring forth anie children, nor yet accomplish the dutie of wedlocke, denieng the faith which they in baptisme professed, to the destruction of their owne soules, &c. Our pleasure therefore is, that all impediments that maie hinder the inquisitors office, be vtterlie remoued from among the people, least this blot of heresie proceed to poison and defile them that be yet innocent. And therefore we doe ordeine, by vertue of the apostolicall authoritie, that our inquisitors of high Almanie, maie execute the office of inquisition by all tortures and afflictions, in all places, and vpon all persons, what and wheresoeuer, as well in euerie place and diocesse, as vpon anie person; and that as frelie, as though they were named, expressed, or cited in this our commission.

A wise lawe of pope Innocent and Iulie, were it not that they wanted wit when they made it.

Poetical authorities commonlie alleaged by witch-mongers, for the prooue of witches miraculous actions, and for confirmation of their supernaturall power.

The seuenth Chapter.



Here haue I place and oportunitie, to discover the whole art of witchcraft; euen all their charmes, persaps, characters, amulets, prayers, blessings, cursings, hurtings, helpings, knaueries, con-senages, &c. But first I will shew what authorities are produced to defend and mainteine the same, and that in serious sort, by

224 12. Booke. The discoverie Charms, &c.

by Bodin, Spinæus, Hemingius, Vairus, Danæus, Hyperius: M.
Mal. and the rest.

Virg. eclog. 3.

*Carmina vel celo possunt deducere lunam,
Carminibus Circe socios mutauit Vlysis,
Frigidus in pratis cantando rumpitur anguis:*

Inchantments plucke out of the skie,
The moone, though she be plaste on hie:
Dame Circes with hir charmes so fine,
Vlysses mates did turne to swine:
The snake with charmes is burst in twaine,
In medowes, where she dooth remaine.

Againe out of the same poet they cite further matter.

Virg. eclog. 3.

*Has herbas, atq; hac Ponto mihi lecta venena,
Ipsa dedit Maris: nascuntur plurima Ponto.
His ego sæpè lupam fieri, & se condere syluis,
Merim sæpe animas imis exire sepulchris,
Atq; satas aliò vidi traducere menses.*

These herbs did Meris giue to me,
And poisons pluckt at Pontus,
For there they growe and multiplie,
And doo not so amongst vs.
With these she made hir selfe becomee,
A wolfe, and hid hir in the wood,
She fetcht vp foules out of their toome,
Remoouing corne from where it stood.

Furthermore out of Ouid they alledge these folowing.

Ouid. fast. 6.

Nocte volant, puerosq; petunt nutricis egentes,

Et vitiant cunis corpora capra suis:

Carpere dicuntur lactentia viscera rostris,

Et plenum potu sanguine guttur habent:

To children they doo flie by night,
And catch them while their nursses sleepe,

And

And spoile their little bodies quite,
And home they beare them in their beake.

Againe out of Virgill in forme following.

*Hinc mihi Massyla gentis monstrata sacerdos,
Hesperidum templi custos, epulasq; draconi
Qua dabat, & sacros seruabat in arbore ramos,
Spargens humida mella, soporiferumq; papauer.
Hæc se carminibus promittit soluere mentes,
Quas velit, ast alijs duras immittere curas,
Sistere aquam fluuijs, & vertere sidera retrò,
Nocturnasq; ciet manes, mugire videbis
Sub pedibus terram, & descendere montibus ornos:*

Virg. Aene. 4

From thence a virgine preest is come,
from out Massyla land,
Sometimes the temple there she kept,
and from hir heauenlie hand
The dragon meate did take: she kept
also the frute diuine,
With herbes and liquors sweete that still
to sleepe did men incline.
The minds of men (she saith) from loue
with charmes she can vnbind,
In whom she list: but others can
she cast to cares vnkind.
The running streames doo stand, and from
their course the starres doo wreath,
And foules she coniure can: thou shalt
see sister vnderneath
The ground with roring gape, and trees
and mountaines turne vpright, &c.

Tho. Phaers
translation of
the former
words of
Virg.

Moreouer out of Ouid they alledge as followeth.

*Cum volui ripis ipsis mirantibus amnes
In fontes rediere suos, concussaq; sisto,*

Ouid. meta-
mor. 7.

R. i.

Stantia

*Stantia concutio, cantu freta nubila pello,
Nubilâq, induco, ventos abigôq, vocôq,
Vipereas rumpo verbis & carmine fauces,
Vinâque saxa, sua conuulsâque robora terra,
Et syluas moueo, iubeoq, tremescere montes,
Et mugire solum, manesque exire sepulchris,
Têque luna traho, &c:*

The riuers I can make retire,
Into the fountaines whence they flo,
(Whereat the banks themselues admire)
I can make standing waters go,
With charmes I driue both sea and clowd,
I make it calme and blowe alowd.
The vipers iawes, the rockie stone,
With words and charmes I breake in twaine
The force of earth congeald in one,
I mooue and shake both woods and plaine;
I make the foules of men arise,
I pull the moone out of the skies.

Also out of the same poet.

*Ouid. de
Medea,*

*Verbâque ter dixit placidos facientia somnos,
Qua mare turbatum, qua flumina concita sistant:
And thrise she spake the words that causd
Sweete sleepe and quiet rest,
She staid the raging of the sea,
And mightie floods suppress.*

*Ouid. de
Medea,
epistola. 4.*

*Et miserum tennes in iecur urget acus,
She sticketh also needels fine
In liuers, whereby men doo pine.*

*3. Amor.
Eclog. 6.*

Also out of other poets.

*Carmines laesa Ceres, sterilem vanescit in herbam,
Deficiunt laesi carmine fontis aquae,
Illicibus glandes, cantatâque viribus vna*

Decidit,

Decidit, & nullo poma mouente fluunt:

With charmes the corne is spoiled so,
As that it vades to barren gras,
With charmes the springs are dried lowe,
That none can see where water was,
The grapes from vines, the mast from okes,
And beats downe frute with charming strokes.

Quæ sidera excantata voce Thessala

Lunamque cælo diripit:

Horac. epod. 5

She plucks downe moone and starres from skie,
With chaunting voice of Thessalie.

Hanc ego de cælo ducentem sidera vidi,

Fluminis ac rapidi carmine vertit iter,

*Tibul. de
fascinatrice,
lib. 1. Eleg. 2.*

Hæc cantu finditque solum, manesque sepulchris

Elicit, & tepido deuorat ossa rogo:

Cum lubet hæc tristi depellit lumina cælo,

Cum lubet astino conuocat orbe niues:

She plucks each star out of his throne,
And turneth backe the raging waues,
With charmes she makes the earth to cone,
And raiseth foules out of their graues:
She burnes mens bones as with a fire,
And pulleth downe the lights from heauen,
And makes it snowe at hir desire
Euen in the midst of summer season.

Mens hausti nulla sanie polluta veneni,

Incantata perit:

*Lucan. lib. de
bello. civili. 6*

A man enchanted runneth mad,
That neuer anie poison had.

Cessauere vices rerum, dilatæque longa

Hæsit nocte dies, legi non paruit æther,

Idem. Ibid.

Torpuît & præceptis audito carmine mundus:

The course of nature ceased quite,

R. ij.

The

The aire obeied not his lawe,
 The daie delaid by length of night,
 Which made both daie and night to yawe;
 And all was through that charming geare,
 Which causd the world to quake for feare.

Idem. Ibid.

*Carminē Theſſalidū dura in præcordia fluxit,
 Non fatiſ adductuſ amor, flammisq̃ ſeueri
 Illicitiſ aſſere igneſ:*

With Theſſall charmeſ, and not by fate
 Hot loue iſ forced for to flowe,
 Euen where before hath beene debate,
 They cauſe affection for to growe.

Idem. Ibid.

*Gēſ inuiſa diſ maculandi callida cœli,
 Quoſ genuit terra, mali qui ſidera mundi
 Iurâq̃ fixarum poſſunt peruertere rerum:
 Nam nunc ſtare polos, & flumina mittere norunt,
 Aethera ſub terras adigunt, montēſq̃ reuellunt:*

Theſe wiſcheſ hatefull vnto God,
 And cunning to defile the aire,
 Which can diſorder with a nod
 The courſe of nature euerie where,
 Doo cauſe the wandring ſtarreſ to ſtaie,
 And driue the windſ beelow the ground,
 They ſend the ſtreameſ another waie,
 And throwe downe hilleſ where they abound.

C. Manilius
 aſtronom.
 ſue. lib. I.

*linguiſ dixere volucrum,
 Conſultare fibræſ, & rumpere vocibuſ angueſ,
 Sollicitare umbræſ, ipſumq̃ Acheronta mouere,
 In noctēq̃ dieſ, in lucē vertere nocteſ,
 Omnia conando dociliſ ſolertia vincit:*

They talked with the tooſngſ of birdſ,
 Conſulting with the ſalt ſea coaſtſ,
 They burſt the ſnakeſ with witching wordſ,

Sollici-

Solliciting the spirituall ghosts,
They turne the night into the daie,
And also driue the light awaie:
And what ist that cannot be made
By them that doo applie this trade?

Poetrie and poperie compared in inchantments, popish withmongers haue more aduantage herein than protestants.

The eight Chapter.



You see in these verses, the poets (whether in earnest or in iest I know not) ascribe vnto witches & to their charmes, more than is to be found in humane or diabolicall power. I doubt not but the most part of the readers hereof will admit them to be fabulous; although the most learned of mine aduersaries (for lacke of scripture) are faine to produce these poetries for proofes, and for lacke of iudgement I am sure doe thinke, that Actæons transformation was true. And why not? As well as the metamorphosis or transubstantiation of Vlysses his companions into swine: which S. Augustine, and so manie great clarkes credit and report.

Ouid. Metamorph. lib. 3.

fab. 2.

Ouid. Metamorph. 14.

fab. 5, 6.

Neuerthelesse, popish writers (I confesse) haue aduantage herein of our protestants: for (besides these poeticall proofes) they haue (for aduantage) the word and authoritie of the pope himselfe, and others of that holie crue; whose charmes, coniurations, blessings, cursings, &c: I meane in part (for a task) to set downe; giuing you to vnderstand, that poets are not altogether so impudent as papists herein, neither seeme they so ignorant, prophane, or impious. And therefore I will shew you how lowd also they lie, and what they on the other side ascribe to their charmes and coniurations; and together will set downe with them all maner of witches charmes, as conuenientlie as I maie.

The authors transfiguration to his purposed scope.

Popish periapts, amulets and charmes, agnus Dei, a waltcote of prooffe, a charme for the falling euill, a writing brought to S. Leo from heauen by an angell, the vertues of S. Sauiors epistle, a charme against theeues, a writing found in Christs wounds, of the crosse, &c.

The ninth Chapter.

THese vertues vnder these verses (written by pope Urbane the fift to the emperour of the Gracians) are contained in a periapt or tablet, to be continuallie woꝛne about one, called Agnus Dei, which is a little cake, hauing the picture of a lambe carrieng of a flag on the one side; and Christs head on the other side, and is hollow: so as the gossell of S. Iohn, written in fine paper, is placed in the concauitie thereof: and it is thus compounded or made, euen as they themselues report.

*Balsamus & munda cera, cum chrismatis vnda
Conficiunt agnum, quod munus do tibi magnum,
Fonte velut natum, per mystica sanctificatum:
Fulgura de sursum depellit, & omne malignum,
Peccatum frangit, vt Christi sanguis, & angit,
Pragnans seruatur, simul & partus liberatur,
Dona refert dignis, virtutem destruit ignis,
Portatus munde de fluctibus eripit vnda:*

Englished by
Abraham
Fleming.
Looke in
the Bee-
hiue of the
Romish
church.
Lib. 4. cap. 1.
fol. 243.

Balme, virgine wax, and holie water,
an Agnus Dei make:

A gift than which none can be greater,
I send thee for to take.

From founteine cleere the same hath issue,
in secret sanctifide:

Gainst lightning it hath soueraigne vertue,
and thunder crackes beside.

Ech

Ech hainous sinne it weares and wasteth,
 euen as Christs precious blood,
 And women, whiles their trauell lasteth,
 it saues, it is so good.
 It doth bestow great gifts and graces,
 on such as well deserue:
 And borne about in noisome places,
 from peill doth preserue.
 The force of fire, whose heat destroieth,
 it breaks and bringeth downe:
 And he or she that this enioieth,
 no water shall them drowne.

¶ A charme against shot, or a wastcote
 of prooffe.

BEfore the comming vp of these Agnus Deis, a holie garment
 called a wastcote for necessitie was much bled of our forefa-
 thers, as a holy relike, &c: as giuen by the pope, or some such archy-
 coniuero, who promised thereby all manner of immunitie to the
 wearer thereof; in somuch as he could not be hurt with anie shot
 or other violence. And otherwise, that woman that would weare
 it, should haue quicke deliuerance: the composition thereof was
 in this order following.

On Christmas daie at night, a threed must be sponne of flax, The maner
of making
a waste-
cote of
prooffe.
 by a little virgine gille, in the name of the diuell: and it must be
 by hir wouen, and also wrought with the needle. In the brest or
 forepart thereof must be made with needle worke two heads; on
 the head at the right side must be a hat, and a long beard; the left
 head must haue on a crowne, and it must be so horrible, that it
 maie resemble Belzebub, and on each side of the wastcote must
 be made a crosse.

¶ Against the falling euill.

Moreouer, this insuing is another counterfet charme of
 theirs, whereby the falling euill is presentlie remedied.

Gaspar fert myrrham, thus Melchior, Balthasar aurum,

Hac tria qui secum portabit nomina regum,

R. iij.

Soluitur

Soluitur à morbo Christi pietate caduco.

Gasper with his myrrh beganne
these presents to vnfold,
Then Melchior brought in frankincense,
and Balthasar brought in gold.
Now he that of these holie kings
the names about shall beare,
The falling yll by grace of Christ
shall neuer need to feare.

These effects are
too good to
be true in
such a patched
peece
of poperie.

This is as true a copie of the holie writing, that was brought
downe from heauen by an angell to S. Leo pope of Rome;
& he did bid him take it to king Charles, when he went to the bat-
tell at Ronceuall. And the angell said, that what man or woman
beareth this writing about them with good deuotion, and saith
euerie daie three Pater nosters, three Aues, and one Creede, shall
not that daie be overcome of his enemies, either bodilie or ghost-
lie; neither shall be robbed or slaine of theues, pestilence, thun-
der, or lightening; neither shall be hurt with fier or water, nor
combred with spirits, neither shall haue displeasure of lords or
ladies: he shall not be condemned with false witnesse, nor taken
with fauries, or anie maner of aces, nor yet with the falling euill.
Also, if a woman be in trauell, laie this writing vpon hir bellie, she
shall haue easie deliuerance, and the child right shape and chri-
stendome, and the mother purification of holy church, and all
through vertue of these holie names of Iesus Christ following:

✠ Iesus ✠ Christus ✠ Messias ✠ Soter ✠ Emmanuel ✠
Sabbaoth ✠ Adonai ✠ Vnigenitus ✠ Maestas ✠ Paraclerus
✠ Saluator noster ✠ Agiros iskiros ✠ Agios ✠ Adanatos ✠
Gasper ✠ Melchior ✠ & Balthasar ✠ Matthæus ✠ Marcus ✠
Lucas ✠ Iohannes.

The epistle of S. Sauior, which pope Leo sent to king Charles,
saing, that whosoever carrieth the same about him, or in what
daie so ever he shall read it, or shall see it, he shall not be killed
with anie iron toole, nor be burned with fier, nor be drowned with
water, neither anie euill man or other creature maie hurt
him. The crosse of Christ is a wonderfull defense ✠ the crosse
of

of Christ be alwaies with me ✠ the crosse is it which I doe alwaies worship ✠ the crosse of Christ is true health ✠ the crosse of Christ doth lose the bands of death ✠ the crosse of Christ is the truth and the waie ✠ I take my iournie vpon the crosse of the Lord ✠ the crosse of Christ beateth downe euerie euill ✠ the crosse of Christ giueth all good things ✠ the crosse of Christ taketh awaie paines everlasting ✠ the crosse of Christ saue me ✠ O crosse of Christ be vpon me, before me, and behind me ✠ because the ancient enimie cannot abide the sight of thee ✠ the crosse of Christ saue me, keepe me, gouerne me, and direct me ✠ Thomas bearing this note of thy diuine maiestie ✠ Alpha ✠ Omega ✠ first ✠ and last ✠ middest ✠ and end ✠ beginning ✠ and first begotten ✠ wisdom ✠ vertue ✠.

¶ A popish periapt or charme, which must neuer be said, but carried about one, against theeues.

I Doe go, and I doe come vnto you with the loue of God, with the humilitie of Christ, with the holines of our blessed ladie, with the faith of Abraham, with the iustice of Isaac, with the vertue of Dauid, with the might of Peter, with the constancie of Paule, with the word of God, with the authoritie of Gregorie, with the praier of Clement, with the flood of Iordan, p p p c g e g a q q e s t p t
r k a b g l k 2 a x t g t b a m g 2 4 2 1 q p x c g k q a 9 9 p o q q r. Oh onelie Father ✠ oh onlie lord ✠ And Iesus ✠ passing through the middest of them ✠ went ✠ In the name of the Father ✠ and of the Sonne ✠ and of the Holie-ghost ✠.

This were a good preseruatiue for a travelling papist.

¶ Another amulet.

I Oseph of Arimathea did find this writing vpon the wounds of the side of Iesus Christ, written with Gods finger, when the bodie was taken away fro the crosse. Whosoener shall carrie this writing about him, shall not die anie euill death, if he beleue in Christ, and in all perplexities he shall soone be deliuered, neither let him feare any danger at all. Fons ✠ alpha & omega ✠ figa ✠ figalis ✠ Sabbaoth ✠ Emmanuel ✠ Adonai ✠ o ✠ Nera ✠ Elay ✠ Ihe ✠ Rentone ✠ Neger ✠ Sahe ✠ Pange-ton ✠ Commen ✠ a ✠ g ✠ l ✠ a ✠ Mattheus ✠ Marcus ✠ Lucas ✠ Iohannes ✠ ✠ ✠ ✠ titulus triumphalis ✠ Iesus Nasarenus

renus

renus rex Iudaorum ✠ ecce dominica crucis signum ✠ fugite partes aduersa, vicit leo de tribu Iuda, radix, David, aleluijah, Kyrie eleeson, Christe eleeson, pater noster, aue Maria, & ne nos, & veniat super nos salutare suum: Oremus, &c.

If the party
faile in the
number,
he may go
whistle for
a pardon.

I find in a Primer intituled The houres of our Ladie, after the vse of the church of Yorke, printed anno 1516. a charme with this titling in red letters; To all them that afore this image of pitie deuoutlie shall saie * five Pater nosters, five Aues, and one Credo, pitiously beholding these armes of Christs passion, are granted thirtie two thousand seven hundred fiftie five yeares of pardon. It is to be thought that this pardon was granted in the time of pope Boniface the ninth; for Platina saith that the pardons were sold so cheape, that the apostolicall authoritie grew into contempt.

¶ A papisticall charme.

Signum sancte crucis defendat me à malis presentibus, prateritis, & futuris, interioribus & exterioribus: that is, The signe of the crosse defend me from euils present, past, and to come, inward and outward.

¶ A charme found in the canon of the masse.

Also this charme is found in the canon of the masse, *Hac sacrosancta commixtio corporis & sanguinis domini nostri Iesu Christi fiat mihi, omnibusque sumentibus, salus mentis & corporis, & ad vitam promouendam, & capeffendam, preparatio salutaris: that is, Let this holie mixture of the bodie and bloud of our Lord Iesus Christ, be vnto me, and vnto all receiuers thereof, health of mind and bodie, and to the deseruing and receiuing of life an healthfull preparatiue.*

¶ Other papisticall charmes.

Aqua benedicta, sit mihi salus & vita:

Let holie water be, both health and life to me.

Adque nomen Martini omnis hereticus fugiat pallidus,

When Martins name is soong or said,

Let heretikes flie as men dismaid.

But

But the papists haue a harder charme than that; to wit, Hier
and fagot, Hier and fagot.

¶ A charme of the holic crosse.

Nulla salus est in domo,

Nisi cruce munit homo

Superliminaria.

Neque sentit gladium,

Nec amisit filium,

Quisquis egit talia.

No health within the house dooth dwell,
Except a man doo crosse him well,
at euerie doore or frame,
He neuer feeleth the swords point,
Nor of his sonne shall loose a ioint,
that dooth performe the same.

Furthermore as followeth.

Ista suos fortiores

Semper facit, & victores,

Morbos sanat & languores,

Reprimit damonia.

Dat captiuis libertatem,

Vita confert nouitatem,

Ad antiquam dignitatem,

Crux reduxit omnia.

O Crux lignum triumphale,

Mundi vera salus vale,

Inter ligna nullum tale,

Fronde, flore, germine.

Medicina Christiana,

Salua sanos, egros sana,

Quod non valet vis humana,

Fit in tuo nomine, &c.

*Sancta crux
equiparatur
salutifero
Christo.
O blaspho-
miam ine-
narrabilem!*

Englſhed by
Abraham
Fleming.
Looke in
the Bee-
hiue of the
Romish
church. lib.
4. cap. 3.
fol. 251, 252.

It makes hir ſouldiers excellent,
and crowneth them with victorie,
Reſtores the lame and impotent,
and healeth euerie maladie.
The diuels of hell it conquereth,
releaſeth from imprisonment,
Newneſſe of life it offereth,
it hath all at commandement.
O croſſe of wood incomparable,
to all the world moſt holſome:
No wood is halfe ſo honourable,
in branch, in bud, or bloſſome.
O medicine which Chriſt did ordaine,
the ſound ſaue euerie hower,
The ſicke and ſore make whole againe,
by vertue of thy power.
And that which mans vnableneſſe,
hath neuer comprehended,
Grant by thy name of holineſſe,
it may be fullie ended, &c.

¶ A charme taken out of the Primer.

This charme ſollowing is taken out of the Primer aforeſaid.
Omnipotens ✠ Dominus ✠ Chriſtus ✠ Meſſias ✠ with 34.
names more, & as many croſſes, & then proceeds in this wiſe; Iſta
nomina me protegant ab omni aduerſitate, plaga, & infirmitate corporis &
anime, plenè liberent, & aſſiſtent in auxilium iſta nomina regum, Gaſper,
&c: & 12. apoſtoli (videlicet) Petrus, &c: & 4. euangelista (vi-
delicet) Mattheus, &c: mihi aſſiſtent in omnibus neceſſita-
tibus meis, ac me defendant & liberent ab
omnibus periculis & corporis &
anime, & omnibus malis
præteritis, præſentibus,
& futuris, &c.

How

How to make holie water, and the vertues therof, S.

Rufins charme, of the wearing and bearing of the name of Iesus, that the sacrament of confession and the eucharist is of as much efficacie as other charmes, & magnified by L. Vairus.

The tenth Chapter.

If I did well, I should shew you the confectiō of all their stuffe, and how they prepare it; but it would be too long. And therefore you shall onlie haue in this place a few notes for the composition of certeine receipts, which in stead of an Apothecarie if you deliuer to any morrowe masse priest, he will make them as well as the pope himselfe. Marie now they war euerie parlement deerer and deerer; although therewithall, they utter many stale drugs of their owne.

If you looke in the popish pontificall, you shall see how they make their holie water; to wit, in this sort: I coniure thee thou creature of water, in the name of the father, and of the sonne, & of the Holie-ghost, that thou drive the diuell out of euerie corner and hole of this church, and altar; so as he remaine not within our precincts that are iust and righteous. And water thus used (as Durandus saith) hath power of his owne nature to drive away diuels. If you will learne to make any more of this popish stuffe, you may go to the verie masse booke, and find manie good receipts: marrie if you search Durandus, &c; you shall find a bundance.

*In ecclesie
dedicatione.*

*In rationali
diuinarum
officiorum.*

I know that all these charmes, and all these palterie confectiōs (though they were farre more impious and foolish) will be mainteined and defended by massmongers, even as the residue will be by witchmongers: and therefore I will in this place insert a charme, the authoritie therof is equall with the rest, desiring to haue their opinions herein. I find in a booke called *Pomarium sermorum quadragesimalium*, that S. Francis seeing Rufinus

*Pom. serm.
mon. 32.*

prouoked

a turd.

prouoked of the diuell to thinke himsele damned, charged Rufinus to saie this charme, when he next met with the diuell; *Aperi os, & ibi imponam stercus*, which is as much to saie in English as, *Open thy mouth and I will put in a plumme*; a vertie ruffinlie charme.

L. Vairus. lib.
de fascin. 3.
cap. 10.
Idem. ibid.

Leonard Vairus writeth, *De veris, pijs, ac sanctis amuletis fascinum atq; omnia veneficia destruentibus*; wherein he speciallie commendeth the name of Iesus to be woꝛne. But the sacrament of confession he extolleth aboue all things, saieing, that whereas Christ with his power did but throwe diuels out of mens bodies, the pꝛeest driueth the diuell out of mans soule by confession. For (saith he) these words of the pꝛeest, when he saith, *Ego te absoluo*, are as effectuall to driue awaie the pꝛinces of darknes, through the mightie power of that saieing, as was the voice of God to driue awaie the darknes of the world, when at the beginning he said, *Fiat lux*. He commendeth also, as hole some things to driue awaie diuels, the sacrament of the eucharist, and solitarines, and silence. Finally he saith, that if there be added herevnto an *Agnus Dei*, and the same be woꝛne about ones necke by one void of sinne, nothing is wanting that is good and hole some for this purpose. But he concludeth, that you must weare and make dints in your forehead, with crossing your selfe when you put on your shoes, and at euerie other action, &c: and that is also a present remedie to driue awaie diuels, for they cannot abide it.

Idem. ibid.

Of the noble balme vsed by Moses, a pishlie counterfeited in the church of Rome.

The eleuenth Chapter.



The noble balme that Moses made, hauing indeed manie excellent vertues, besides the pleasant and comfortable sa uour thereof; therewithall Moses in his politike lawes entoi ned kings, quænes, and pꝛinces to be annointed in their true and lawfull elections and coronations, vntill the euerlasting king had put on man

man vpon him, is apishlie counterfeited in the Romish church, with diuerse terrible coniurations, three breathings, crossewise, (able to make a quezie stomach spue) nine mumblings, and three curtseys, saieing therevnto, *Aue sanctum oleum, ter aue sanctum balsamum.* And so the diuell is thrust out, and the Holie-ghost let into his place. But as for Moses his balme, it is not now to be found either in Rome or elsewhere that I can learne. And according to this papistlicall order, witches, and other superstitious people follow on, with charmes and coniurations made in forme; which manie bad physicians also practise, when their learning faileth, as maie appeare by example in the sequele.

The opinion of Ferrarius touching charmes, periapts, appensions, amulets, &c. Of Homericall medicines, of constant opinion, and the effects thereof.

The twelfth Chapter.



ARgerius Ferrarius; a physician in these daies of great account, both saie; that for so much as by no diet nor physick anie disease can be so taken atmaie or extinguished, but that certeine dregs and relikes will remaine: therefore physicians vse physicall alligations, appensions, periapts, amulets, charmes, characters, &c, which he supposeth maie doo good; but harme he is sure they can doo none: vrging that it is necessarie and expedient for a physician to leaue nothing vndone that may be deuised for his patients recouerie; and that by such meanes manie great cures are done. He citeth a great number of experiments out of Alexander Trallianus, Aetius, Octavianus, Marcellus, Philodotus, Archigines, Philostratus, Plinie, and Dioscorides; and would make men beleue that Galen (who in truth despised and derided all those vanities) recanted in his latter daies his former opinion, and all his inuectiues tending against these magicall cures: writing also a booke intituled *De Homeric medicatione*, which no man could euer see, but one Alexander Trallianus, who saith he saw it: and

Arg. Fer. lib. de medendi methodo. 2. cap. 11. De Homeric medicatione.

This would
be exami-
ned, to ſee
if Galen be
not ſlande-
red.

and further affirmeth, that it is an honeſt mans part to cure the ſicke, by hooke or by crooke, or by anie meanes whatſoever. Yea he ſaith that Galen (who indeed wrote and taught that *Incantamenta ſunt muliercularum ſigmenta*, and be the onlie clokes of bad phyſicians) affirmeth, that there is vertue and great force in incantations. As for example (ſaith Trallian) Galen, being not reconciled to this opinion, holdeth and writeth, that the bones which ſticke in ones throte, are auoided and caſt out with the violence of charmes and inchanting words; yea and that thereby the ſtone, the chollicke, the falling ſickneſſe, and all feuers, govtos, ſures, fiſtulas, iſſues of bloud, and finally whatſoever cure (euen beyond the ſkill of himſelfe or anie other ſo liſh phyſician) is cured and perfectlie healed by words of inchantment. Marie M. Ferrarius (although he allowed and practiſed this kind of phyſicke) yet he proteſteth that he thinketh it none otherwiſe effectually, than by the waie of conſtant opinion: ſo as he affirmeth that neither the character, nor the charme, nor the witch, nor the diuell accompliſh the cure; as (ſaith he) the experiment of the toothach will maniſeſtly declare, wherein the cure is wrought by the confidence or diffidence as well of the patient, as of the agent; according to the poets ſaieng:

*Nos habitat non tartara, ſed nec ſidera cæli,
Spiritus in nobis qui viget illa facit.*

Engliſhed by
Abraham
Fleming.

Not helliſh furies dwell in vs,
Nor ſtarres with influence heauenlie;
The ſpirit that liues and rules in vs,
Doth euerie thing ingeniouſlie,

This (ſaith he) commeth to the vnlearned, through the opinion which they conceiue of the characters and holie words: but the learned that know the force of the mind and imagination, worke miracles by meanes thereof; ſo as the vnlearned muſt haue externall helps, to do that which the learned can do with a word onelie. He ſaith that this is called *Homericæ medicatio*, becauſe Homer diſcovered the bloud of the word ſuppreſſed, and the infections healed by or in myſteries.

Of

Of the effects of amulets, the drift of Argerius Ferrarius in the commendation of charms, &c: foure sorts of Homericall medicines, & the choice thereof; of imagination.

The xiiij. Chapter.



Touching mine opinion of these amulets, characters, and such other baubles, I haue sufficientlie vttered it elsewhere: and I will bewraie the vanitie of these superstitious trifles more largelie hereafter. And therefore at this time I onelie saie, that those amulets, which are to be hanged or carried about one, if they consist of hearbs, rootes, stones, or some other metall, they maie haue diuerse medicinable operations; and by the vertue giuen to them by God in their creation, maie worke strange effects and cures: and to impute this vertue to anie other matter is witchcraft. And whereas A. Ferrarius commendeth certeine amulets, that haue no shew of physicall operation; as a naile taken from a crosse, holie water, and the verie signe of the crosse, with such like popish stufte: I thinke he labourerth thereby rather to draw men to poperie, than to teach or persuade them in the truth of physicke or philosophie. And I thinke thus the rather, for that he himselfe seeth the fraud hereof; confessing that where these magicall physicians applie three seeds of three leaved grasse to a tertian ague, and foure to a quartane, that the number is not materiall.

But of these Homericall medicines he saith there are foure sorts, whereof amulets, characters, & charms are three: howbeit he commendeth and preferreth the fourth aboue the rest; and that he saith consisteth in illusions, which he more properlie calleth stratagems. Of which sort of conclusions he alledgeth for example, how Philodotus did put a cap of lead vpon ones head, who imagined he was headlesse, whereby the partie was deliuered from his disease or conceipt. Item another cured a woman that imagined, that a serpent or snake did continuallie gnaw and

Foure sorts of Homericall medicines, and which is the principall.

S. j.

teare

The force
of fixed
fancie, opi-
nion, or
strong con-
ceipt.

teare hir entrailles; and that was done onelie by giuing hir a vomit, and by foisting into the matter vomited a little serpent or snake, like vnto that which she imagined was in hir bellie.

Item, another imagined that he alwaies burned in the fier, vnder whose bed a fier was priuillie conueied, which being raked out before his face, his fancie was satisfied, and his heate allaid. Herevnto pertaineth, that the hickot is cured with sudden feare or strange netwes: yea by that meanes agues and manie other strange and extream diseases haue bene healed. And some that haue lien so sicke and soze of the gowt, that they could not remoue a ioint, through sudden feare of fier, or ruine of houses, haue forgotten their infirmities and græfes, and haue runne alwaie. But in my tract vpon melancholie, and the effects of imagination, and in the discourse of naturall magicke, you shall see these matters largelie touched.

Choice of Charms against the falling euill, the biting of a mad dog, the stinging of a scorpion, the tooth-ach, for a woman in trauell, for the Kings euill, to get a thorne out of any member, or a bone out of ones throte, charms to be said fasting, or at the gathering of hearbs, for sore eies, to open locks, against spirits, for the bots in a horffe, and speciallie for the Duke of Albas horffe, for sowre wines, &c.

The xiiij. Chapter.

There be innumerable charms of conturers, bad physicians, lewd surgeons, melancholike witches, and counsellers, for all diseases and græfes; speciallie for such as bad physicians and surgeons knowe not how to cure, and in truth are good stufte to shadow their ignorance, whereof I will repeate some.

For the falling euill.

Take the sicke man by the hand, and whisper these wordes softly in his eare, I conure thee by the sunne and moone, and

and by the gospell of this date deliuered by God to Hubert, Giles, Cornelius, and Iohn, that thou rise and fall no more. ✱ Other wise: Drinke in the night at a spring water out of a skull of one that hath beene slaine. ✱ Otherwise: Eate a pig killed with a knife that slew a man. ✱ Otherwise as followeth.

*Ananizapta ferit mortem, dum laedere querit,
Est mala mors capta, dum dicitur Ananizapta,
Ananizapta Dei nunc miserere mei.*

Ananizapta smiteth death,
whiles harme intendeth he,
This word Ananizapta say,
and death shall captiue be,
Ananizapta o of God,
haue mercie now on me.

Englished by
Abraham
Fleming.

¶ Against the biting of a mad dog.

Put a siluer ring on the finger, within the which these words ^{1. Bodinn.} are grauen ✱ *Habuy* ✱ *habar* ✱ *hebar* ✱ & saie to the per- ^{lib. de demon} son bitten with a mad dog, I am thy sauour, lose not thy life: ^{3. cap. 5.} and then pricke him in the nose thise, that at each time he bleed. ✱ Otherwise: Take pilles made of the skull of one that is hanged. ✱ Otherwise: Write vpon a peece of bread, *Irioni, khirio- ra, esser, khuder, feres*; and let it be eaten by the partie bitten. ✱ Otherwise: *O rex gloria Iesu Christe, veni cum pace: In nomine patris max, in nomine filij max, in nomine spiritus sancti prax: Gasper, Melchior, Balthasar* ✱ *prax* ✱ *max* ✱ *Deus I max* ✱

But in troth this is verie dangerous; insomuch as if it be not speedilie and cunninglie prevented, either death or frensie insueth, through infection of the humor left in the wound bitten by a mad dog: which bicause bad surgions cannot cure, they haue therfore vsed foolish couensing charmes. But Dodonaus in his herball saith, that the hearbe Alysson cureth it: which experment, I doubt not, will proue more true than all the charms in the world. But where he saith, that the same hanged at a mans gate or entre, preserveth him and his cattell from inchantment, or bewitching, he is ouertaken with follie.

S. ij.

¶ Against

¶ Against the biting of a scorpion.

Saie to an asse secretlie, and as it were whispering in his eare;
I am bitten with a Scorpion.

¶ Against the toothach.

Scarifie the gums in the gréepe, with the tooth of one that hath
Shene laine. * Otherwise: *Galbes galbat, galdes galdat.* * O-
therwise: *Ab hur hus, &c.* * Otherwise: At saccharing of masse
hold your teeth together, and say * *Os non comminuetis ex eo.* * Other-
wise: *strigiles falcesq, dentata, dentium dolorem persanate;* D horse
combs and sickles that haue so many teeth, come heale me now
of my toothach.

*That is,
You shall
not breake
or diminish
a bone of
him.

¶ A charme to release a woman in trauell.

Throwe ouer the top of the house, where a woman in trauell
lieth, a stone, or any other thing that hath killed threë living
creatures; namelie, a man, a wild boze, and a she beare.

¶ To heale the Kings or Queenes euill, or any other
forenesse in the throte.

Remedies to cure the Kings or Quænes euill, is first to
touch the place with the hand of one that died an vntimelie
death. * Otherwise: Let a virgine fasting laie hir hand on the
soze, and saie; Apollo denieth that the heate of the plague can in-
crease, where a naked virgine quencheeth it: and spet threë times
vpon it.

¶ A charme read in the Romish church, vpon saint
Blazes daie, that will fetch a thorne out of
anie place of ones bodie, a bone out
of the throte, &c: Lect. 3.

For the fetching of a thorne out of any place of ones bodie, or a
bone out of the throte, you shall read a charme in the Romish
church vpon S. Blazes daie; to wit, Call vpon God, and remem-
ber S. Blaze. This S. Blaze could also heale all wild beasts that
were sicke or lame, with laing on of his hands: as appeareth in
the lesson red on his daie, where you shall see the matter at large.

¶ A charme for the headach.

The a halter about your head, wherewith one hath beene hang-
ged.

¶ A charme to be said each morning by a witch fa-
sting, or at least before she go abroad.

The fier bites, the fier bites, the fier bites; Hogs turd ouer it,
hogs turd ouer it, hogs turd ouer it; The father with thee, the
sonne with me, the holie-ghost betwene vs both to be: ter. Then
spit ouer one shoulder, and then ouer the other, and then three
times right forward.

¶ Another charme that witches vse at the gathering
of their medicinable hearbs.

Haile be thou holie hearbe
growing on the ground,
All in the mount * Caluarie
first wert thou found,
Thou art good for manie a sore,
and healest manie a wound,
In the name off sweete Iesus
I take thee from the ground.

*Though
neither the
hearbe nor
the witch
neuer came
there.

¶ An old womans charme, wherewith she did
much good in the countie, and grew
famous thereby.

An old woman that healed all diseases of cattell (for the which
she neuer toke any rewarde but a penie and a loafe) being
seriously examined by what words she brought these things to
passe, confessed that after she had touched the sicke creature, she
alwaies departed immediatlie; saying:

My loafe in my lap,
my penie in my purse;
Thou art neuer the better,
and I am neuer the wurse.

S. it. Another

Another like charme.

Note the
force of
constant
opinion, or
fixed fancy.

A Gentlewoman hauing soze eies, made hir mone to one, that promised hir helpe, if she would follow his aduise: which was onelie to weare about hir necke a scroll sealed vp, wherein to she might not looke. And she conceiuing hope of cure thereby, receiued it vnder the condition, and lest hir weeping and teares, wherewith she was wont to betwaile the miserable darkenesse, which she doubted to indure: whereby in short time hir eies were well amended. But alas! she lost some after that pretious selwell, and thereby returned to hir wonted weeping, and by consequence to hir soze eies. Howbeit, hir selwell or scroll being found againe, was looked into by hir deere friends, and this onelie posse was contained therein:

*Spell the
word back-
ward, and
you shall
soone see
this slouen-
lie charme
or appensi-
on.

The diuell pull out both thine eies,
And *etish in the holes likewise.

Whereby partlie you may see what constant opinion can doe, according to the saying of Plato; If a mans fantasie or mind giue him assurance that a hurtfull thing shall doe him good, it may doe so, &c.

A charme to open locks.

Theeuenish
charmes.

As the hearbes called Aethiopides will open all locks (if all be true that inchanters saie) with the help of certeine words: so be there charmes also and periapts, which without any hearbs can doe as much: as for example. Take a peece of wax crossed in baptisme, and doe but print certeine floures therein, and tie them in the hinder skirt of your shirt; and when you would vndo the locke, blow thise therin, saying; *Arato hoc partiko hoc maxatarkin.* I open this doze in thy name that I am forced to breake, as thou brakest hell gates, *In nomine patris, & filij, & spiritus sancti, Amen.*

¶ A charme to driue awaie spirits that
haunt anie house.

This is cal-
led and
counted
the Para-
cellian
charme.

Hang in euerie of the foure corners of your house this sentence written vpon virgine parchment; ^a *Omnis spiritus laudet Dominum:* ^b *Mosen habent & prophetas:* ^c *Exurgat Deus & dissipentur*

^a Psa. 150. ^b Luk. 16. ^c Psa. 64.

pentur inimici eius.

¶ A prettie charme or conclusion
for one possessed.

The possessed bodie must go vpon his or hir knees to the church, how farre so euer it be off from their lodging; and so must creepe without going out of the waite, being the common high waite, in that sort, how soeuer and durtie soeuer the same be; or whatsoeuer lie in the waite, not shunning anie thing whatsoeuer, untill he come to the church, where he must heare masse deuoutlie, and then followeth recoverie.

¶ Another for the same purpose.

There must be commended to some poore begger the saying of five *Pater nosters*, and five *Aues*; the first to be said in the name of the partie possessed, or bewitched: for that Christ was led into the garden; secondlie, for that Christ did sweat both water and blood; thirdlie, for that Christ was condemned; fourthlie, for that he was crucified guiltlesse; and fiftlie, for that he suffered to take awaie our sinnes. Then must the sicke bodie heare masse eight daies together, standing in the place where the gospel is said, and must mingle holie water with his meate and his drinke, and holie salt also must be a portion of the mixture.

¶ Another to the same effect.

The sicke man must fast three daies, and then he with his parents must come to church, vpon an embering fridaie, and must heare the masse for that daie appointed, and so likewise the saturday and sunday following. And the priest must read vpon the sicke mans head, that gospel which is read in September, and in grape haruest, after the feast of holie crosse *in diebus quatuor temporum*, in ember daies: then let him write and carrie it about his necke, and he shall be cured.

¶ Another charme or witchcraft for the same.

This office or coniuration following was first authorized and printed at Rome, and afterwards at Auenion, Anno. 1515. And least that the diuell should lie hid in some secret part of the

S. lity.

bodie,

* Memo-
randum
that hea-
ring of
masse be
in no case
omitted,
quoth
Nota.

Iohannes
Anglicus ex
Constantino,
Gualtero,
Bernardo,
Gilberto, &c

bodie, euerie part thereof is named; *Obsecro te Iesu Christe, &c.* that is: I beseech thee O Lord Jesus Christ, that thou pull out of euerie member of this man all infirmities, from his head, from his haire, from his braine, from his forehead, from his eyes, from his nose, from his eares, from his mouth, from his tongue, from his teeth, from his iawes, from his throte, from his necke, from his backe, from his brest, from his paps, from his heart, from his stomack, from his sides, from his flesh, from his blood, from his bones, from his legs, from his feete, from his fingers, from the soles of his feete, from his marrowe, from his sinewes, from his skin, and from euerie ioint of his members, &c.

Doubtles Jesus Christ could haue no starting hole, but was hereby euerie waie prevented and pursued; so as he was forced to doe the cure: for it appeareth hereby, that it had bene insufficient for him to haue said; Depart out of this man thou uncleane spirit, and that when he so said he did not performe it. I doe not thinke that there will be found among all the heathens superstitious fables, or among the witches, coniurers, conseruers, poets, knaues, foles, &c.: that euer wrote, so impudent and impious a lie or charme as is read in *Barnardine de bustis*; where, to cure a sicke man, Christs bodie, to wit: a wafer cake, was outwardlie applied to his side, and entred into his heart, in the sight of all the standers by. Now, if graue authours report such lies, what credit in these cases shall we attribute vnto the old wiuies tales, that Sprenger, Institor, Bodine, and others write? Euen as much as to Ouids *Metamorphosis*, Aesops fables, Moores *Vtopia*, and diuerse other fancies; which haue as much truth in them, as a blind man hath sight in his eye.

*Barnard. de
bustis in Ro-
sar. serm.
serm. 15.*

¶ A charme for the bots in a horlle.

You must both saie and doe thus vpon the diseased horlle three daies together, before the sunne rising: *In nomine patris & filij & spiritus sancti; Exorcizo te vermem per Deum patrem, & filium & spiritum sanctum.* that is, In the name of God the Father, the Sonne, & the Holy-ghost, I coniure thee O worme by God the Father, the Sonne, & the Holy-ghost; that thou neither eat nor drinke the flesh blood or bones of this horlle; and that thou hereby maist be made as patient as Iob, and as good as S. Iohn Baptist,

Baptist, when he baptised Christ in Iordan, *In nomine patris & filij & spiritus sancti*. And then saie three Pater nosters, and three Aues, in the right eare of the horse, to the glorie of the holie trinitie. *Do minus fili us spiri tus Mari a.*

There are also diuers bookes imprinted, as it should appeare with the authoritie of the church of Rome, wherein are contained manie medicinall praier, not onelie against all diseases of horses, but also for euerie impediment and fault in a horse: in so much as if a sho fall off in the middelt of his iournie, there is a praier to warrant your horses hofe; so as it shall not breake, how far so euer he be from the Smithes forge.

The Smiths will canne them small thanks for this praier.

Item, the Duke of Alba his horse was consecrated, or canonized, in the lowe countries, at the solempne masse; wherein the popes bull, and also his charme was published (which I will hereafter recite) he in the meane time sitting as Vice-roy with his consecrated standard in his hand, till masse was done.

¶ A charme against vineager.

That wine was not eager, write on the vessell, *Gustate & videte, quoniam suavis est Dominus.*

O notable blasphemie.

The enchanting of serpents and snakes, obiections answered concerning the same; fond reasons whie charmes take effect therin, Mahomets pigeon, miracles wrought by an Asse at Memphis in Aegypt, popish charmes against serpents, of miracle workers, the taming of snakes, Bodins lie of snakes.

The xv. Chapter.

Concerning the charming of serpents and snakes, mine aduersaries (as I haue said) thinks they haue great advantage by the words of David in the fiftie eight psalme; and by Ieremie, chapter eight, expounding the one prophet by Virgil, the other by Ouid. For the words of David are these; Their poison is like the Psal. 84 the poison of a serpent, and like a deafe adder, that stopeth his eare;

care, and heareth not the voice of the charmer, charme he neuer
Virg. eclog. 8. so cunninglie. The words of Virgil are these, *Frigidus in pratis can-*
tando rumpitur anguis. As he might saie, David thou liest; for the
 cold natured snake is by the charmes of the inchanters broken
Ouid. meta- all to peeces in the field where he lieth. Then commeth Ouid, and
mor. 7. he taketh his countrymans part, saing in the name and person
 of a witch; *Viperæas rumpo verbis & carmine fauces;* that is, I with
 my words and charmes can breake in sunder the vipers iawes.
Ierem. 8. 17. Marrie Ieremie on the other side encountereth this poeticall
 witch, and he not onelie defendeth, but expoundeth his fellowe
 prophets words, and that not in his owne name, but in the name
 of almightie God; saing, I will send serpents and cockatrices
 among you, which cannot be charmed.

Now let ante indifferent man (christian or heathen) iudge,
 whether the words and minds of the prophets doe not directlie op-
 pugne these poets words (I will not saie minds:) for that I am
 sure they did therein but iest and trifle, according to the common
 fabling of lieng poets. And certeinlie, I can encounter them two
 with other two poets; namelie Propertius and Horace, the one
 merrilie deriding, the other serioullie impugning their fan-
 tasticall poetries, concerning the power and omnipotencie of
 witches. For where Virgil, Ouid, &c: writte that witches with
 their charmes fetch downe the moone and starres from heauen,
 &c; Propertius mocketh them in these words following:

*At vos deducta quibus est fallacia Luna,
 Et labor in magicis sacra piare focis,
 En agedum domina mentem conuertite nostra,
 Et facite illa meo palleat ore magis,
 Tunc ego crediderim vobis & sidera & amnes
 Posse Circeis ducere carminibus:*

Englished by
 Abraham
 Fleming.

But you that haue the subtill flight,
 Off fetching downe the moone from skies;
 And with enchanting fier bright,
 Attempt to purge your sacrifices:
 Lo now, go to, turne (if you can)
 Our madams mind and sturdie hart,

And

And make hir face more pale and wan,
Than mine: which if by magicke art
You doo, then will I soone beleue,
That by your witching charmes you can
From skies aloft the starres remeue,
And riuers turne from whence they ran.

And that you may see more certeinlie, that these poets did but
teff and deride the credulous and timorous sort of people, I
thought good to shew you what Ouid saith against himselfe, and
such as haue written so incredible and ridiculouslie of witches
omnipotencie:

Nec media magicis finduntur cantibus angues,

Nec redit in fontes unda supina suos:

Snakes in the middle are not riuen
with charmes of witches cunning,
Nor waters to their fountaines driuen
by force of backward running.

Englished by
Abraham
Fleming.

As for Horace his verses I omit them, because I haue cited
them in another place. And concerning this matter Cardanus Card. lib. 15.
de var. rer.
cap. 80. saith, that at euerie eclipse they were wont to thinke, that wit-
ches pulled downe the sunne and moone from heauen. And
doubtles, hence came the opinion of that matter, which spread so
farre, and continued so long in the common peoples mouthes,
that in the end learned men grew to beleue it, and to affirme it
in writing.

But here it will be objected, that because it is said (in the places
by me alledged) that snakes or vipers cannot be charmed; *Ergo*
other things may: To answer this argument, I would aske the
witchmonger this question, to wit; Whether it be expedient, that
to satisfie his follie, the Holie-ghost must of necessitie make men-
tion of euerie particular thing that he imagineth may be bewit-
ched: I would also aske of him, what privilege a snake hath more
than other creatures, that he onelie may not, and all other crea-
tures may be bewitched: I hope they will not saie, that either
their faith or infidelitie is the cause thereof; neither do I admit
the answer of such diuines as saie, that he cannot be bewitched:
for

An obiecti-
on answer-
red.

for that he seduced Eue; by meanes thereof God himselfe cursed him; and thereby he is so priuiledged, as that no witches charme can take hold of him. But more shall be said hereof in the sequelle.

Dan. in dia-
log. cap. 3.

Danaus saith, that witches charms take soonest hold vpon snakes and adders; bicause of their conference and familiaritie with the diuell, whereby the rather mankind through them was seduced. Let vs seeke then an answer for this cauill; although in truth it needeth not: for the phrase of speech is absolute, & importes not a speciall qualitie proper to the nature of a viper, and more, than when I saie; A connie cannot lye: you should gather & conclude therevpon, that I ment that all other beasts could lye. But you shall vnderstand, that the cause why these vipers can rather withstand the voice & practise of inchanters and sorcerers, than other creatures, is: for that they being in bodie and nature venomous, cannot so soone or properlie receiue their destruction by venom, whereby the witches in other creatures bring their mischievous practises more easilie to passe, according to Virgils saying:

Virg. geo. 4.
Englished by
Abraham
Fleming.

Corruptique lacus, infecit pabula tabo,

She did infect with poison strong
Both ponds and pastures all along.

Feates his
dog, and
Mahomets
pigeon.

And therevpon the prophet alludeth vnto their corrupt and inflexible nature, with that comparison: and not (as Tremelius is faine to shift it) with stopping one eare with his taile, and laying the other close to the ground; bicause he would not heare the charmers voice. For the snake hath neither such reason; nor the words such effect: otherwise the snake must know our thoughts. It is also to be considered, how vntame by nature these vipers (for the most part) are; in so much as they be not by mans industrie or cunning to be made familiar, or trained to doe anie thing, whereby admiration may be procured: as Bomelio Feates his dog could doe; or Mahomets pigeon, which would resort vnto him, being in the midst of his campe, and picke a pease out of his eare; in such sort that manye of the people thought that the Holie-ghost came and told him a tale in his eare: the same pigeon also brought him a scroll, wherein was written, *Rex esto*, and laid the same in his necke. And bicause I haue spoken of the docilitie

little of a dog and a pigeon, though I could cite an infinite number of like tales, I will be bold to trouble you but with one more.

At Memphis in Aegypt, among other juggling knacks, which were there vsuallie shewed, there was one that toke such paines with an asse, that he had taught him all these qualities following. And for gaine he caused a stage to be made, and an assemblie of people to meete; which being done, in the manner of a plate, he came in with his asse, and said; The Sultane hath great need of asses to helpe to carrie stones and other stufte, towards his great building which he hath in hand. The asse immediatlie fell downe to the ground, and by all signes shewed himselfe to be sicke, and at length to giue vp the ghost: so as the juggler begged of the assemblie monie towards his losse. And hauing gotten all that he could, he said; Now my maisters, you shall see mine asse is yet aliue, and dooth but counterfet; bicause he would haue some monie to buie him prouender, knowing that I was poore, and in some need of reliefe. Herevpon he would needs laie a wager, that his asse was aliue, who to euerie mans seeming was starke dead. And when one had laid monie with him thereabout, he commanded the asse to rise, but he laie still as though he were dead: then did he beate him with a cudgell, but that would not serue the turne, vntill he addrested this speech to the asse, saieing (as befoze) in open audience; The Sultane hath commanded, that all the people shall ride out to morrow, and see the triumph, and that the faire ladies will then ride vpon the fairest asses, and will giue notable prouender vnto them, and euerie asse shall drinke of the swæte water of Nilus: and then lo the asse did presentlie start vp, and aduance himselfe exceedinglie. Lo (quoth his maister) now I haue wonne: but in troth the Mago hath borrowed mine asse, for the vse of the old ilfaouored witch his wife: and therevpon immediatlie he hong downe his eares, and halted downe right, as though he had beene starke lame. Then said his maister; I perceiue you loue yong prettie wenches: at which words he looked vp, as it were with ioyfull chere. And then his maister did bid him go chosse one that should ride vpon him; and he ran to a verie handsome woman, and touched hir with his head: ec. A snake will neuer be brought to such familiaritie, &c. Bodin saith, that this was a man in the likenesse of an asse: but I maie

A storie
declaring
the great
docilitie of
an asse.

concordia
- 17110010
11111111
11111111

I. Bod. lib. de
dem. 2. cap. 6.

rather

rather thinke that he is an asse in the likenesse of a man. Well, to returne to our serpents, I will tell you a storie concerning the charming of them, and the euent of the same.

Mal. malef.

part. 2. qu. 2.

cap. 9.

Iohn. Bodin.

In the citie of Salisborogh there was an inchanter, that before all the people tooke vpon him to coniure all the serpents and snakes within one mile compasse into a great pit or dike, and there to kill them. When all the serpents were gathered together, as he stood vpon the brinke of the pit, there came at the last a great and a horrible serpent, which would not be gotten downe with all the force of his incantations: so as (all the rest being dead) he flew vpon the inchanter, and clasped him in the middell, and drew him downe into the said dike, and there killed him. You must thinke that this was a diuell in a serpents likenesse, which for the loue he bare to the poore snakes, killed the sorcerer; to teach all other witches to beware of the like wicked practise. And surely, if this be not true, there be a great number of lies contained in M. Mal. and in I. Bodin. And if this be well weighed, and conceiued, it beateth downe to the ground all those witchmongers arguments, that contend to bring witching miracles out of this place. For they disagree notable, some denieng and some affirming that serpents maie be bewitched. Neuerthelesse, because in euerie point you shall see how poperie agreeth with paganism, I will recite certeine charms against vipers, allowed for the most part in and by the church of Rome: as followeth.

Exorcismes
or coniura-
tions against
serpents.

I coniure thee O serpent in this houre, by the fine holie wordes of our Lord, that thou remoue not out of this place, but here staie, as certeinlie as God was borne of a pure virgine. * Otherwise: I coniure thee serpent *In nomine patris, & filij, & spiritus sancti*: I command thee serpent by our ladie S. Marie, that thou obeie me, as war obeieth the fier, and as fier obeieth water; that thou neither hurt me, nor anie other christian, as certeinlie as God was borne of an immaculate virgine, in which respect I take thee vp, *In nomine patris, & filij, & spiritus sancti: Ely lash eiter, ely lash eiter, ely lash eiter*. * Otherwise: O vermine, thou must come as God came vnto the Iewes. * Otherwise: L. Vairus saith, that *Serpens quernus frondibus contacta*, that a serpent touched with oke leaues dieth, and staieth even in the beginning of his going, if a feather of the bird Ibis be cast or throwne vpon him: and that

L. Vair. lib.

de fascinas.

l. cap. 4.

sh. 10. 108. 1.

2. 108. 1. 108. 1.

a viper smitten or hot with a reed is astonied, and touched with a beechen branch is presentlie numb and stiffe.

Here is to be remembred, that manie vse to boast that they are of S. Paules race and kindred, shewing vpon their bodies the prints of serpents: which (as the papists affirme) was incident to all them of S. Paules stocke. Marie they saie herewithall, that all his kinsfolks can handle serpents, or anie poison without danger. Others likewise haue (as they brag) a Katharine wheele vpon their bodies, and they saie they are kin to S. Katharine, and that they can carrie burning coles in their bare hands, and dip their said hands in hot skalding liquor, and also go into hot ouens. Whereof though the last be but a bare test, and to be done by anie that will proue (as a bad fellow in London had vsed to do, making no variance at all therein :) yet there is a shew made of the other, as though it were certaine and vndoubted; by anointing the hands with the iuice of mallowes, mercurie, vrine, &c: which for a little time are defensatiues against these scalding liquors, and scortching fiers.

Vsurpers of
kinred with
blessed
Paule and
S. Katha-
rine.

But they that take vpon them to worke these mysteries and miracles, do indeed (after rehearsall of these and such like words and charmes) take vponen in their bare hands, those snakes and vipers, and sometimes put them about their necks, without receiving anie hurt thereby, to the terror and astonishment of the beholders, which naturallie both feare and abhorre all serpents. But these charmers (vpon my word) dare not trust to their charmes, but vse such an incantment, as euerie man maie lawfully vse, and in the lawfull vse thereof maie bring to passe that they shalbe in securitie, and take no harme, how much soeuer they handle them: marie with a woollen rag they pull out their teeth before hand, as some men saie; but as truth is, they weare them, and that is of certaintie. And surely this is a kind of witchcraft, which I terme priuate confederacie. Bodin saith, that all the snakes in one countrie were by charmes and verses driven into another region: perhaps he meaneth Ireland, where S. Patrick is said to haue done it with his holinesse, &c.

I. Bodin, lib.
de dem. r.
cap. 3.

James Sprenger, and Henrie Institor affirme, that serpents and snakes, and their skins exceed all other creatures for witchcraft: in so much as witches do vse to burie them vnder mens thresholds,

thresholds; either of the house or stables, whereby barrennes is procured both to woman and beast: yea and that the verie earth and ashes of them continue to haue force of fascination. In respect whereof they with all men now and then to dig awaie the earth vnder their thresholds, and to sprinkle holie water in the place, & also to hang boughes (halloved on midsummer daie) at the stall doore where the cattell stand: & produce examples thereupon, of witches lies, or else their owne, which I omit; bicause I see my booke groweth to be greater than I meant it should be.

Charms to carrie water in a siue, to know what is spoken of vs behind our backs, for bleare eies, to make seeds to growe well, of images made of wax, to be rid of a witch, to hang hir vp, notable authorities against waxen images, a storie bewraing the knauerie of waxen images.

The xvj. Chapter.

*L. Vairus lib.
fascin. l. ca. 5.
Oratio Tus-
ca vestalis.*



*Of the
word (Bud)
and the
Greeke let-
ters Π & Α.*

Leonardus Vairus saith, that there was a prater extant, whereby might be carried in a siue, water, or other liquoz: I thinke it was Clam claie; which a crow taught a maid, that was promised a cake of so great quantitie, as might be kneded of so much flour as she could wet with the water that she brought in a siue, and by that meanes she clamd it with claie, & brought in so much water, as whereby she had a great cake, and so beguiled hir sisters, &c. And this tale I heard among my grandams maides, whereby I can decipher this witchcraft. Item, by the tingling of the eare, men heretofore could tell what was spoken of them. If anie see a scorpion, and saie this word (Bud) he shall not be stung or bitten therewith. These two Greeke letters Π and Α written in a paper, and hong about ones necke, preserve the partie from bléeerieednesse. Cummin or hempleed solone with cursing and opprobrious words grow the faster and the better. Berosus Anianus maketh witchcraft of great antiquitie: for he saith, that Cham

Cham

Cham touching his fathers naked member uttered a charme, whereby his father became emasculated or depriued of the powers generatiue.

¶ A charme teaching how to hurt whom you list with images of wax, &c.

Make an image in his name, whom you would hurt or kill, of new birgine war; vnder the right arme poke thereof place a swallowes hart, and the liner vnder the left; then hang about the necke thereof a new thred in a new needle pricked in to the member which you would haue hurt, with the rehearfall of certeine words, which for the auoiding of foolish superstition and credulitie in this behalfe is to be omitted. And if they were inserted, I dare vndertake they would doo no harme, were it not to make fooles, and catch gudgins. * Otherwise: Sometimes these images are made of brasse, and then the hand is placed where the foote should be, and the foote where the hand, and the face downeward. * Otherwise: For a greater mischæse, the like image is made in the forme of a man or woman, vpon whose head is written the certeine name of the partie: and on his or hir ribs these words, *Ailif, casyl, Zaze, hit mel meltas*: then the same must be buried. * Otherwise: In the dominion of Mars, two images must be prepared, one of war, the other of the earth of a dead man; each image must haue in his hand a sword wherewith a man hath beene slaine, & he that must be slaine may haue his head thrust through with a foine. In both must be written certeine peculiar characters, and then must they be hid in a certeine place. * Otherwise: To obtaine a womans loue, an image must be made in the houre of Venus, of birgine war, in the name of the beloued, wherupon a character is written, & is warmed at a fier, and in doing therof the name of some angell must be mentioned. To be vtterlie rid of the witch, and to hang hir vp by the haire, you must prepare the image of the earth of a dead man to be baptised in another mans name, whereon the name, with a character, must be written: then must it be perfumed with a rotten bone, and then these psalmes read backward: *Domine Dominus noster, Dominus illuminatio mea, Domine exaudi orationem meam, Deus laudem meam ne tacueris*: and then burie it, first in one place, and

The practi-
ser of these
charmes
must haue
skill in the
planetarie
motions, or
else he may
go shoo the
goose.

afterwards in another Holobett, it is written in the 21. article of the determination of Paris, that to affirme that images of brasse, lead, gold, of white or red wax, or of any other stuffe (coniuered, baptised, consecrated, or rather execrated through these magicall arts at certaine daies) haue wonderfull vertues, or such as are auowed in their bookes or assertions, is error in faith, naturall philosophie, and true astronomie: yea it is concluded in the 22. article of that councell, that it is as great an error to beleue those things, as to do them.

But concerning these images, it is certaine that they are much feared among the people, and much vsed among conuensing witches, as partlie appeareth in this discourse of mine else-where, & as partlie you may see by the contents of this storie following.

A proued
storie con-
cerning the
premisses.

Not long sithence, a yong maiden (dwelling at new Romnie here in Kent) being the daughter of one M. L. Stuppenie (late Jurat of the same towne but dead before the execution hereof) and afterwards the wife of Thomas Eps, who is at this instant Maior of Romnie) was visited with sicknesse, whose mother and father in lawe being abused with credulitie concerning witches supernaturall power, repaired to a famous witch called mother Baker, dwelling not far from thence at a place called Stonstreet, who (according to witches conuensing custome) asked whether they mistrusted not some bad neighbour, to whom they answered that indeed they doubted a woman nere vnto them (and yet the same woman was, of the honestest & wisest sort of hir neighbors, reputed a good creature.) Neuertheles the witch told them that there was great cause of their suspicion: for the same (said she) is the verie partie that wrought the maidens destruction, by making a hart of wax, and pricking the same with pins and needels; affirming also that the same neighbor of hers had bestowed the same in some secret corner of the house. This being beleued, the house was searched by credible persons, but nothing could be found. The witch or wise woman being certified hereof, continued hir assertion, and would needs go to the house where she hir selfe (as she affirmed) would certeinlie find it. When she came thither, she vsed hir cunning (as it chanced) to hir owne confusion, or at leastwise to hir detection: for here in she did, as some of the wisest sort mistrusted that she woulde do, laieing downe priuie such an image

image (as she had before described) in a corner, which by others had bene most diligentlie searched & looked into, & by that means hir couenage was notablie betwased. And I would wish that all witchmongers might paie for their lewd repaire to inchantors, and consultation with witches, and such as haue familiar spirits, as some of these did, and that by the order of the high commissioners, which partlie for respect of neighborhood, and partlie for other considerations, I leaue vnspoken of.

Sundrie sorts of charmes tending to diuerse purposes, and first, certeine charmes to make taciturnitie in tortures.

The xvij. Chapter.

L*mparibus meritis tria
pendent corpora ramis,
Dismas & Gestas,
in medio est diuina potestas,
Dismas damnatur, Gestas
Gestas ad astra leuatur: Dismas*

This charm seemeth to allude to Christ crucified betweene the two thecues.

Three bodies on a bough doo hang,
for merits of inequality,
Dismas and Gestas, in the midst
the power of the diuinitie.
Dismas is damnd, but Gestas lifted
vp aboute the starres on hie.

Englished by
Abraham
Fleming.

Also this: *Eructauit cor meum verbum bonum: veritatem nunquam* Psal. 44.
dicam regi. * Otherwise: As the milke of our ladie was

luscious to our Lord Iesus Christ; so let this torture
or rope be pleasant to mine armes and members.
* Otherwise: *Iesus autem transiens*

Luk. 4.
Iohn. 19.

per medium illorum ibat. * Otherwise: You shall not
breake a bone
of him.

II. ij.

Counter

¶ Counter charms against these and all other witchcrafts, in the saieng also whereof witches are vexed, &c.

Psal. 44.
Scripture
properlie
applied.

E *Reclauit cor meum verbum bonum, dicam cuncta opera mea regi.*
* Otherwise: Domine labia mea aperies, & os meum annuntiabit
veritatem. * Otherwise: Contere brachia iniqui rei, & lingua maligna subuertetur.

¶ A charme for the choine cough.

Take three sips of a chalice, when the priest hath said masse, and swallow it downe with good deuotion, &c.

¶ For corporall or spirituall rest,

*In nomine patris, vp and downe,
Et filij & spiritus sancti vpon my crowne,
Crux Christi vpon my brest,
Sweete ladie send me eternall rest.*

¶ Charms to find out a theefe.

O most
wonder-
full vertue
hidden in
the letters
of S. He-
lens holie
name!

The meanes how to find out a theefe, is thus: Turne your face to the east, and make a crosse vpon christall with oile oliue, and vnder the crosse write these two words [Saint Helen.] Then a child that is innocent, and a chaste virgine borne in true wedlocke, and not base begotten, of the age of ten yeares, must take the christall in his hand, and behind his backe, kneeling on thy knees, thou must deuoutlie and reuerentlie saie ouer this praier thise: I beseech thee my ladie S. Helen, mother of king Constantine, which diddest find the crosse wherevpon Christ died: by that thy holie deuotion, and inuention of the crosse, and by the same crosse, and by the ioy which thou conceiuedst at the finding thereof, and by the loue which thou barest to thy sonne Constantine, and by the great godnes which thou doest alwaies vse, that thou shew me in this christall, whatsoever I aske or desire to knowe; Amen. And when the child seeth the angell in the christall, demand what you will, and the angell will make answer thereunto. Memorandum, that this be done iust at the sunne rising,

rising, when the weather is faire and cleere.

Cardanus derideth these and such like fables, and setteth
downe his iudgement therein accordinglye, in the sixteenth booke
De rerum var. These contraries and coueners forsooth will shew
you in a glasse the theefe that hath stolne anie thing from you,
and this is their order. They take a glasse viall full of holie wa-
ter, and set it vpon a linnen cloth, which hath bene purified, not
onely by washing, but by sacrifice, &c. On the mouth of the viall
or byrill, two oliue leaues must be laid acrosse, with a little con-
furation said ouer it, by a child; to wit thus: *Angele bone, angele*
candide, per tuam sanctitatem, meamq; virginitatem, ostende mihi furem:
with three *Pater nosters*, three *Aues*, and betwixt either of them a
*crosse made with the naille of the thumbe vpon the mouth of the
viall; and then shall be scene angels ascending and descending
as it were moles in the sunne beames. The theefe all this while
shall suffer great torments, and his face shall be scene plainlie,
euen as plainlie I beleue as the man in the mone. For in truth,
there are toies artificiallie conueied into the glasse, which will
make the water bubble, and deuises to make images appeare in
the bubbles: as also there be artificiall glasses, which will shew
vnto you that shall looke therein, manie images of diuerse
formes, and some so small and curious, as they shall in fauour
resemble whom so euer you thinke vpon. Look in Iohn Bap.
Neap. for the confection of such glasses. The subtilties hereof are
so detected, and the mysteries of the glasses so common now, and
their couenage so well knowne, &c: that I need not stand vpon
the particular confutation hereof. Cardanus in the place before
cited reporteth, how he tried with children these and diuerse cir-
cumstances the whole illusion, and found it to be plaine knaue-
rie and couenage.

*Card. lib. 16.
de var. rer.
cap. 93.*

*For if the
crosse be
forgotten
all is not
woorth a
pudding.

¶ Another waie to find out a theefe that hath
stolne anie thing from you.

Go to the sea side, and gather as manie pebles as you suspect
persons for that matter; carrie them home, and throwe
them into the fier, and burie them vnder the threshold, where the
parties are like to come ouer. There let them lie three daies, and
then before sunne rising take them awate. Then set a porrenger

full

full

full of water in a circle, wherein must be made crosses euery waie, as manie as can stand in it; vpon the which must be written: Christ ouercommeth, Christ reighneth, Christ commandeth. The porrenger also must be signed with a crosse, and a forme of coniuration must be pronounced. Then each stone must be throwne into the water, in the name of the suspected. And when you put in the stone of him that is guiltie, the stone will make the water boile, as though glowing iron were put thereinto. Which is a meere knacke of legier de maine, and to be accomplished diuerse waies.

¶ To put out the theeues eie.

Read the seuen psalmes with the Letanie, and then must be said a horrible praier to Christ, and God the father, with a curse against the theefe. Then in the middelt of the step of your foote, on the ground where you stand, make a circle like an eie, and write thereabout certeine barbarous names, and drue with a copers hammar, or addes into the middelt thereof a brasen naille consecrated, saying: *Iustus es Domine, & iusta iudicia tua.* Then the theefe shall be bewraied by his crieng out.

¶ Another waie to find out a theefe.

These be
meere toies
to mocke
apes, and
haue in
them no
commen-
dable de-
uise.

Ticke a paire of shéeres in the rind of a siue, and let two persons set the top of each of their forefingers vpon the vpper part of the shéeres, holding it with the siue vp from the ground steddilie, and aske Peter and Paule whether A. B. or C. hath stolne the thing lost, and at the nomination of the guiltie person, the siue will turne round. This is a great practise in all countries, and indeed a verie bable. For with the beating of the pulse some cause of that motion ariseth, some other cause by sight of the fingers, some other by the wind gathered in the siue to be staid, &c: at the pleasure of the holders. Some cause may be the imagination, which vpon conceipt at the naming of the partie altereth the common course of the pulse. As may well be conceiued by a ring held steddilie by a thred betwixt the finger and the thombe, ouer or rather in a goblet or glasse; which within short space will strike against the side therof so manie strokes as the holder thinketh it

a clocke, and then will state : the which who so proueth shall find true.

¶ A charme to find out or spoile a theefe.

Of this matter, concerning the apprehension of theues by words, I will cite one charme, called S. Adelberts curse, being both for length of words sufficient to wearie the reader, and for substantiall stuffe comprehending all that apperteineth vnto blasphemous speech or cursing, allowed in the church of Rome, as an excommunication and inchantment.

¶ Saint Adelberts curse or charme
against theues.

By the authoritie of the omnipotent Father, the Sonne, and the Holie-ghost, and by the holie virgine Marie mother of our Lord Iesu Christ, and the holie angels and archangels, and S. Michaell, and S. Iohn Baptist, and in the behalfe of S. Peter the apostle, and the residue of the apostles, and of S. Steeuen, and of all the martyrs, of S. Syluester, and of S. Adelbert, and all the confessoers, and S. Alegand, and all the holie virgins, and of all the saints in heauen and earth, vnto whom there is giuen power to bind and lose : we doe excommunicate, damne, curse, and bind with the knots and bands of excommunication, and we doe segregate from the bounds and lists of our holie mother the church, all those theues, sacrilegious persons, rauinous catchers, doers, counsellors, coadiutors, male or female, that haue committed this theft or mischeefe, or haue vsurped any part thereof to their owne vse. Let their share be with Dathan and Abiran, whome the earth swallowed vp for their sinnes and pride, and let them haue part with Judas that betrayed Christ, Amen : and with Pontius Pilat, and with them that said to the Lord, Depart from vs, we will not vnderstand thy waies ; let their children be made orphanes. Cursed be they in the field, in the groue, in the woods, in their houses, barnes, chambers, and beds ; and cursed be they in the court, in the waie, in the towne, in the castle, in the water, in the church, in the churchyard, in the tribunall place, in battell, in their abode, in the market place, in their talke, in silence, in eating, in watching, in sleeping, in drinking,

This is not
to doo good
to our eni-
mies, nor to
praie for
them that
hurt and
hate vs; as
Christ ex-
horteth.

T. iij.

in

in feeling, in sitting, in kneeling, in standing in lieng, in idleness, in all their worke, in their bodie and soule, in their fine wits, and in euerie place. Cursted be the fruit of their wombs, and cursted be the fruit of their lands, and cursted be all that they haue. Cursted be their heads, their mouthes, their nostrils, their noses, their lips, their iawes, their teeth, their eyes and eyelids, their braines, the roose of their mouthes, their tongs, their throtles, their breasts, their harts, their bellies, their liuers, all their bowels, and their stomach.

Cursted be their nauels, their spleenes, their bladder. Cursted be their thighs, their legs, their fete, their toes, their necks, their shoulders. Cursted be their backs, cursted be their armes, cursted be their elboies, cursted be their hands, and their fingers, cursted be both the nails of their hands and fete; cursted be their ribbes and their genitals, and their knees, cursted be their flesh, cursted be their bones, cursted be their blood, cursted be the skin of their bodie, cursted be the marrowe in their bones, cursted be they from the crowne of the head, to the sole of the fote: and whatsoeuer is betwixt the same, be it accursted, that is to saie, their fine senses; to wit, their seeing, their hearing, their smelling, their tasting, and their feeling. Cursted be they in the holie crosse, in the passion of Christ, with his fine wounds, with the effusion of his blood, and by the milke of the virgine Marie. I coniure thee Lucifer, with all thy soldiers, by the * father, the son, and the Holie-ghost, with the humanitie and natiuitie of Christ, with the vertue of all saints, that thou rest not day nor night, till thou bringest them to destruction, either by drowning or hanging, or that they be deuoured by wild beasts, or burnt, or slaine by their enemies, or hated of all men liuing. And as our Lord hath giuen authoritie to Peter the apostle, and his successors, whose place we occupie, and to vs (though unworthie) that whatsoeuer we bind on earth, shall be bound in heauen, and whatsoeuer we loose on earth, shall be loosed in heauen: so we accordinglie, if they will not amend, do shut from them the gates of heauen, and denie vnto them christian buriall, so as they shall be buried in asses leaze. Furthermoze, cursted be the ground wherein they are buried, let them be confounded in the last daie of iudgement, let them haue no conuersation among christians, nor behouseled

"Thus they make the holie trinitie to beare a part in their exorcisme, or else it is no bargaine.

houseled at the houre of death; let them be made as dust before the face of the wind: and as Lucifer was expelled out of heauen, and Adam and Eue out of paradise; so let them be expelled from the daie light. Also let them be ioined with those, to whome the Lord saith at the iudgement; Go ye cursed into euermlasting fier, which is prepared for the diuell and his angels, where the worne shall not die, nor the fier be quenched. And as the candle, which is throwne out of my hand here, is put out: so let their works and their soule be quenched in the stench of hell fier, except they restore that which they haue stolne, by such a daie: and let euerie one say, Amen. After this must be song *In media vita in morte sumus, &c.*

Marth. 19.

This terrible curse with bell, booke, and candell added therevnto, must needs worke wonders: howbeit among theues it is not much weighed, among wise and true men it is not well liked, to them that are robbed it bringeth small reliefe: the priests stomach may well be eased, but the goods stolne will neuer the sooner be restored. Hereby is betrayed both the malice and follie of popish doctrine, whose vncharitable impietie is so impudentlie published, and in such order vttered, as euerie sentence (if oportunitie serued) might be proued both hereticall and diabolicall. But I will answer this cruell curse with another curse farre more mild and ciuill, performed by as honest a man (I dare saie) as he that made the other, whereof mention was latelie made.

* That is, In the midst of life we are in death, &c.

So it was, that a certaine sir Iohn, with some of his companie, once went abroad a ietting, and in a mone light euening robbed a millers weire, and stole all his eeles. The poore miller made his mone to sir Iohn himselfe, who willed him to be quiet; for he would so curse the theefe, and all his confederates, with bell, booke, and candell, that they should haue small ioy of their fith. And therefore the next sundaie, sir Iohn got him to the pulpit, with his surplisse on his backe, and his stole about his necke, and pronounced these words following in the audience of the people.

All you that haue stolne the millers eeles,

Laudate Dominum de celis,

And all they that haue consented thereto,

Benedicamus Domina.

A curse for thefe.

No (saith he) there is saue for your eies my maisters.

¶ Another inchantment.

Certeine priests vse the hundred and eight psalme as an inchantment or charme, or at the leastwise saieng, that against whome soeuer they pronounce it, they cannot liue one whole yere at the vttermost.

¶ A charme or experiment to find out a witch.

The xviij. Chapter.



In die dominico sotularia iuuenum axungia seu pinguedine porci, vt moris est, pro resurrectione fieri perungunt: and then she is once come into the church, the witch can neuer get out, untill the seachers for hir giue hir expresse leaue to depart.

Preserua-
tiues from
witchcraft
according
to M. Mal.
L. Vairus
& others.

But now it is necessarie to shew you how to preuent and cure all mischaeses wrought by these charms & witchcrafts, according to the opinion of M. Mal. and others. One principall waie is to naile a horse shoo at the inside of the outmost threshold of your house, and so you shall be sure no witch shall haue power to enter thereinto. And if you marke it, you shall find that rule obserued in manie countrie houses. ✱ Otherwise: Item the triumphant title to be written crossewise, in euerie corner of the house, thus: *Iesus Nazarenus rex Iudaorum*. Memorandum you may soine heerewithall, the name of the virgine Marie, or of the foure euangelists, or *Verbum caro factum est*. ✱ Otherwise: Item in some countries they naile a wolues head on the dore. ✱ Otherwise: Item they hang Scilla (which is either a roote, or rather in this place garlike) in the rose of the house, for to keepe awaie witches and spirits: and so they doe Alicium also. ✱ Otherwise: Item perfume made of the gall of a blake dog, and his bloud besmeared on the posts and walles of the house, driueth out of the dores both diuels and witches. ✱ Otherwise: The house where

where *Herba betonica* is solone, is free from all mischances. * Otherwise: It is not unknowne that the Romish church allowed and used the smoke of sulphur, to drive spirits out of their houses; as they did frankincense and water hallowed. * Otherwise: Apuleius saith, that Mercurie gaue to Vlysses, when he came nere to the inchantresse Circe, an hearbe called *Verbascum*, which in English is called Pullein, or *Tapsus barbarus*, or Long-woot; and that preserved him from the inchantments. * Otherwise: Item Plinie and Homer both doe saie, that the herbe called *Molie* is an excellent herbe against inchantments; and saie all that thereby Vlysses escaped Circes hir sorceries, and inchantments. * Otherwise also diuerse waies they went to worke in this case, and some used this defensatiue, some that preseratiue against incantations.

And heerein you shall see, not onelie how the religion of papists, and infidels agree; but also how their ceremonies and their opinions are all one concerning witches and spirits.

For thus writeth Ouid touching that matter:

Ouid de Medea.

Terque senem flamma, ter aqua, ter sulphure lustrat:

She purifies with fier thrise.

old horie headed Aeson,

With water thrise, and sulphur thrise,

as she thought meet in reason.

Englisht by
Abraham
Fleming.

Againe, the same Ouid commeth in as before:

Adueniat, qua lustrat anus, lectumque locumque,

Deferat & tremula sulphur & oua manu.

Let some old woman hither come,

and purge both bed and place,

And bring in trembling hand new eggs

and sulphur in like case.

By Ab. Fleming.

And Virgil also harpeth vpon the like string:

Virg. in Bucolicis.

baccare frontem

Cingite, ne vati noceat mala lingua futura:

Of

Englished by
Abraham
Fleming.

Of berrie bearing baccar bowze
a wreath or garland knit,
And round about his head and browze
see decentlie it sit;
That of an euill talking tung
Our future poet be not stung.

Olaus Gorb.
lib. de gentib.
septentriona-
lib. 3. cap. 8.

* A witches
coniuration
to make
haile cease
and be dis-
solued.

Furthermore, was it not in times of tempests the papists vse,
or superstition, to ring their belles against diuels; trusting rather
to the tonging of their belles, than to their owne crie vnto God
with fasting and praier, assigned by him in all aduersities and
dangers: according to the order of the Thracian priests, which
would roze and crie, with all the noise they could make, in those
tempests. Olaus Gorbhus saith, that his countrymen would shoot
in the aire, to assist their gods, whome they thought to be then to-
gether by the eares with others, and had consecrated arrowes,
called *Sagitte Iouiales*, euen as our papists had. Also in stead of
belles, they had great hammers, called *Mallei Iouiales*, to make a
noise in time of thunder. In some countries they runne out of
the doores in time of tempest, blessing themselves with a chéese,
whereupon there was a crosse made with a ropes end vpon as-
cension daie. Also three hailestones to be throwne into the fier in
a tempest, and thereupon to be said three *Pater nosters*, and three
Aues, S. Iohns gospell, and *In fine fugiat tempestas*, is a present
remedie. Item, to hang an eg laid on ascension daie in the roose
of the house, preserveth the same from all hurts. * Item, I con-
iure you haile and wind by the five wounds of Christ, by the three
nailes which pearced his hands and his fete, and by the foure
euangelists, Matthew, Marke, Luke, and Iohn, that thou come
downe dissolued into water. Item, it hath béene a vsuall mat-
ter, to carrie out in tempests the sacraments and relikes, &c.
Item, against stormes, and manie dunne creatures, the popish
church bleth excommunication as a principall charme. And now
to be deliuered from witches themselves, they hang in their en-
tries an hearbe called pentaphyllon, cinquefole, also an olive
branch, also frankincense, myrrh, valerian, veruen, palme, an-
tichmon, &c: also hawthorne, otherwise whiteborne gathered on
Maie daie: also the smoke of a lappoints fethers driueth spirits
awaie.

atwaie. There be innumerable popish exorcismes, and coniurations for hearbs and other things, to be thereby made wholsome both for the bodie and soules of men and beasts, and also for contagion of weather. Memorandum, that at the gathering of these magicall herbs, the *Credo* is necessarie to be said, as Vairus affirmeth; and also the *Pater noster*, for that is not superstitious. Also Sprenger saith, that to throw vp a blacke chicken in the aire, will make all tempests to cease: so it be done with the hand of a witch. If a soule wander in the likenesse of a man or woman by night, molesting men, with bewailing their torments in purgatorie, by reason of tithes forgotten, &c: and neither masses nor coniurations can helpe; the exorcist in his ceremoniall apparell must go to the tome of that bodie, and spurne thereat, with his foote, saie; *Vade ad gehennam*, Get thee packing to hell: and by and by the soule goeth thither, and there remaineth for euer. * Otherwise: there be masses of purpose for this matter, to unbewitch the bewitched. * Otherwise: You must spet into the pissopot, where you haue made water. * Otherwise; Spet into the shoo of your right foote, before you put it on: and that Vairus saith is good and holtsome to do, before you go into anie dangerous place. * Otherwise: That neither hunters nor their dogs maie be bewitched, they cleaue an oken branch, and both they and their dogs passe ouer it. * Otherwise: S. Augustine saith, that to pacifie the god Liber, whereby women might haue fruite of the seeds they sowe, and that their gardens and feelds should not be bewitched; some chiefe graue matrone vsed to put a crowne vpon his genitall member, and that must be publike lie done.

L. Vair. lib. de fascim. 2. cap. 11.

Mal. malef. par. 2. que. 1. cap. 15.

Note that you read neuer of anie spirit that walked by daie, quoth Nota.

Aug. de ciuit. Dei. lib. 7. cap. 12.

To spoile a theefe, a witch, or anie other enimie,
and to be deliuered from the euill.

Vpon the Sabbath daie before sunrising, cut a hazell wand, saie; I cut thee I bough of this summers growth, in the name of him whome I meane to beate or maim. Then couer the table, and saie ✠ *In nomine patris* ✠ & filij ✠ & spiritus sancti ✠ ter. And striking thereon saie as followeth (english it be that can) *Drochs myroch, esenaroth* ✠ betu ✠ baroch ✠ aff ✠ *maaroth* ✠: and then saie; Holie trinitie punish him that hath wrought

wrought this mischief, & take it away by thy great iustice, *Eson* ✠ *elion* ✠ *emaris*, *ales*, *age*; and strike the carpet with your wand.

¶ A notable charme or medicine to pull out an arrow-head, or anie such thing that sticketh in the flesh or bones, and cannot otherwise be had out.

The Hebrue knight was canonized a saint to wit, *S. Longinus*.

Saie three severall times kneeling; *Oremus*, *præceptis salutaribus* *moniti*, *Pater noster*, *ave Maria*. Then make a crosse saing: The Hebrue knight strake our Lord Iesu Christ, and I beseech thee, O Lord Iesu Christ ✠ by the same iron, speare, bloud and water, to pull out this iron: *In nomine patris* ✠ & *filij* ✠ & *spiritus sancti* ✠

¶ Charms against a quotidian ague.

¶ Cut an apple in three peeces, and write vpon the one; The father is vncreated: vpon the other; The father is incomprehensible: vpon the third; The father is eternall. ✠ Otherwise: Write vpon a masscake cut in three peeces; A ague to be worshipped: on the second; A sicknesse to be ascribed to health and toies: on the third; *Pax* ✠ *max* ✠ *fax* ✠ and let it be eaten fasting. ✠ Otherwise: Paint vpon three like peeces of a masscake, *Pater pax* ✠ *A donai* ✠ *filius vita* ✠ *sabbaoth* ✠ *spiritus sanctus* ✠ *Tetragrammaton* ✠ and eate it, as is aforesaid.

¶ For all maner of agues intermittant.

A crossed appension, with other appensions.

¶ Dine two little stickes together in the middess, being of one length, and hang it about your necke in the forme of a crosse. ✠ Otherwise: For this disease the Turkes put within their doublet a ball of wood, with an other pece of wood, and strike the same, speaking certeine frivulous words. ✠ Otherwise: Certeine monks hanged scrolles about the necks of such as were sicke, willing them to saie certeine praiers at each fit, and at the third fit to hope well: and made them beleue that they should thereby receiue cure.

¶ Periapts, characters, &c: for agues, and to cure all diseases, and to deliuer from all euill.

For bodie and soule.

The first chapter of S. Iohns gospel in small letters consecrated at a masse, and hanged about ones necke, is an incomparable

comparable amulet or tablet, which deliuereth from all witchcrafts and diuelish practises. But me thinkes, if one should hang a whole testament, or rather a bible, he might beguile the diuell terrible. For indeed so would S. Barnard haue done, whom the diuell told, that he could shew him seven verses in the psalter, which being dailie repeated, would of themselves bring anie man to heauen, and preserve him from hell. But when S. Barnard desired the diuell to tell him which they were, he refused, saying, he might then thinke him a foole so to preiudice himselfe. Well (quoth S. Barnard) I will doe well enough for that, for I will dailie saie ouer the whole psalter. The diuell hearing him saie so, told him which were the verses, least in reading ouer the whole psalter dailie, he should merit too much for others. But if the hanging of S. Iohns gospell about the necke be so beneficiall; how if one should eate vp the same?

S. Barnard
ouermatcheth the
diuell for
all his subtilie.

¶ More charmes for agues.

Take the partie by the hand, and saie; *Aequè facilis sit tibi hæc febris, atque Maria virgini Christi partus.* * Otherwise: Wash with the partie, and priuile saie this psalme, *Exaltabo te Deus meus, rex, &c.* * Otherwise: Weare about your necke a peece of a naile taken from a crosse, and wrapped in wooll. * Otherwise: Drink wine, wherein a sword hath bene drowned that hath cut off ones head. * Otherwise: Take three consecrated masscakes, and write vpon the first: *Qualis est pater, talis est vita*: on the second; *Qualis est filius, talis est sanctus*: on the third; *Qualis est spiritus tale est remedium.* Then giue them to the sicke man, enioining him to eate none other thing that daie wherein he eateth anie of them, nor yet drinke: and let him saie fiftene *Pater nosters*, and as manie *Aues*, in the honour and praise of the Trinitie. * Otherwise: Lead the sicke man on a fridaie before sunne rising towards the east, and let him hold vp his hands towards the sunne, and saie: This is the daie, wherein the Lord God came to the crosse. But as the crosse shall neuer more come to him: so let neuer the hot or cold fit of this ague come anie more vnto this man, *In nomine patris* ✠ ✠ ✠ *et filii, et spiritus sancti* ✠. Then saie seven and twentie *Pater nosters*, and as manie *Aues*, and vse this three daies together. * Otherwise:

Precious
restorines.

Fecana,

This is too
mysticall
to be en-
glished;
quoth No-
ta.

*Fécana, cagèti, daphnes, gebàre, gedàco,
Gébalistant, sed non stant phebas, hecas, & hedas.*

Fernelius.

Euerie one of these words must be written vpon a peece of bread, and be giuen in order one daie after another to the sicke bodie, and so must he be cured. This saith Nicholas Hemingius he chanced to read in the scholes in iess; so as one noting the words, practised the medicine in earnest; and was not onelie cured himselfe, but also cured manie others thereby. And therefore he concludeth, that this is a kind of a miraculous cure, wrought by the illusion of the diuell: whereas in truth, it will fall out most commonlie, that a tertian ague will not hold anie man longer than so, though no medicine be giuen, nor anie words spoken. ✱ Otherwise: This word, *Abra cadabra* written on a paper, with a certeine figure ioined therewith, and hanged about ones necke, helpeth the ague. ✱ Otherwise: Let the vrine of the sicke bodie made earlie in the morning be softly heated nine daies together continuallie, vntill all be consumed into vapoꝝ. ✱ Otherwise: A crosse made of two litle twigs ioined together, wherewith when the partie is touched, he will be whole; speciallie if he weare it about his necke. ✱ Otherwise: Take a like quantitie of water out of three ponds of equall bignesse, and tast thereof in a new earthen vessel, and drinke of it when the fit cometh.

Notable
follies of
the Spaniards &
Italians.

In the yeare of our lord 1568. the Spaniards and Italians refused from the pope, this incantation following; whereby they were promised both remission of sinnes, and good successe in their warres in the lowe countries. Which whether it be not as prophane and impious, as anie witches charme, I report me to the indifferent reader. ✱ *Crucem pro nobis subi* ✱ & *stans in illa subi* ✱ *Iesus sacratis manibus, clauis ferreis, pedibus perfossus, Iesus, Iesus, Iesus: Domine libera nos ab hoc malo, & ab hac peste: then three Pater nosters, and three aue Marias.* Also the same yeere their ensignes were by the authoritie aforesaid conured with certeine ceremonies, & consecrated against their enemies. And if you read the histories of these warres, you maie see what victorie they gained hereby. Item, they baptised their cheefe standard, and gaue it to name S. Margaret, who ouerthrew the diuell. And because you shall vnderstand

Stand the myſterie hereof, I haue the rather ſet it downe elſe where, being indeed worſth the reading.

¶ For a bloudie flux, or rather an iſſue of blood.

Take a cup of cold water, and let fall therein three drops of the ſame blood, and betwene each drop ſaie a *Pater noſter*, and an *Aue*, then drinke to the patient, and ſaie; Who ſhall helpe you: The patient muſt anſwer S. Marie. Then ſaie you; S. Marie He muſt ſtop the iſſue of blood. * Otherwiſe: Write vpon the patients anſwer by forehead with the ſame blood; *Conſummatum eſt*. * Otherwiſe: none o- ſaie to the patient; *Sanguis mane in te ſicut fecit Chriſtus in ſe; Sanguis mane in tua vena, ſicut Chriſtus in ſua pœna; Sanguis mane fixus, ſicut Chriſtus quando fuit crucifixus: ter.* * Otherwiſe, as followeth, the per- haps hath the curing thereof by patent.

In the blood of Adam death was taken ✕

In the blood of Chriſt it was all to ſhaken ✕

And by the ſame blood I doo thee charge,

That thou doo runne no longer at large. * Otherwiſe.

Chriſt was borne at Bethelẽm, and ſuffered at Ieruſalem, where his blood was troubled. I command thee by the vertue of God, and through the helpe of all ſaincts, to ſtaie euen as Iordan did, when Iohn baptiſed Chriſt Jeſus; *In nomine patris ✕ & filij ✕ & ſpiritus ſancti ✕* * Otherwiſe: Put thy nameles finger in the wound, and make therewith three croſſes vpon the wound, and ſaie five *Pater noſters*, five *Aues*, and one *Credo*, in the honour of the five wounds. * Otherwiſe: Touch that part and ſaie, *De latere eius exiuit ſanguis & aqua.* See I. Wier. ap. II. conf. * Otherwiſe: *In nomine patris ✕ & filij ✕ & ſpiritus ſancti ✕ & c. Chimirat, chara, ſarite, confirma, conſona, Imobulite.* * Otherwiſe: *Sepa ✕ ſepaga ✕ ſepagoga ✕ ſta ſanguis in nomine patris ✕ podendi ✕ & filij ✕ podera ✕ & ſpiritus ſancti ✕ pandorica ✕ pax tecum, Amen.*

¶ Cures commensed and finiſhed by witchcraft.

There was a iollie fellowe that toke vpon him to be a notable ſurgion, in the dutchie of Mentz, 1567. to whom there reſorted a Gentleman that had bene vexed with ſickneſſe, named U. j. Elibert,

The surgi-
on here
most impu-
dentlie let-
teth his
knauerie
abroch.

A preten-
ded coniu-
ration.

Elibert, hauing a kerkhiese on his head, according to the guise of sicke folke. But the surgion made him pull off his kerkhiese, and willed him to drinke with him frelie. The sickeman said he durst not; for he was forbidden by physicke so to do. Tush (said this cunning man) they know not your disease: be ruled by me, and take in your drinke lusslie. For he thought that when he was well tippled, he might the more easilie beguile him in his bargain, and make his reward the greater, which he was to receiue in part aforehand. When they had well dronke, he called the sicke man aside, and told him the greatnes and danger of his disease, and how that it grew by meanes of witchcraft, and that it would be vniuersallie spread in his house, and among all his cattell, if it were not prevented: and impudentlie perswaded the sicke man to receiue cure of him. And after bargain made, he demanded of the sicke man, whether he had not anie at home, whom he might assuredlie trust. The sicke man answered, that he had a daughter and a seruant. The coufener asked how old his daughter was? The patient said, twentie. Well (said the coufener) that is fit for our turne. Then he made the mother and father to kneele on their knees to their daughter, and to desire hir in all things to obey the physican, and that she would do in euerie thing as he commanded hir; otherwise hir father could not be restozed to his health. In which respect hir parents humblie besought hir on their knees so to do. Then he assigned hir to bring him into his lodging hir fathers haire, and hir mothers, and of all those which he kept in his house, as well of men and women, as also of his cattell. When she came therewith vnto him, according to the match made, and hir parents commandement, he lead hir downe into a lowe parlor, where hauing made a long speech, he opened a booke that laie on the boord, and laieth thereon two kniues a crosse, with much circumstance of words. Then coniureth he, and maketh strange characters, and at length he maketh a circle on the ground, wherein he causeth hir to sticke one of those coniured kniues; and after manie more strange words, he maketh hir sticke the other knife beside it. Then fell downe the maid in a swoone for feare; so as he was faine to frote hir and put a sop in to hir mouth, after the receipt thereof she was sore troubled and amazed. Then he made hir breasts to be vncouered, so as when they

they were bare, he dallied with them, diuerslie and long together. Then he made hir lie right vprward, all vncouered and bare belowe hir pappes. Wherein the maid being loth to obeie him, resisted, and in shame forbade that villanie. Then said the knaue; Your fathers destruction is at hand: for except you will be ruled, he and all his familie shall susteine greater græse and inconuenience, than is yet happened vnto him. And no remedie, except you will seeke his vtter ouerthrowe, I must haue carnall copulation with you, and therewithall sell into hir besome, and ouerthrow hir and hir virginittie. So did he the second daie, and attempted the like on the third daie. But he failed then of his purpose, as the wench confessed after wards. In the meane time he ministred so cruell medicines to the sicke man, that through the torments therof he feared present death, and was faine to keepe his bed, whereas he walked about before verie well and lustilie. The patient in his torments calleth vnto him for remedie, who being slacke and negligent in that behalfe, made roome for the daughter to accompanie hir father, who asked hir what she thought of the cure, and what hope she had of his recouerie. Who with teares remained silent, as being oppressed with græse; till at the last in abundance of sorrowe she vttered the whole matter to hir father. This dooth Iohannes Wierus report, saieng, that it came vnto him by the lamentable relation of the father himselfe. And this is here at this time for none other purpose rehearsed, but that men may hereby learne to take heed of such conserning merchants, and knowe what they be that take vpon them to be so cunning in witchcraft; least they be bewitched: as master Elibert and his daughter were.

*Ad vada
sor vadit
urna quod
ipsa cadit.*

¶ Another witchcraft or knauerie, practised
by the same surgion.

This surgion ministred to a noble man, that laie sicke of an ague, offering vnto him three peeces of a rote to be eaten at three morsels; saieng to the first: I would Christ had not bene borne; vnto the second: I would he had not suffered; vnto the third: I would he had not risen againe. And then putting them about the sicke mans necke, said; Be of good chere. And if he lost them, whosoever toke them by, should therewithall take awaie

Three
morsels,
the first
charmed
with christs
birth, the
second
with his
passion, the
third with
his resur-
rection.

A.ij.

his ague. * Otherwise : Iesus Christ, which was borne, deli-
uer thee from this infirmitie + Iesus Christ which died + deli-
uer thee from this infirmitie + Iesus Christ which rose againe +
deliuer thee from this infirmitie. Then dailie must be said five
Pater nosters, and five *Aves*.

¶ Another experiment for one bewitched.

A counse-
ning phy-
sician, and
a foolish
patient.

A Pother such counselling physician persuaded one which had a
timpanie, that it was one old viper, and two yong main-
teined in his bellie by witchcraft. But being watched, so as he
could not conuey vipers into his ordure or excrements, after his
purgations: at length he told the partie, that he should suffer the
paines of childbirth, if it were not preuented; and therefore he
must put his hand into his breech, and rake out those wormes
there. But the mother of the sicke partie hauing warning here-
of, said she could do that hir selfe. So the counsellor was preuen-
ted, and the partie died onelie of a timpanie, and the knaue ran
awaie out of the countrie.

¶ Otherwise.

Iohn. Bodin.

Monsieur Bodin telleth of a witch, who undertaking to cure a
woman bewitched, caused a masse to be sung at midnight
in our ladies chappell. And when she had ouerlien the sicke partie,
and breathed certeine words vpon hir, she was healed. Wherein
Bodin saith, she followed the example of Elias the prophet, who
raised the Sunamitie. And this storie must needs be true: for good-
man Hardiwin Blesensis his host at the signe of the lion told him
the storie.

Kakozelia.

¶ A knacke to knowe whether you be be-
witched, or no, &c.

Malmales.
pa. 1. que. 17.
Barth. Spin.
in nouo
Malmales.

It is also expedient to learne how to know whether a sicke
man be bewitched or no: this is the practise thereof. You must
hold molten lead ouer the sicke bodie, and powze it into a
porrenger full of water; and then, if there appeare
vpon the lead, anie image, you may
then knowe the partie is
bewitched.

That

That one witchcraft maie lawfullie meete
with another.

The xix. Chapter.

SCOTUS, Hostiensis, Gofridus, and all
the old canonists agree, that it is lawfull
to take awaie witchcraft by witchcraft,
Et vana vanis contundere. And Scotus saith, *Scotus in 4.*
It were follie to forbear to encounter *distinct. 34.*
witchcraft by witchcraft; for (saith he) there
can be none inconuenience therein; be-
cause the ouerthrower of witchcraft as-
senteth not to the works of the diuell. And therefore he saith fur-
ther, that it is meritorious so to ertinguish and ouerthrow the di-
uels workes. As though he should saie; It maketh no matter,
though S. Paule saie; *Non facies malum, ut inde veniat bonum,* Thou
shalt not do euill, that good maie come thereof. Humbertus saith, *Dist. 4.*
that witchcraft maie be taken awaie by that meanes whereby it
was brought. But Gofredus inuieeth sore against the oppug- *Gofred. in*
ners thereof. Pope Nicholas the fift gaue indulgence and leaue *summa sua.*
to bishop Miraties (who was so bewitched in his priuities, that
he could not vse the gift of venerie) to seeke remedie at witches
hands. And this was the clause of his dispensation, *vt ex duobus*
malis fugiatur maius, that of two euils, the greater should be auoi-
ded. And so a witch, by taking his doublet, cured him, and killed
the other witch: as the storie saith, which is to be scene in M. Mal.
and diuerse other writers.

Who are priuiledged from witches, what bodies are
aptest to be bewitched, or to be witches, why women are
rather witches than men, and what they are.

The xx. Chapter.



NOw if you will knowe who and what per-
sons are priuiledged from witches, you must vn-
derstand, that they be euen such as cannot be be- *Mal. malef.*
witched. In the number of whome first be the in- *par. 2. que. 3.*
quisitors, *cap. 1.*

¶.ij.

*Whereof
looke more
in a little
booke set
foorth in
print.

quisitors, and such as exercise publike iustice vpon them. Howbeit, a iustice in Essex, whome for diuerse respects I haue left unnamed, not long since thought he was bewitched, in the verie instant whiles he examined the witch; so as his leg was broken therby, &c: which either was false, or else this rule vnttrue, or both rather iniurious vnto Gods prouidence. Secondlie, such as obserue duly the rites and ceremonies of holie church, and worship them with reuerence, through the sprinkling of holie water, and receiuing consecrated salt, by the lawfull vse of candles halowed on Candelmas daie, and greene leaues consecrated on Palme sundaie (which things they saie the church vseth for the qualifieng of the diuels power) are preserved from witchcraft. Thirddie, some are preserved by their good angels, which attend and wait vpon them.

*L. Vair. lib. de
fascin. l. c. 12.*

Much like
the ciebi-
ting wit-
ches, of
whom we
haue else-
where
spoken.

But I maie not omit here the reasons, which they bring, to proue that bodies are the more apt and effectuell to execute the art of fascination. And that is, first they saie the force of celestiaall bodies, which indifferentlie communicate their vertues vnto men, beasts, trees, stones, &c. But this gift and naturall influence of fascination maie be increased in man, according to his affections and perturbations; as thorough anger, feare, loue, hate, &c. For by hate (saith Vairus) entereth a fierie inflammation into the eie of man, which being violentlie sent out by beams and streames, &c: infect and bewitch those bodies against whome they are opposed. And therefore he saith (in the fauour of women) that that is the cause why women are oftener found to be witches than men. For (saith he) they haue such an vnbridled force of furie and concupiscence naturallie, that by no meanes it is possible for them to temper or moderate the same. So as vpon euerie trifling occasion, they (like brute beasts) fix their furious eies vpon the partie whom they bewitch. Hereby it cometh to passe, that whereas women hauing a meruellous fickle nature, what grieffe so euer happeneth vnto them, immediatlie all peaceableness of mind departeth; and they are so troubled with euill humors, that out go their venomous exhalations, ingendred thorough their illsaoured diet, and increased by meanes of their pernicious excrements, which they expell. Women are also (saith he) monethlie filled full of superfluous humors, and with them the

the melancholike bloud boileth; thereof spring vapors, and are carried vp, and conueied through the noſethrils and mouth, &c: to the bewitching of whatſoener it meeteth. For they belch vp a certaine breath, wherewith they bewitch whomſoener they liſt. And of all other women, leane, hollow ried, old, beetlebrowed women (ſaith he) are the moſt infectious. Marie he ſaith, that hot, ſubtil, and thin bodies are moſt ſubiect to be bewitched, if they be moiſt, and all they generallie, whoſe veines, pipes, and paſſages of their bodies are open. And ſinallie he ſaith, that all beautifull things whatſoener, are ſone ſubiect to be bewitched; as namelie goodlie yongmen, faire women, ſuch as are naturallie borne to be rich, goodlie beaſts, faire horſes, ranke cozne, beautifull trees, &c. Wea a friend of his told him, that he ſaw one with his eie breake a pretious ſtone in peces. And all this he telleth as ſoberlie, as though it were true. And if it were true, honeſt women maie be witches, in deſpight of all inquiſitors: neither can anie auoid being a witch, except ſhe locke hir ſelfe vp in a chamber.

Who are
moſt likelie
to bewitch,
and to be
bewitched.

What miracles witchmongers report to haue beene done by witches words, &c: contradictions of witchmongers among themſelues, how beaſts are cured hereby, of bewitched butter, a charme againſt witches, and a counter charme, the effect of charmes and words proued by L. Vairus to be wonderfull.

The xxj. Chapter.

If I ſhould go about to recite all charmes, I ſhould take an infinite worke in hand. For the witching writers hold opinion, that anie thing almoſt maie be therby brought to paſſe; & that whether the words of the charme be vnderſtandable or not, it ſkillesh not: ſo the charmer haue a ſteddie intention to bring his deſire about. And then what is it that cannot be done by words? For L. Vairus ſaith, that old women haue infeebled and killed childen with words, and haue made women with child miſcarrie;

L. Vair. lib. de
fascin. l. ca. 3.

U. iij.

they

*According
to *Ouid's* sai-
eng of *Pro-
teus* & *Me-
dea*, which he
indeed al-
ledgeth
therefore,
Nunc aqua,
nunc ales,
modò bos,
*modò cer-
uus abibat.*

they haue made men pine awaie to death, they haue killed hors-
ses, depriued sheepe of their milke, * transformed men into
beasts, foborne in the aire, tamed and staied wild beasts, driuen
all noisome cattell and vermine from corne, vines and hearbs,
staied serpents, &c : and all with words. In so much as he saith,
that with certeine words spoken in a bulles eare by a witch, the
bull hath fallen downe to the ground as dead. Yea some by ver-
tue of words haue gone vpon a sharpe sword, and walked vpon
hot glowing coles, without hurt; with words (saith he) verie hea-
uie weights and burthens haue bene lifted vp; and with words
wild hordes and wild bulles haue bene tamed, and also mad
dogs; with words they haue killed wormes, and other vermine,
and staied all maner of blēdings and fluxes: with words all the
diseases in mans bodie are healed, and wounds cured; arowes
are with wonderfull strangenesse and cunning plucked out of
mens bones. Yea (saith he) there be manie that can heale all bi-
tings of dogs, or stings of serpents, or anie other poison:
and all with nothing but words spoken. And that which is most
strange, he saith, that they can remedie anie stranger, and him
that is absent, with that verie sword wherewith they are woun-
ded. Yea and that which is beyond all admiration, if they stroke
the sword vpwāds with their fingers, the partie shall feele no
paine: whereas if they drawe their finger downewards there-
vpon, the partie wounded shall feele intollerable paine. With a
number of other cures, done altogether by the vertue and force
of words vttered and spoken.

Mal. malef.
par. 2. quē. 2.
cap 7.
Nider in prę-
ceptorio, prę-
cept. 1. ca. 11.
Nider in for-
nicario.

Mal. malef.
par. 2. cap. 8.

Where, by the waie, I maie not omit this speciall note, giuen
by M. Mal. to wit, that holie water maie not be sprinkled vpon
bewitched beasts, but must be powred into their mouthes. And
yet he, and also Nider, saie, that It is lawfull to blesse and sancti-
fie beasts, as well as men; both by charmes written, and also by
holie words spoken. For (saith Nider) if your cow be bewitched,
three crosses, three *Pater nosters*, and three *Aues* will certeinlie cure
hir: and likewise all other ceremonies ecclesiasticall. And this
is a sure *Maxime*, that they which are deliuered from witchcraft
by Christ, are euer after in the night much molested (I beleue by
their ghostlie fathers.) Also they lose their monie out of their
pursses and caskets: as M. Mal. saith he knoweth by experience.

Also

Also one generall rule is giuen by M. Mal. to all butter wiues, and dairie maides, that they neither giue nor lend anie butter, milke, or cheese, to anie witches, which alwaies vse to beg therof, when they meane to worke mischæse to their kine or whitmeats. Whereas indeed there are in milke three substances commixed; to wit, butter, cheese, and wheie: if the same be kept too long, or in an euill place, or be stuttishlie vsed, so as it be stale and sower, which happeneth sometimes in winter, but oftener in summer, when it is set ouer the fier, the cheese and butter runneth together, and congealeth, so as it will rope like birdline, that you maie wind it about a sticke, and in short space it will be so drie, as you maie beate it to powder. Which alteration being strange, is wondered at, and imputed to witches. And herehence sometimes proceedeth the cause, why butter cometh not, which when the countrie people see that it cometh not, then get they out of the suspected witches house, a little butter, whereof must be made three balles, in the name of the holie trinitie; and so if they be put into the cherne, the butter will presentlie come, and the witchcraft will cease; *sic ars deluditur arte*. But if you put a little sugar or sope into the cherne, among the creame, the butter will neuer come: which is plaine witchcraft, if it be closelie, cleanlie, and priuillie handled. There be twentie seuerall waies to make your butter come, which for breuitie I omit; as to bind your cherne with a rope, to thrust thereinto a red hot spit, &c: but your best remedie and surest waie is, to looke well to your dairie maid or wife, that she neither eat vp the creame, nor sell awaie your butter.

A good deuile to starue vp poore women.
Mal. malef. part. 2. quæ. 2. cap. 7.

¶ A charme to find hir that bewitched your kine.

Put a paire of bræches vpon the colues head, and beate hir out of the pasture with a god cudgell vpon a fridaie, and she will runne right to the witches doze, and strike thereat with hir hoznes. A ridiculous charme.

¶ Another, for all that haue bewitched anie kind of cattell.

When anie of your cattell are killed with witchcraft, haue you to the place where the carcase lieth, and traile the botwels of the beast vnto your house, and drawe them not in at the

the doore, but vnder the threshold of the house into the kitchen; and there make a fier; and set ouer the same a grediron, and therebpon laie the inwards or bowels; and as they wax hot, so shall the witches entrailles be molested with extream heate and paine. But then must you make fast your doores, least the witch come and fetch a waie a cole of your fier: for then ceaseth hir torments. And we haue knowne saith M. Mal. when the witch could not come in, that the whole house hath bene so darkened, and the aire round about the same so troubled, with such horrible noise and earthquakes; that except the doore had bene opened, we had thought the house would haue fallen on our heads. Thomas Aquinas, a principall treator herein, alloweth coniurations against the changelings, and in diuerse other cases: whereof I will saie more in the word lidoni.

¶ A speciall charme to preserue all cattell
from witchcraft.

In anie case
obserue the
festiuall
time, or
else you
marre all.

After you must take certeine drops, that lie vppermost of the holie paschall candle, and make a little ware candle thereof: and vpon some sundaie morning rath, light it, and hold it, so as it maie drop vpon and betwene the hornes and eares of the beast, saeng: *In nomine patris, & filij, & duplex* ss: and burne the beast a little betwene the hornes on the eares with the same wax: and that which is left thereof, sticke it in crossewise about the stable or stall, or vpon the threshold, or ouer the doore, where the cattell vse to go in and out, and so; all that yeare your cattell shall neuer be bewitched. ✕ Otherwise: Iacobus de Chusa Carthusianus sheweth, how bread, water, and salt is coniured, and saith, that if either man or beast receiue holie bread and holie water nine daies together, with three *Pater nosters*, and three *Aues*, in the honour of the trinitie, and of S. Hubert, it preserueth that man or beast from all diseases, and defendeth them against all assaults of witchcraft, of satan, or of a mad dog, &c.

So this is their stufte, mainteined to be at the least effectuell, if not wholsome, by all papists and witchmongers, and speciallie of the last and proudest writers. But to proue these things to be effectuell, God knoweth their reasons are base and absurd. For they write so, as they take the matter in question as granted,
and

and by that meanes go a waie therewith. For L. Vairus saith in the beginning of his booke, that there is no doubt of this supernaturall matter, bicause a number of writers agree herein, and a number of stories confirme it, and manie poets handle the same argument, and in the twelue tables there is a lawe against it, and bicause the consent of the common people is fullie with it, and bicause immoderate praise is to be approued a kind of witchcraft, and bicause old women haue such charmes and superstitious meanes as preferue themselves from it, and bicause they are mocked that take a waie the credit of such miracles, and bicause Salomon saith; *Fascinatio malignitatis obscurat bona*, and bicause the apostle saith; *O insensati Galata, quis vos fascinauit?* And bicause it is written, *Qui timent te, videbunt me*. And finallie he saith, least you should seeme to distrust and detract anie thing from the credit of so manie graue men, from histories, and common opinion of all men: he meaneth in no wise to proue that there is miraculous working by witchcraft and fascination; and proceedeth so, according to his promise.

L. Vair. lib. de fascin. 1. cap. 1.

Sapi. 4. Gali. 3. Psal. 119.

Lawfull charmes, or rather medicinable cures for diseased cattell. The charme of charmes, and the power thereof.

The xxij. Chapter.

But if you desire to learne true and lawfull charmes, to cure diseased cattell, even such as seme to haue extraordinary sicknesse, or to be bewitched, or (as they saie) strangelie taken: looke in B. Googe his third booke, treating of cattell, and hapilie you shall find some good medicine or cure for them: or if you list to see more ancient stuffe, read Vegetius his foure bookes thereupon: or, if you be vnlearned, seeke some cunning bullocke leech. If all this will not serue, then set Iobs patience before your eyes. And neuer thinke that a poore old woman can alter supernaturallie the notable course, which God hath appointed among his creatures.

Direct and lawfull meanes of curing cattell, &c.

creatures. If it had bene Gods pleasure to haue permitted such a course, he would no doubt haue both giuen notice in his word, that he had giuen such power vnto them, and also would haue taught remedies to haue preuented them.

Furthermore, if you will knowe assured meanes, and infallible charms, yelding indeed vndoubted remedies, and preuenting all maner of witchcrafts, and also the assaults of wicked spirits; then despise first all couensing knauerie of priests, witches, and couensers: and with true faith read the first chapter of S. Paule to the Ephesians, and followe his counsell, which is ministered vnto you in the words following, deseruing worthilie to be called by the name insuing:

The charme of charms.

A charme
of charms
taken out
of the first
chapter of
S. Paule
to the E-
phesians.

Finallie my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that you may stand against the assaults of the diuell. For we wrestle not against flesh and bloud, but against principalities and powers, & against worldlie gouernors the princes of the darkenes of this world, against spirituall wickednes, which are in the high places. For this cause take vnto you the armour of God, that you may be able to resist in the euill daie; and hauing finished all things, stand fast. Stand therefore, and your loines girded about with veritie, and hauing on the brestplate of righteousnes, &c: as followeth in that chapter, verses 15. 16. 17. 18. 1. Thes. 5. 1. Pet. 5, verse. 8. Ephes. 1. and elsewhere in the holie scripture.

¶ Otherwise.

If you be vnlearned, and want the comfort of friends, repaire to some learned, godlie, and discret preacher. If otherwise need require, go to a learned physician, who by learning and experience knoweth and can discern the difference, signes, and causes of such diseases, as faithlesse men and vnskilfull physicians impute to witchcraft.

A confutation of the force and vertue falselie ascribed to charmes and amulets, by the authorities of ancient writers, both diuines and physicians.

The xxiii. Chapter.



My meaning is not, that these words, in the bare letter, can doe any thing towards your ease or comfort in this behalfe; or that it were wholesome for your bodie or soule to weare them about your necke: for then would I wissh you to weare the whole Bible, which must needs be more effectuell than any one parcell thereof. But I find not that the apostles, or any of them in the primitive church, either carried S. Iohns gospell, or any *Agnus Dei* about them, to the end they might be preserved from bugges: neither that they looked into the foure corners of the house, or else in the rose, or vnder the threshold, to find matter of witchcraft, and so to burne it, to be freed from the same; according to the popish rules. Neither did they by such and such verses or *Mal. malef. par. 2. qu. 2. cap. 6.* prayers made vnto saints, at such or such houres, seeke to obtaine grace: neither spake they of any old women that vsed such trades. Neither did Christ at any time vse or command holie water, or crosses, &c. to be vsed as terrores against the diuell, who was not affraid to assault himselfe, when he was on earth. And therefore a verie vaine thing it is to thinke that he seareth these trifles, or any externall matter. Let vs then cast alwaie *1. Tim. 4. 7.* these prophane and old wiues fables. For (as Origen saith) *Origin. lib. 3. in Iob.* *Incantationes sunt demonum irrisiones, idolorum latrocinia, animarum infatuatio, &c.*

Chrysostome saith; There be some that carrie about their necks a peece of a gospell. But * is it not dailie read (saith he) and heard of all men: But if they be neuer the better for it, being * *1. Chrysost. in Matth.* put into their eares, how shall they be saued, by carrieng it about their necks: And further he saith; Where is the vertue of the gospell: In the figure of the letter, or in the vnderstanding of the sense: If in the figure, thou doest well to weare it about thy necke; *Marke that here was no latine seruice. Idem. Ibid.*

August. 26.
que. ultim.

neck; but if in the vnderstanding, then thou shouldest laie it vp in thine heart. Augustine saith; Let the faithfull ministers admonish and tell their people, that these magicall arts and incantations doe bring no remedie to the infirmities either of men or cattell, &c.

Galen. in lib.
de comitiali
morbo.

Hippocras.
lib. de morbo
sacro.

The heathen philosophers shall at the last daie confound the infidelitie and barbarous foolishnes of our christian or rather antichristian and prophane witchmongers. For as Aristotle saith, that *Incantamenta sunt muliercularum fragmenta*: so dooth Socrates (who was said to be cunning herein) affirme, that *Incantationes sunt verba animas decipientia humanas*. Others saie; *Inscitia pallium sunt carmina, maleficium, & incantatio*. Galen also saith, that such as impute the falling euill, and such like diseases to diuine matter, and not rather to naturall causes, are witches, coniurers, &c. Hippocrates calleth them arrogant; and in another place affirming that in his time there were manie deceiuers and counsellors, that would vndertake to cure the falling euill, &c: by the power and helpe of diuels, by burieng some lots or incantaments in the ground, or casting them into the sea, concludeth thus in their credit, that they are all

knaues and counsellors: for God

is our onlie defender and

deliuerer. A notable

sentence of a hea-

then philoso-

pher!



The

The xiiij. booke.

The signification of the Hebrue word Hartumim, where it is found written in the scriptures, and how it is diuerslie translated: whereby the obiection of Pharaos magicians is afterward answered in this booke; also of naturall magicke not euill in it selfe.

The first Chapter.



Hartumim is no naturall Hebrue word, but is borrowed of some other nation: howbeit, it is vsed of the Hebrues in these places; to wit, Gen. 4. 1. 8. 24. Exod. 7. 13. 24. & 8. 7. 18. & 9. 11. Dan. 1. 20. & 2. 2. Hierome sometimes translateth it *Coniectores*, sometimes *Malefici*, sometimes *Arioli*: which we for the most part translate by this word witches. But the

Hieronymus
in Gen. 41. 8,
& 24. In
Exod. 7. 13.
In Dan. 1. 20

right signification hereof may be conceived, in that the incanters of Pharaos, being magicians of Aegypt, were called Hartumim. And yet in Exodus they are named in some Latine translations *Venefici*. Rabbi Leui saith, it betokeneth such as do strange and wonderfull things, naturallie, artificially, and deceitfullie. Rabbi Isaac Natar affirmeth, that such were so termed, as amongst the Gentiles professed singular wisdom. Aben Ezra expoundeth it, to signifie such as knowe the secrets of nature, and the qualitie of stones and hearbs, &c: which is attested vnto by art, and specially by naturall magicke. But we, either for want of speach, or knowlege, call them all by the name
and

and terme of witches.

The au-
thors in-
tention
touching
the matter
hereafter
to be dis-
coursed
vpon.

Certeinlie, God indueth bodie with wonderfull graces, the perfect knowledge whereof man hath not reached vnto: and on the one side, there is amongst them such mutuall loue, societie, and consent; and on the other side, such naturall discorde, and secret enimitie, that therein manie things are wrought to the astonishment of mans capacite. But when deceit and diabolicall words are coupled therewith, then extendeth it to witchcraft and coniuration; as wherevnto those naturall effects are falselie imputed. So as here I shall haue some occasion to say somewhat of naturall magicke; bicause vnder it lieth hidden the venome of this word Hartumim. This art is said by some to be the profoundnesse, and the verie absolute perfection of naturall philosophie, and shewing forth the actiue part thereof, & through the aid of naturall vertues, by the conuenient applieng of them, works are published, exceeding all capacite and admiration; and yet not so much by art, as by nature. This art of it selfe is not euill: for it consisteth in searching forth the nature, causes, and effects of things. As farre as I can conceiue, it hath bene more corrupted and prophaned by vs Christians, than either by Iewes or Gentiles.

How the philosophers in times past trauelled for the knowledge of naturall magicke, of Salomons knowledge therein, who is to be called a naturall magician, a distinction thereof, and why it is condemned for witchcraft.

The second Chapter.



Manie philosophers; as namely Plato, Pythagoras, Empedocles, Democritus, &c: trauelled ouer all the world, to find out & learne the knowlege of this art; & at their returne they preached and taught, professed and published it. Yea, it should appere by the magicians that came to adore Christ, that the knowledge and reputation

reputation thereof was greater, than we conceiue or make account of. But of all other, Salomon was the greatest traveller in this art, as may appere throughout the booke of Ecclesiastes: and spectallie in the booke of Wisedome, where hee saith * God * Sap. 7, 17. hath giuen me the true science of things, so as I knowe how the world was made, and the power of the elements, the beginning and the end, and the middest of times, how the times alter, and the change of seasons, the course of the yeare, and the situation of the starres, the nature of liuing things, and the furiousnesse of beastes, the power of the wind, and the imaginations of men, the diuersities of plants, and the vertues of roots, and all things both secret and knowne, &c. 18. 19. 20. Finallie, he was so cunning in this art, that he is said to haue bene a coniurer or witch, and is so reputed in the Romish church at this date. 21. See Iidioni. Whereby you may see, how soles and papists are inclined to credit false accusations in matters of witchcraft and coniuration. The lesse knowledge we haue in this art, the more we haue it in contempt: in which respect Plato saith trulie to Dionysius; They make philosophie a mockerie, that deliuer it to prophane and rude people. Certainlie, the witchcraft, coniuration, and inchantment that is imputed to Salomon, is gathered out of these his words following: Eccle. 1. & 1. I applied my mind to knowledge, and to search and seeke out science, wisdome and vnderstanding, to knowe the foolishnesse of the vngodlie, and the error of dotting soles. In this art of naturall magike (without great heed be taken) a student shall soone be abused. For manie (writing by report, without experience) mistake their authors, and set downe one thing for another. When the conclusions being found false, the experiment groweth into contempt, and in the end seemeth ridiculous, though neuer so true. Plinie and Albert being curious writers here in, are often deceived; insomuch as Plinie is called a noble liar, and Albert a rusticall liar; the one lieng by heresie, the other by authoritie.

A magician is indeed that which the Latines call a wise man, as Numa Pompilius was among the Romans; The Greeks, a philosopher, as Socrates was among them; the Aegyptians a priest, as Hermes was; the Cabalists called them prophets. But although these distinguished this art, accounting the one part

A s.

thereof

A magician described and the art distinguished.

thereof infamous, as being too much giuen vnto wicked, vaine, and impious curiositie, as vnto mouings, numbers, figures, sounds, voices, tunes, lights, affections of the mind, and words; and the other part commendable, as teaching manie good and necessarie things, as times and seasons to sow, plant, till, cut, &c: and diuerse other things, which I will make manifest vnto you hereafter: yet we generallie condemne the whole art, without distinction, as a part of witchcraft; hauing learned to hate it, before we knowe it; affirming all to be witchcraft, which our grosse heads are not able to conceiue, and yet can thinke that an old doting woman seeth through it, &c. Wherein we consider not how God bestoweth his gifts, and hath established an order in his works, grassing in them sundrie vertues to the comfort of his seuerall creatures; and speciallie to the vse and behoofe of man: neither doe we therein weigh that art is seruant vnto nature, and waiteth vpon hir as hir handmaiden.

What secrets do lie hidden, and what is taught in naturall magicke, how Gods glorie is magnified therein, and that it is nothing but the worke of nature.

The third Chapter.

*Read Plinie
in natural.
hist. Cardan
de rerum
variet. Al-
bertus de oc-
cultis rerum
propriete.
Barthol. Ne-
ap. in natu-
ral. magia, &
many others.*



In this art of naturall magicke, God almightie hath hidden manie secret mysteries; as wherein a man may learne the properties, qualities, and knowledge of all nature. For it teacheth to accomplish matters in such sort and oportunitie, as the common people thinketh the same to be miraculous; and to be compassed none other wate, but onelie by witchcraft. And yet in truth, naturall magicke is nothing else, but the worke of nature. For in tillage, as nature produceth coyne and hearbs; so art, being natures minister, prepareth it. Wherein times and seasons are greatlie to be respected: for *Annus non arum producit aristas.*

But as manie necessarie and sober things are here in taught: so dooth it partlie (I saie) consist in such experiments and conclusions

stons as are but totes, but neuerthelesse lie hid in nature, and
 being vnknowne, doe seeme miraculous, speciallie when they are
 intermedled and corrupted with cunning illusion, or legierde-
 maine, from whence is deriued the estimation of witchcraft.
 But being learned and knowne, they are contemned, and ap-
 peere ridiculous: for that onelie is wonderfull to the beholder,
 whereof he can conceiue no cause nor reason, according to the
 saying of Ephesius, *Miraculum soluitur unde videtur esse miraculum.*
 And therefore a man shall take great paines here in, and be-
 stow great cost to learne that which is of no value, and a mere
 iugling knacke. Whereupon it is said, that a man may not
 learne philosophie to be rich; but must get riches to learne philo-
 sophie: for to sluggards, niggards, & dizzards, the secrets of nature
 are neuer opened. And doubtlesse a man may gather out of this
 art, that which being published, shall set forth the glorie of God,
 and be many waies beneficiall to the commonwealth: the first
 is done by the manifestation of his works; the second, by skil-
 fullie applieng them to our vse and seruice.

Naturall
 magicke
 hath a dou-
 ble end,
 which pro-
 ueth y^e ex-
 cellencie of
 the same.

What strange things are brought to passe
 by naturall magicke.

The fourth Chapter.

The daillie vse and practise of medi-
 cine taketh awaie all admiration of the
 wonderfull effects of the same. Manie
 other things of lesse weight, being more
 secret and rare, seeme more miraculous.
 As for example (if it be true that I. Bap.
 Neap. and many other writers doe con-
 stantly affirme.) Tie a wild bull to a fig-
 tree, and he will be presentlie tame; or hang an old cocke there-
 upon, and he will immediatlie be tender; as also the feathers of
 an eagle consume all other feathers, if they be intermedled to-
 gether. Wherein it may not be denied, but nature sheweth hir
 selfe a proper workwoman. But it seemeth impossible, that a lit-
 tle fish being but halfe a foot long, called Remora or Remiligo, or

A a. ff.

of

Pompanati-
us. lib. de in-
cant. cap. 3.
I. Wierus
de lamijs.
Iasp. Peucer
H. Cardan.
&c.

of some Echeueis, staieeth a mightie ship with all hir load and
tackling, and being also vnder saile. And yet it is affirmed by so
manie and so graue authours, that I dare not denie it; speciallie,
bicause I see as strange effects of nature otherwise: as the pro-
pertie of the loadstone, which is so beneficiall to the mariner; and
of Rheubarb, which onelie medleth with choler, and purgeth nei-
ther flegme nor melancholie, & is as beneficiall to the physician,
as the other to the mariner.

The incredible operation of waters, both standing
and running; of wels, lakes, riuers, and of their woun-
derfull effects.

The fift Chapter.

The operation of waters, and their
londrie vertues are also incredible, I
meane not of waters compounded and
distilled: for it were endlesse to treat of
their forces, speciallie concerning medi-
cines. But we haue heere euen in Eng-
land naturall springs, wels, and waters,
both standing and running, of excellent
vertues, euen such as except we had seene, and had experiment
of, we would not beleue to be *In rerum natura*. And to let the
physicall nature of them passe (for the which we cannot be so
thankfull to God, as they are wholesome for our bodies) is it not
miraculous, that wood is by the qualitie of diuers waters heere
in England transubstantiated into a stone: The which vertue is
also found to be in a lake besides the citie Masaca in Cappadocia,
there is a riuer called Scarmandrus, that maketh yellow sheepe.
Yea, there be manie waters, as in Pontus & Thessalia, and in the
land of Assyrides, in a riuer of Thracia (as Aristotle saith) that if
a white sheepe being with lambe drinke thereof, the lambe will
be blacke. Strabo writeth of the riuer called Crantes, in the bo-
ders of Italie, running towards Tarentum, where mens haire is
made white and yellow being washed therein. Plinie doth write
that of what colour the beines are vnder the rammes tong, of
the

Of late ex-
perience
neere Co-
uentrie, &c.

Aristot. in
lib. de hist.
animalium.

Plin. de la-
nicij colore.

the same colour or colours will the lambs be. There is a lake in a field called Cornetus, in the bottom thereof manifestlie appeareth to the eye, the carcases of snakes, elots, and other serpents: whereas if you put in your hand, to pull them out, you shall find nothing there. There droppeth water out of a rocke in Arcadia, the which neither a siluerne nor a brassen boll can containe, but it leapeth out, and sprinkleth awaie; and yet will it remaine without motion in the hoofe of a mule. Such conclusions (I warrant you) were not unknowne to Iannes and Iambres.

The vertues and qualities of sundrie pretious stones, of coufening Lapidaries, &c.

The sixt Chapter.

The excellent vertues and qualities of stones, found, conceiued and tried by this art, is wonderfull. Howbeit many things most false and fabulous are added vnto their true effects, wherewith I thought good in part to trie the readers patience and cunning withall. An Agat (they saie) hath vertue against the biting of scorpions or serpents. It is written (but I will not stand to it) that it maketh a man eloquent, and procureth the fauour of princes; yea that the same thereof doth turne awaie tempests. Aleozius is a stone about the bignesse of a brane, as cleere as the cristall, taken out of a cockes bellie which hath bene gelt or made a capon foure yeares. If it be held in ones mouth, it alluageth thirst, it maketh the husband to loue the wife, and the bearer invincible: for hereby Milo was said to ouercome his enemies. A creatopocke deliuereth from prison. Chelidontus is a stone taken out of a swallowe, which cureth melancholie: howbeit, some authors saie, it is the herbe whereby the swallowes recover the sight of their yong, euen if their eyes be picked out with an instrument. Ceranites is taken out of a crane, and Draco nites out of a dragon. But it is to be noted, that such stones must be taken out of the bellies of the serpents, beasts, or birds,

A a. iij.

(wherein

*Ludonicus
Calius. Rhodo-
do. lib. antiq.
lect. ii. ca. 70.
Barthol. An-
glicus, lib. 16.*

* *Anicema*
cano. 2. tract.
2. cap. 124.
Serapio agg.
cap. 100.
Dioscor. lib. 5.
cap. 93.

(wherein they are) whiles they live: otherwise, they banish awaies with the life, and so they reteine the vertues of those starres vnder which they are. Amethysus maketh a drunken man sober, and refresheth the wit. The corall preserveth such as beare it from fascination or bewitching, and in this respect they are hanged about childrens necks. But from whence that superstition is deriued, and who invented the lie, I knowe not: but I see how readie the people are to giue credit therevnto, by the multitude of coralls that waie employed. I find in good authours, that while it remaineth in the sea, it is an hearbe; and when it is brought thence, into the aire, it hardeneth, and becommeth a stone.

Heliotropius stancheth blood, driueth awaie poisons, preserveth health: yea, and some write that it prouoketh raine, and darkeneth the sunne, suffering not him that beareth it to be abused. Hyacinthus dooth all that the other dooth, and also preserveth from lightening. Onothera hanged about the necke, collar, or yoke of any creature, tamesh it presentlie. A Topase healeth the lunatike person of his passion of lunacie. Astites, if it be shaken, soundeth as if there were a little stone in the bellie thereof: it is good for the falling sicknesse, and to preuent vntimelie birth. Amethysus aforesaid resisteth drunkenesse, so as the bearers shall be able to drinke frelie, and recover themselves soone being drunken as apes: the same maketh a man wise. Chalcedonius maketh the bearer luckie in lawe, quickeneth the power of the bodie, and is of force also against the illusions of the diuell, and phantasticall cogitations arising of melancholie. Cozneolus mitigateth the heate of the mind, and qualifieth malice, it stancheth bloudie fluxes, spectallie of women that are troubled with their flowers. Heliotropius aforesaid darkeneth the sunne, raseth she-wers, stancheth blood, procureth good fame, keepeth the bearer in health, and suffereth him not to be deceiued. If this were true, one of them would be deerer than a thousand diamonds.

Plin. lib. 37.
cap. 10.
Albert. lib. 2.
cap. 7.
Solin. cap. 32.

Hyacinthus deliuereth one from the danger of lightening, driueth awaie poison and pestilent infection, and hath manie other vertues. Iris helpeth a woman to speedie deliuerance, and maketh rainebowes to appeere. A Sapphire preserveth the members, and maketh them liuelie, and helpeth agues and colics, and suffereth not the bearer to be afraid: it hath vertue against venome,

venome, and stateth blēding at the nose being often put thereto. A Smarag is good for the eyesight, and suffereth not carnall copulation, it maketh one rich and eloquent. A Topase increaseth riches, healeth the lunatike passion, and stancheth blood. ^{*Rabbi Mo. ses aphorism. partic. 22. Isidor. lib. 14. cap. 3. Sasanorola} Nephis (as Aaron and Hermes report out of Albertus Magnus) being broken into powder, and dronke with water, maketh insensibillitie of torture. Hereby you may vnderstand, that as God hath bestowed vpon these stones, and such other like bodies, most excellent and wonderfull vertues: so according to the abundance of humane superstitions and follies, manie ascribe vnto them either more vertues, or others than they haue: other boast that they are able to adde new qualities vnto them. And herein consisteth a part of witchcraft and common coulenage vled sometimes of the Lapidaries for gaires; sometimes of others for coulening purposes. Some part of the vanitie hereof I will here describe, because the place serueth well therefore. And it is not to be forgotten or omitted, that Pharos magicians were like enough to be cunning therein.

Nevertheless, I will first glue you the opinion of one, who professed himselfe a verie skilfull and well experimented Lapidarie, as appeareth by a booke of his owne penning, published vnder this title of Dactylotheca, and (as I thinke) to be had among the booke-sellers. And thus followeth his assertion:

*Euax rex Arabum fertur scripsisse Neroni,
(Qui post Augustum regnavit in orbe secundus)
Quot species lapidis, qua nomina, quique colores,
Quaque sit his regio, vel quanta potentia cuique,
Ocultas etenim lapidum cognoscere vires,
Quorum causa latens effectus dat manifestos,
Egregium quiddam volumus rarumque videri.
Scilicet hinc solers medicorum cura iuuatur,
Auxilio lapidum morbos expellere docta.
Nec minus inde dari cunctarum commoda rerum
Autores perhibent, quibus hac perspecta feruntur.
Nec dubium cuiquam debet falsumque videri,
Quin sua sit gemmis diuinitus insita virtus:*

*Marbodeus
Gallus in sua
dactylotheca,
pag. 5. 6.*

A. A. Iij.

Euax

Englished by
Abraham
Fleming.

Euax an old Arabian king
is named to haue writ
A treatise, and on Neros Grace
to haue bestowed it,
(Who in the world did second reigne
after Augustus time)
Of pretious stones the sundrie sorts,
their names, and in what clime
And countrie they were to be found,
their colours and their hue,
Their priue power and secret force,
the which with knowledge true
To vnderstand, their hidden cause
most plaine effects declare:
And this will we a noble thing
haue counted be and rare.

The skilfull care of leeches learnd
is aided in this case,
And hereby holpen, and are taught
with aid of stones to chafe
Awaie from men such sicknesses
as haue in them a place.

No lesse precise commodities
of althings else therebie
Are ministred and giuen to men,
if authors doo not lie,
To whome these things are said to bee
most manifestlie knowne.

It shall no false or doubtfull case
appeare to anie one,
But that by heauenlie influence
each pretious pearle and stone,
Hath in his substance fixed force
and vertue largelie sowne.

Whereby it is to be concluded, that stones haue in them cer-
teine

*Vis gemma-
rum & lapil-
lorum pretio-
sorum nega-
tur, quia oc-
culis est, ra-
rissimumque
sub sensuum
cadit.*

feine proper vertues, which are given them of a speciall influence of the planets, and a due proportion of the elements, their substance being a verie fine and pure compound, consisting of well tempered matter wherein is no grosse mixture: as appeareth by plaine proofe of India and Aethopia, where the sunne being orient and meridionall, doth more effectuallie shew his operation, procuring more pretious stones there to be ingendred, than in the countries that are occident and septentrionall. Unto this opinion doe diuerse ancients accord; namely, Alexander Peripateticus, Hermes, Euax, Bocchus Zoroastes, Isaac Iudaus, Zacharias Babylonicus, and manie more besides.

Manie mo-
authors
may be na-
med of no
lesse anti-
quarie and
learning.

Whence the pretious stones receiue their operations, how curious Magicians vse them, and of their seales.

The seuenth Chapter.



Curious Magicians affirme, that these stones receiue their vertues altogether of the planets and heauenlie bodies, and haue not onelie the verie operation of the planets, but sometimes the verie images and impressions of the starres naturallie ingrafted in them, and otherwise ought alwaies to haue grauen vpon them, the similitudes of such monsters, beasts, and other creatures, as they imagine to be both internallie in operation, and externallie in view, expressed in the planets. As for example, vpon the Achate are grauen serpents or verie terrible beasts: and sometimes a man riding on a serpent: which they know to be Aesculapius, which is the celestiall serpent, whereby are cured (they saie) poisons and stings of serpents and scorpions. There groweth in the river of Achates, where the greatest scorpions are ingendred, and their noisomeness is thereby qualified, and by the force of the scorpions the stones vertue is quickened and increased. Also, if they would induce loue for the accomplishment of venerie, they inscribe and expresse in the stones, amiable embracing and loue

Plin. lib. 37.
cap. 10.
Albert. mi-
ner. lib. 2, ca. 1.
Solin. cap. 13.
Diurnus in
scrin. cap. de
complexioni-
bus & com-
plexione.

lie

lie countenances and gestures, words and kissings in apt figures. For the desires of the mind are consonant with the nature of the stones, which must also be set in rings, and upon foiles of such metals as haue affinitye with those stones, thorough the operation of the planets whereunto they are addicted, whereby they may gather the greater force of their working.

Geor. Pistorius. Villang. doct. medicus in scholis super Marbod. dactyl.

As for example, They make the images of Saturne in lead, of Sol in gold, of Luna in silver. Wherby there is no small regard to be had for the certeine and due times to be obserued in the graving of them: for so are they made with more life, and the influences and configurations of the planets are made thereby the more to abound in them. As if you will procure loue, you must worke in apt, proper, and friendlie aspects, as in the houre of Venus, &c: to make debate, the direct contrarie order is to be taken. If you determine to make the image of Venus, you must expect to be vnder Aquarius or Capricornus: for Saturne, Taurus, and Libra must be taken heed of. Whanie other obseruations there be, as to auoid the infortunate seate and place of the planets, when you would bring a happie thing to passe, and spectallie that it be not done in the end, declination, or heele (as they terme it) of the course thereof: for then the planet moorneth and is dull.

H. Card. lib. de subtil. 10.

Such signes as ascend in the daie, must be taken in the daie; if in the night they increase, then must you go to worke by night, &c. For in Aries, Leo, and Sagittarie is a certeine triplicitie, wherein the sunne hath dominion by daie, Iupiter by night, and in the twilight the cold star of Saturne. But bicause there shall be no excuse wanting for the faults espyed herein, they saie that the vertues of all stones decaie through tract of time: so as such things are not now to be looked for in all respects as are written. Whobeit Iannes and Iambres were liuing in that time, and in no inconuenient place; and therefore not vnlike to haue that helpe towards the abusing of Pharao. Cardane saith, that although men attribute no small force vnto such seales; as to the seale of the sunne, authorities, honors, and fauors of princes; of Iupiter, riches and friends; of Venus, pleasures; of Mars, boldnes; of Mercurie, diligence; of Saturne, patience and induring of labour; of Luna, fauour of people: I am not ignorant (saith he) that stones doo good, and yet I knowe the seales or figures doo none

none at all. And when Cardane had shewed fullie that art, and the
 follie thereof, and the maner of those terrible, prodigious, & deceit-
 full figures of the planets with their characters, &c: he saith that
 those were deceitfull inuentions deuised by coueners, and had
 no vertue indeed nor truth in them. But bicause we spake some-
 what euen now of signets and seales, I will shew you what I
 read reported by Vincentius in suo speculo, where making mention
 of the Jasper stone, whose nature and propertie Marbodeus Gal-
 lus describeth in the verses following:

H. Card. lib.
 de var. rer.
 16. cap. 90.

*Iaspidis esse decem species septemque feruntur,
 Hic & multorum cognoscitur esse colorum,
 Et multis nasci perhibetur partibus orbis,
 Optimus in viridi translucentique colore,
 Et qui plus soleat virtutis habere probatur,
 Castè gestatus febrem fugat, ardet hydropem,
 Adpositusque iuuat mulierem parturientem,
 Et tutamentum portanti creditur esse.
 Nam consecratus gratum facit atque potentem,
 Et, sicut perhibent phantasmata noxia pellit,
 Cuius in argento vis fortior esse putatur.*

Marbodeus
 in sua dacty-
 lotheca, pag.
 41, 52.

Seuen kinds and ten of Jasper stones
 reported are to be,
 Of manie colours this is knowne
 which noted is by me,
 And said in manie places of
 the world for to be seene,
 Where it is bred; but yet the best
 is thorough shining greene,
 And that which prooued is to haue
 in it more vertue plaste:
 For being borne about of such
 as are of liuing chaste,

Englisht by
 Abraham
 Fleming.

Memoran-
 dum the
 authors
 meaning
 is, that this

Stone be set
in siluer, &
worne on
the finger
for a ring:
as you shall
see after-
wards.

It driues awaie their ague fits,
the dropsie thirsting drie,
And put vnto a woman weake
in trauell which dooth lie
It helps, assists, and comforts hir
in pangs when she dooth crie.
Againe, it is beleued to be
A safegard franke and free,
To such as weare and beare the same;
and if it hallowed bee
It makes the parties gracious,
and mightie too that haue it,
And noy some fanfies (as they write
that ment not to deprauē it)
It dooth displace out of the mind:
the force thereof is stronger,
In siluer if the same be set,
and will endure the longer.

Vincen. lib.
9. cap. 77.
Dioscor. lib.
5. cap. 100.
Aristot. in
Lapidario.

But (as I said) Vincentius making mention of the Jasper stone, touching which (by the waie of a parenthesis) I haue inferred Marbodeus his verses, he saith that some Jasper stones are found hauing in them the liuelie image of a naturall man, with a sheeld at his necke and a speare in his hand, and vnder his fete a serpent: which stones so marked and signed, he preferreth before all the rest, bicause they are antidotaries or remedies notable resisting poison. Other some also are found figured and marked with the forme of a man bearing on his necke a bundle of heards and flowres, with the estimation and value of them noted, that they haue in them a facultie or power restrictive, and will in an instant or moment of time stanch bloud. Such a kind of stone (as it is reported) Galen wore on his finger. Other some are marked with a crosse, as the same author writeth, and these be right excellent against inundations or overflowings of waters. I could hold you long occupied in declarations like vnto these, wherein I late before you what other men haue published and set forth to the world, choosing rather to be an academicall discourser,

ser, than an vniuersall determiner: but I am desirous of bre-
uitie.

The sympathie and antipathie of naturall and ele-
mentarie bodies declared by diuerse examples of
beasts, birds, plants, &c.

The eight Chapter.

If I should write of the strange ef- Agreement
fects of Sympathia and Antipathia, I & disagree-
should take great paines to make you ment in suf-
wonder, and yet you would scarce beleue ferance.
me. And if I should publish such conclu-
sions as are common and knowne, you
would not regard them. And yet Empe-
docles thought all things were wrought
hereby. It is almost incredible, that the grunting or rather the
whēeking of a little pig, or the sight of a simple shēepe should ter-
rifie a mightie elephant: and yet by that meanes the Romans
did put to flight Pyrrhus and all his hoast. A man would hardlie
beleue, that a cocks combe or his crowing should abash a puis-
sant lion: but the experience herof hath satisfied the whole world.
Who would thinke that a serpent should abandon the shadow of
an ash, &c: But it seemeth not strange, bicause it is common,
that some man otherwise hardie and stout enough, should not
dare to abide or endure the sight of a cat. Or that a draught of
drinke should so ouerthrow a man, that neuer a part or member
of his bodie should be able to perforce his dutie and office; and
should also so corrupt and alter his senses, vnderstanding, me-
mozie, and iudgement, that he should in euerie thing, sauing in
shape, become a verie beast. And herein the poets experiment
of liquoz is verified, in these words following:

*sunt qui non corpora tantum,
Verum animas etiam valeant mutare liquores:*

Some waters haue so powerfull ben,
As could not onelie bodies change,

Englished by
Abraham
Fleming.

But

But euen the verie minds of men,
Their operation is so strange.

Read a litle
tract of E-
rasmus in-
titled *De*
amicitia,
where e-
nough is
said tou-
ching this
point.

The frendlie societie betwixt a fox and a serpent is almost incredible: how louing the lizzard is to a man, we maie read, though we cannot see. Yet some affirme that our newt is not onlie like to the lizzard in shape, but also in condition. From the which affection towards a man, a spaniell doth not much differ, whereof I could cite incredible stories. The amitie betwixt a castrell and a pigeon is much noted among writers; and speciallie how the castrell defendeth hir from hir enimie the sparrow hawke: whereof they saie the doue is not ignorant. Besides, the wonderfull operation and vertue of hearbs, which to repeat were infinite: and therefore I will onlie referre you to Mattheolus his herball, or to Dodonaus. There is among them such naturall accord and discord, as some prosper much the better for the others companie, and some wither awaie being planted nere vnto the other. The lillie and the rose reioise in ech others neighborhood. The flag and the fernebushe abhorre each other so much, that the one can hardlie liue besides the other. The cotwumber loueth water, and hateth oile to the death. And bicause you shall not saie that hearbs haue no vertue, for that in this place I cite none, I am content to discouer two or thre small qualities and vertues, which are affirmed to be in hearbs: marie as simple as they be, Iannes and Iambres might haue done much with them, if they had had them. If you pricke out a yong swallowes eyes, the old swallow restoreth againe their sight, with the application (they saie) of a little Celondine. Xanthus the authoꝝ of histories reporteth, that a yong dragon being dead, was reuiued by hir dam, with an hearbe called *Balim*. And Iuba saith, that a man in Arabia being dead was reuiued by the vertue of another hearbe.

Xanthus in
hist. prima.

Iub. lib. 25.
cap. 2.

The

The former matter prooued by manie examples
of the liuing and the dead.

The ninth Chapter.



And as we see in stones, herbs, &c: strange operation and naturall loue and dissention: so doe we read, that in the bodie of a man, there be as strange properties and vertues naturall. I haue heard by credible report, and I haue read many graue authoꝝ constantlie affirme, that the wound of a man murdered reneweth blēding; at the presence of a deere friend, or of a mortall enemy. Diuerse also write, that if one passe by a murdered bodie (though vnknowne) he shalbe stricken with feare, and feele in him selfe some alteration by nature. Also that a woman, aboue the age of fiftie yeares, being bound hand and foote, hir clothes being vpon hir, and laid downe softlie into the water, sinketh not in a long time; some saie, not at all. By which experiment they were wont to trie witches, as well as by *Ferrum candens*: which was, to hold hot iron in their hands, and by not burning to be tried. Howbeit, Plutarch saith, that Pyrrhus his great toe had in it such naturall or rather diuine vertue, that no fier could burne it.

This common experience can iustifie.

I. Hierus.

Plutarch. in vita Pyrrhi.

Albert. lib. de mor. animal. cap. 3.

And Albertus saith, and manie other also repeat the same storie, saieing, that there were two such children borne in Germanie, as if that one of them had bene carried by anie house, all the doores right against one of his sides would flie open: and that vertue which the one had in the left side, the other brother had in the right side. He saith further, that manie sawe it, and that it could be referred to nothing, but to the proprietie of their bodies. Pompanatius writteth that the kings of France doe cure the disease called now the kings euill, or quēenes euill; which hath bene alwaies thought, and to this daie is supposed to be a miraculous and a peculiar gift, & a speciall grace giuen to the kings and quēenes of England. Which some referre to the proprietie of their persons, some to the peculiar gift of God, and some to the efficacy

Pompan. lib. de incant. cap. 4.

*Plutar. in
vita Catonis.*

*I. Bap. Neap.
in lib. de na-
tur. magia. I.*

efficacie of words. But if the French king vse it no worse than our Princeesse doth, God will not be offended thereat: for hir maiestie onelie vseth godlie and diuine praier, with some almes, and referreth the cure to God and to the physician. Plutarch writeth that there be certeine men called Phili, which with their mouthes heale the bitings of serpents. And I. Bap. Neap. saith, that an oliue being planted by the hand of a virgine, prospereth; which if a harlot do, it withereth awaie. Also, if a serpent or viper lie in a hole, it maie easilie be pulled out with the left hand, whereas with the right hand it cannot be remoued. Although this experiment, and such like, are like enough to be false; yet are they not altogether so impious as the miracles said to be done by characters, charmes, &c. For manie strange properties remaine in sundrie partes of a liuing creature, which is not vniuersallie dispersed, and indifferentlie spred through the whole bodie: as the eie smelleth not, the nose seeth not, the eare tasteth not, &c.

The bewitching venome contained in the bodie of an harlot, how hir eie, hir toong, hir beautie and behauior bewitdieth some men: of bones and hornes yeelding great vertue.

The tenth Chapter.

The venom
or poison of
an harlot.



He vertue contained within the bodie of an harlot, or rather the venome proceeding out of the same maie be beheld with great admiration. For hir eie infecteth, entiseth, and (if I maie so saie) bewittheth them manie times, which thinke themselves well armed against such manner of people. Hir toong, hir gesture, hir behauiour, hir beautie, and other allurements poison and intorticate the mind: yea, hir companie induceth impudencie, corrupteth virginities, confoundeth and consumeth the bodies, goods, and the verie soules of men. And finallie hir bodie destroyeth and rotteth the verie flesh and bones of mans bodie. And this is common, that we wonder not at all thereat, naie we haue not the

the course of the sunne, the moone, or the starres in so great admiration, as the globe, counterfeting their order: which is in respect but a bable made by an artificer. So as (I thinke) if Christ himselfe had continued long in the execution of miracles, and had left that power permanent and common in the church; they would haue growne into contempt, and not haue bene esteemed, according to his owne saying: A prophet is not regarded in his owne countrie. I might recite infinite properties, where with God hath indued the bodie of man, worthe of admiration, and fit for this place. As touching other liuing creatures, God hath likewise (for his glorie, and our behoofe) bestowed most excellent and miraculous gifts and vertues vpon their bodies and members, and that in seuerall and wonderfull wise. We see that a bone taken out of a carps head, stancheth bloud, and so doth none other part besides of that fish. The bone also in a hares foot mitigateth the crampe, as none other bone nor part else of the hare doth. How pretious is the bone growing out of the fore head of a unicorn; if the horne, which we see, growe there, which is doubted: and of how small accompt are the residue of all his bones: At the excellencie whereof, as also at the noble and innumerable vertues of herbs we muse not at all; because it hath pleased God to make them common vnto vs. Which perchance might in some part assist Iannes and Iambres, towards the hardning of Pharaos heart. But of such secret and strange operations read Albert *De mineral. cap. 1. 11. 17.* Also Marsilius Ficinus, *cap. 1. lib. 4.* Cardan. *de rerum varietate. I.* Bap. Neap. *de magia naturali.* Peucer, Wier, Pompanacius, Ferrius, and others.

Math. 13.
Marke. 6.
Luke. 4.
Iohn. 4.

Wonder-
full natu-
rall effects
in bones
of fishes,
beasts, &c.

Two notorious woonders and yet not maruelled at.

The eleuenth Chapter.

I Thought good here to insert two most miraculous matters, of the one I am *Testis oculatus*, an eie witnesse; of the other I am so crediblie and certeinlie informed, that I dare and doe beleue it to be verie true. When Maister T. Randolph returned out of Russia, after his ambassage dispatched, a gentleman of his traine brought

B b. j.

brought

Strange
properties
in a peece
of earth.

brought home a monument of great accompt, in nature and in propriety very wonderfull. And because I am loath to be long in the description of circumstances, I will first describe the thing it selfe: which was a peece of earth of a good quantitie, and most excellentlie proportioned in nature, having these qualities and vertues following. If one had taken a peece of perfect steele, forked and sharpened at the end, and heated it red hot, offering therewith to haue touched it; it would haue fled with great celeritie: and on the other side, it would haue pursued gold, either in coine or bulloine, with as great violence and speed as it shunned the other. No bird in the aire durst approach neere it; no beast of the field but feared it, and naturallie fled from the sight thereof. It would be here to daie, and to morrowe twentie miles off, and the next daie after in the verie place it was the first daie, and that without the helpe of anie other creature.

Strange
properties
in a stone:
the like
qualities in
other stons:
See pag. 193.
194, 195,
196, 197,
198, 199,
300.

Iohannes Fernelius writeth of a strange stone latelie brought out of India, which hath in it such a marvellous brightnes, puritie, and shining, that therewith the aire round about is so lightned and cleared, that one may see to read thereby in the darknes of night. It will not be contained in a close roome, but requireth an open and free place. It would not willinglie rest or staie here belowe on the earth, but alwaies labourerh to ascend by into the aire. If one presse it downe with his hand, it resisteth, and striketh verie sharpelie. It is beautifull to behold, without either spot or blemish, and yet verie vnpleasant to taste or feele. If anie part thereof be taken awaie, it is neuer a whit diminished, the forme thereof being inconstant, and at euerie moment mutable. These two things last rehearsed are strange, and so long wondred at, as the mysterie and moralitie thereof remaineth vndiscovered: but when I haue disclosed the matter, and told you that by the lampe of earth a man is ment, and some of his qualities described; and that that which was contained in the sarre fetcht stone, was fier, or rather flame: the doubt is resolved, and the miracle ended. And yet (I confesse) there is in these two creatures contained more miraculous matter, than in all the loadstones and diamonds in the world. And hereby is to be noted, that euen a part of this art, which is called naturall or witching magicke, consisteth as well in the deceit of words, as in the sleight

Sleight of hand : wherein plaine lieng is auoided with a figuratiue speech, in the which, either the words themselues, or their interpretation haue a double or doubtfull meaning, according to that which hath bene said befoze in the title* *Ob or Pytho* : and shall be moze at large hereafter in this treatise manifested.

Of illusions; confederacies, and legierdemaine, and how they may be well or ill vsed.

The twelwe Chapter.

Manie writers haue bene abused, as well by vnttrue reports, as by illusion, and practises of confederacie and legierdemaine, &c : sometimes imputing vnto words that which resteth in the nature of the thing ; and sometimes to the nature of the thing, that which proceedeth of fraud and deception of sight. But when these experiments growe to superstition or impietie, they are either to be forsaken as vaine, or denied as false. Howbeit, if these things be done for mirth and recreation, and not to the hurt of our neighbour, nor to the abusing or prophaning of Gods name, in mine opinion they are neither impious nor altogether vnlawfull : though herein or hereby a naturall thing be made to seeme supernaturall. Such are the miracles wrought by iugglers, consisting in fine and nimble conueiance, called legierdemaine : as when they seeme to cast a waie, or to deliuer to another that which they reteine still in their owne hands ; or conueie otherwise : or seeme to eate a knife, or some such other thing, when indeed they bestowe the same secretlie into their bosoms or laps. Another point of iuggling is, when they thrust a knife through the braines and head of a chicken or pullet, and seeme to cure the same with words : which would liue and doe well, though neuer a word were spoken. Some of these toies also consist in arithmeticall deuises, partlie in experiments of naturall magike, and partlie in priuate as also in publike confederacie.

*Being the 7. booke of this discouerie: See pag. 133, 134, 135, 136, 137, 138, 160, &c. Where discourse is made of oracles, &c.

Look hereafter in this booke for diuers conceits of iuggling set forth at large, beginning at pag. 321.

Of priuate confederacie, and of Brandons pigeon.

The xiiij. Chapter.

Priuate confederacie I meane, when one (by a speciall plot laid by himselfe, without anie compact made with others) persuadeth the beholders, that he will suddenlie and in their presence doe some miraculous feat, which he hath alreadie accomplished priuilie. As for example, he will shew you a card, or anie other like thing: and will saie further vnto you; Behold and see what a marke it hath, and then burneth it; and neuertheless fetcheth another like card so marked out of some bodie's pocket, or out of some corner where he himselfe before had placed it; to the wonder and astonishment of simple beholders, which conceine not that kind of illusion, but expect miracles and strange works.

Example
of a ridicu-
lous woon-
der.

What wondering and admiration was there at Brandon the juggler, who painted on a wall the picture of a doue, and seeing a pigeon sitting on the top of a house, said to the king; Lo now your Grace shall see what a juggler can doe, if he be his craftes maister; and then pricked the picture with a knife so hard and so often, and with so effectually words, as the pigeon fell downe from the top of the house starke dead. I need not write anie further circumstance to shew how the matter was taken, what wondering was thereat, how he was prohibited to vse that feat anie further, least he should emplot it in anie other kind of murder; as though he, whose picture so euer he had pricked, must needs haue died, and so the life of all men in the hands of a juggler: as is now supposed to be in the hands and willes of witches. This storie is, vntill the date of the writing hereof, in fresh remembrance, & of the most part belæued as canonicall, as are all the fables of witches: but when you are taught the seate or sleight (the secrecie and sorcerie of the matter being beloyraied, and discouered) you will thinke it a mockerie, and a simple illusion. To interpret vnto you the reuelation of this mysterie; so it is, that the poore pigeon was before in the hands of the juggler,
into

This I haue
prooued
vpon crows
and pies.

into whome he had thrust a dramme of *Nux vomica*, or some other such poison, which to the nature of the bird was so extreame a venome, as after the receipt thereof it could not liue aboue the space of halfe an houre, and being let lose after the medicine ministered, she alwaies resorted to the top of the next house: which she will the rather doe, if there be anie pigeons alreadie sitting there, and (as it is alreadie said) after a short space falleth downe, either starke dead, or greatlie astonnied. But in the meane time the juggler vseth words of art, partlie to protract the time, and partlie to gaine credit and admiration of the beholders. If this or the like seate should be done by an old woman, euerie bodie would crie out for fier and saggot to burne the witch.

This might be done by a confederate, who standing at some window in a church steeple, or other fit place, and holding the pigeon by the leg in a string, after a signe giuen by his fellowe, pulleth downe the pigeon, and so the woonder is wrought.

Of publike confederacie, and whereof it consisteth.

The xiiij. Chapter.

Publike confederacie is, when there is before hand a compact made betwixt diuerse persons; the one to be principall, the rest to be assistants in working of miracles, or rather in coufening and abusing the beholders. As when I tell you in the presence of a multitude what you haue thought or done, or shall doe or thinke, when you and I were therevpon agreed before. And if this be cunninglie and closelie handled, it will induce great admiration to the beholders; speciallie when they are before amazed and abused by some experiments of naturall magike, arithmetical conclusions, or legierdemaine. Such were, for the most part, the conclusions and deuises of Feates: wherein doubt you not, but Iannes and Iambres were expert, actiue, and readie.

How men haue beene abused with words of equiuocation, with fundrie examples thereof

The xv. Chapter.

Some haue taught, and others haue written certeine experiments; in the expressing whereof they haue vsed such words of equiuocation, as wherby manie haue bene ouertaken and abused through

B b. iij.

rash

A iest among watermen touching Stone church in Kent as light at midnight as at mid-daie.

rash credulitie: so as sometimes (I saie) they haue reported, taught, and written that which their capacitie took hold vpon, contrarie to the truth and sincere meaning of the autho^r. It is a common iest among the water men of the Thames, to shew the parish church of Stone to the passengers, calling the same by the name of the lanterne of Kent; affirming, and that not vntrulie, that the said church is as light (meaning in weight and not in brightnes) at midnight, as at noonedaie. Wherevpon some credulous person is made beleue, and will not sticke to affirme and sweare, that in the same church is such continuall light, that anie man may see to read there at all times of the night without a candle.

An excellent philosopher, whome (for reuerence vnto his fame and learning) I will forbear to name, was ouertaken by his hostesse at Douer; who merrilie told him, that if he could reteine and keepe in his mouth certeine pibbles (lieng at the shore side) he should not perbreake vntill he came to Calice, how rough and tempestuous so euer the seas were. Which when he had tried, and being not forced by sicknes to vomit, nor to lose his stones, as by vomiting he must needs doe, he thought his hostesse had discovered vnto him an excellent secret, nothing doubting of hir amphibologicall speech: and therefore thought it a worthie note to be recorded among miraculous and medicinable stones; and inserted it accordingly into his booke, among other experiments collected with great industrie, learning, trauell, and iudgement. All these totes helpe a subtil coulsener to gaine credit with the multitude. Yea, to further their estimation, manie will whisper propheties of their owne inuention into the eares of such as are not of quickest capacitie; as to tell what weather, &c: shall followe. Which if it fall out true, then boast they and triumph, as though they had gotten some notable conquest; if not, they denie the matter, forget it, excuse it, or shift it off; as that they told another the contrarie in earnest, and spake that but in iest. All these helps might Pharaos jugglers haue, to mainteine their counages and illusions, towards the hardening of Pharaos hart.

A slender shift to saue the credit of their cunning.

Herevnto belong all maner of charmes, periapts, amulets, characters, and such other superstitions, both popish and prophane: whereby (if that were true, which either papists, coniuro^rs, or witches

ches undertake to do) we might daillie see the verie miracles wrought indeed, which Pharaos magicians seemed to performe. Howbeit, because by all those deuises or couenages, there cannot be made so much as a nit, so as Iannes and Iambres could haue no helpe that waite, I will speake thereof in place more conuenient.

How some are abused with naturall magike, and sundrie examples thereof when illusion is added therevnto, of Iacobs pied sheepe, and of a blacke Moore.

The xvj. Chapter.

BUt as these notable and wonderful experiments and conclusions that are found out in nature it selfe (through wisdom, learning, and industrie) do greatly oppose and astonish the capacite of man: so (I saie) when deceit and illusion is annexed therevnto, then is the wit, the faith, & constancie of man searched and tried. For if we shall yeeld that to be diuine, supernaturall, and miraculous, which we cannot comprehend; a witch, a papist, a coniuro, a couener, and a iuggler may make vs beleue they are gods: or else with more impietie we shall ascribe such power and omnipotencie vnto them, or vnto the diuell, as onelie and properlie appertaineth to God. As for example. By confederacie or couenage (as before I haue said) I may seeme to manifest the secret thoughts of the hart, which (as we learne in Gods booke) none knoweth or searcheth, but God himselfe alone. And therefore, whosoever beleueth that I can do as I may seeme to do, maketh a god of me, and is an idolater. In which respect, whensoever we heare papist, witch, coniuro, or couener, take vpon him more than lieth in humane power to performe, we may know & boldly saie it is a knacke of knauerie; and no miracle at all. And further we may know, that when we vnderstand it, it will not be worth the knowing. And at the discouerie of these miraculous toies, we shall leaue to wonder at them, and beginne to wonder at our selues, that could be so abused with

The inconvenience of holding opinion, that whatsoever passeth our capacite, is diuine, supernaturall, &c.

*I. Bap. Nea.
pol. in natu-
ral. mag.*

bables. Howbeit, such things as God hath laid by secretlie in nature are to be weighed with great admiration, and to be searched out with such industrie, as may become a christian man: I meane, so as neither God, nor our neighbour be offended thereby, which respect doubtlesse Iannes and Iambres neuer had. We find in the scriptures diuerse naturall and secret experiments practised; as namelie that of Iacob, for pied sheepe: which are confirmed by prophane authors, and not onelie verified in lambs and sheepe, but in horses, peacocks, connies, &c. We read also of a woman that brought forth a yong blacke Moze, by meanes of an old blacke Moze who was in hir house at the time of hir conception, whome she beheld in phantasie, as is supposed: howbeit, a gelous husband will not be satisfied with such phantasticall imaginations. For in truth a blacke Moze neuer faileth to beget blacke children, of what colour soeuer the other be: *Et sic è contra.*

The opinion of witchmongers, that diuels can create bodies, and of Pharaos magicians.

The xvij. Chapter.

*M. malef. p.
1. q. 10.*

It is affirmed by Iames Sprenger and Henrie Institor, in M. Mal. who cite Albert *In lib. de animalib.* for their purpose, that diuels and witches also can truelie make liuing creatures as well as God; though not at an instant, yet verie suddenly. Howbeit, all such as are rightlie informed in Gods word, shall manifestlie perceiue and confesse the contrarie, as hath bene by scriptures alreadie proued, and may be confirmed by places infinite. And therefore I saie Iannes and Iambres, though sathan and also Belzebub had assisted them, could neuer haue made the serpent or the frogs of nothing, nor yet haue changed the waters with words. Neuerthelesse, all the learned expositors of that place as firme, that they made a shew of creation, &c: exhibiting by cunning a resemblance of some of those miracles, which GOD wrought by the hand of Moses. *Pea S.* Augustine and manie other hold, that they made by art (and that truelie) the serpents, &c. But

*Iohn. 1. 3.
Colos. 1. 16.*

But that they may by art approach somewhat nearer to those actions, than hath bene yet declared, shall and may appere by these and manie other conclusions, if they be true.

How to produce or make monsters by art magike, and why Pharaos magicians could not make lice.

The xviii. Chapter.

Strato, Democritus, Empedocles, and of late, Io. Bap. Neap. teach by what meanes monsters may be produced, both from beast and also from fowle. Aristotle himselfe teacheth to make a chicken haue foure legs, and as manie wings, onlie by a double yolked eg: whereby also a serpent may be made to haue manie legs. Any thing that produceth eggs, may likewise be made double membred, or dismembred: & the viler creature the sooner brought to monstrous deformitie, which in more noble creatures is more hardlie brought to passe. There are also prettie experiments of an eg, to produce anie fowle, without the naturall helpe of the hen: the which is brought to passe, if the eg be laid in the powder of the hens dong, dried and mingled with some of the hens fethers, & stirred euerie fourth houre. You may also produce (as they saie) the most venomous, noisome, and dangerous serpent, called a cockatrice, by melting a litle arsenicke, and the poison of serpents, or some other strong venome, and drowning an eg therein, which there must remaine certeine daies; and if the eg be set vp right, the operation will be the better. This may also be done, if the eg be laid in dong, which of all other things giueth the most singular and naturall heate: and as I. Bap. Neap. saith is *Mirabilium rerum parens*; who also writeth, that *Crines feminae menstruosae* are turned into serpents within short space: and he further saith, that basil being beaten, and set out in a moist place, betwixt a couple of tiles, doth ingender scorpions. The ashes of a ducke, being put betwixt two dishes, and set in a moist place, doth ingender a huge tode: *Quod etiam efficit sanguis menstrualis*. Manie writers conclude, that there be two maner of todes, the one

Naturall conclusions.

To produce anie fowle out of an eg, without the naturall helpe of the hen.

*The mother of maruels.

Two kind
of rodes,
naturall &
temporall.

Maggots
ingendred
of the in-
wards of a
beast are
good for
angling.

Giles Alley:
See the
poore mans
librarie.

one bred by naturall course and order of generation, the other growing of themselves, which are called temporarie, being onlie ingendred of shewers and dust: and (as I. Bap. Neap. saith) they are easie to be made. Plutarch and Heraclides doo saie, that they haue seene these to descend in raine, so as they haue lien and cralled on the tops of houses, &c. Also Aelianus dooth saie, that he saue frogs and todes, whereof the heads & shoulders were aliue, & became flesh; the hinder parts being but earth, & so cralled on two sêete, the other being not yet fashioned or fullie framed. And Macrobius reporteth, that in Aegypt, mice growe of earth and shewers; as also frogs, todes, and serpents in other places. They saie that Danmatus Hispanus could make them when & as manie as he listeth. He is no good angler, that knoweth not how soone the entrales of a beast, when they are buried, will engender maggots (which in a ciuiler terme are called gentles) a good bait for small fishes. Whosoever knoweth the order of preserving silke wormes, may perceiue a like conclusion: bicause in the winter, that is a dead seed, which in the summer is a liuelie creature. Such and greater experiments might be knowne to Iannes and Iambres, and serue well to their purpose, especiallie with such excuses, delaies, and cunning, as they could ioine therewithall. But to proceed, and come a little nêerer to their seats, and to shew you a knacke beyond their cunning; I can assure you that of the fat of a man or a woman, lice are in verie short space ingendered: and yet I saie, Pharaos magicians could not make them, with all the cunning they had. Whereby you may perceiue, that God indeed performed the other actions, to indurate Pharaos, though he thought his magicians did with no lesse dexteritie than Moses worke miracles and wonders. But some of the interpreters of that place excuse their ignorance in that matter, thus; The diuell (saie they) can make no creature vnder the quantitie of a barlie corne, and lice being so little cannot therefore be created by them. As though he that can make the greater, could not make the lesse. A verie grosse absurditie. And as though that he which hath power ouer great, had not the like ouer small.

That

That great matters may be wrought by this art, when princes esteeme and mainteine it : of diuers woonderfull experiments, and of strange conclusions in glasses, of the art perspectiue, &c.

The xix. Chapter.



Howbeit, these are but trifles in respect of other experiments to this effect; speciallie when great princes mainteine & giue countenance to students in those magicall arts, which in these countries and in this age is rather prohibited than allowed, by reason of the abuse commonlie coupled therewith; which in truth is it that moueth admiration and estimation of miraculous workings. As for example. If I affirme, that with certeine charmes and popish praiers I can set an horse or an asses head vpon a mans shoulders, I shall not be beleued; or if I do it, I shall be thought a witch. And yet if I. Bap. Neap. experiments be true, it is no difficult matter to make it seeme so: and the charme of a witch or papist ioined with the experiment, will also make the wonder seeme to proceed thereof. The words vsed in such case are vncertaine, and to be recited at the pleasure of the witch or coufener. But the conclusion is this: Cut off the head of a horse or an asse (before they be dead) otherwise the vertue or strength thereof will be the lesse effectually, and make an earthen vessel of fit capacitie to containe the same, and let it be filled with the oile and fat therof; couer it close, and dawbe it ouer with lome: let it boile ouer a soft fier three daies continuallie, that the flesh boyled may run into oile, so as the bare bones may be seene: beate the haire into powder, and mingle the same with the oile; and annoint the heads of the standers by, and they shall seeme to haue horses or asses heads. If beasts heads be annointed with the like oile made of a mans head, they shall seeme to haue mens faces, as diuerse authours soberlie affirme. If a lampe be annointed heerewith, euerie thing shall seeme most monstrous. It is also written, that if that which is called *sperma* in anie beast be burned,

Woonder-
full experi-
ments.

To set an
horses or
an asses
head on a
mans neck
and shoul-
ders,

Strange
things to
be doone
by perspec-
tiue glasses.

ned, and any bodie's face therewithall annointed, he shall seeme to haue the like face as the beast had. But if you beate arsenicke verie fine, and boile it with a little sulphur in a couered pot, and kindle it with a new candle, the standers by will seeme to be headlesse. Aqua composita and salt being fiered in the night, and all other lights extinguished, make the standers by seeme as dead. All these things might be verie well perceiued and knowne, and also practised by Iannes and Iambres. But the wondrous deuises, and miraculous sights and conceipts made and contained in glasse, doo farre exceed all other; whereto the art perspectiue is verie necessarie. For it sheweth the illusions of them, whose experiments be scene in diuerse sorts of glasses; as in the hallowe, the plaine, the embossed, the columnarie, the pyramideate or piked, the turbinall, the bunched, the round, the cornerd, the inuerfed, the euerfed, the massie, the regular, the irregular, the coloured and cleare glasses: for you may haue glasses so made, as what image or fauour soeuer you print in your imagination, you shall thinke you see the same therein. Others are so framed, as therein one may see what others doo in places far distant; others, whereby you shall see men hanging in the aire; others, whereby you may perceiue men flieng in the aire; others, wherein you may see one comming, & another going; others, where one image shall seeme to be one hundred, &c. There be glasses also, wherein one man may see another mans image, and not his owne; others, to make manie similitudes; others, to make none at all. Others, contrarie to the vse of all glasses, make the right side turne to the right, and the left side to the left; others, that burne before and behind; others, that represent not the images receiued within them, but cast them farre off in the aire, appearing like aerie images, and by the collection of sunne beames, with great force setteth fier (verie farre off) in euerie thing that may be burned. There be cleare glasses, that make great things seeme little, things farre off to be at hand; and that which is nere, to be far off; such things as are ouer vs, to seeme vnder vs; and those that are vnder vs, to be aboue vs. There are some glasses also, that represent things in diuerse colours, & them most gorgeous, speciallie any white thing. Finally, the thing most worthe of admiration concerning these glasses, is, that the lesser glasse dooth lessen the

Concerning
these glasses
remember that
the eyesight
is deceiued:
for *Non est
in speculo res
que speculatur
in eo.*

the shape : but how big so ever it be , it maketh the shape no bigger than it is. And therefore Augustine thinketh some hidden mysterie to be therein . Vitellius, and I. Bap. Neap. write largelie hereof. These I haue for the most part scene, and haue the receipt how to make them : which, if desire of breuitie had not forbidden me, I would here haue set downe. But I thinke not but Pharaos magicians had better experience than I for those and such like deuises. And (as Pompanacius saith) it is most true, that some for these feats haue bene accounted saints, some other witches. And therefore I saie, that the pope maketh rich witches, saints ; and burneth the poore witches.

Rash opinion can neuer iudge soundlie.

A comparison betwixt Pharaos magicians and our witches, and how their cunning consisted in iuggling knacks.

The xx. Chapter.

THUS you see that it hath pleased GOD to shew vnto men that seeke for knowledge, such cunning in finding out, compounding, and framing of strange and secret things, as thereby he seemeth to haue bestowed vpon man, some part of his diuinitie. Howbeit, God (of nothing, with his word) hath created all things, and doth at his will, beyond the power and also the reach of man, accomplish whatsoeuer he list. And such miracles in times past he wrought by the hands of his prophets, as here he did by Moses in the presence of Pharaos, which Iannes and Iambres apishlie followed. But to affirme that they by themselves, or by all the diuels in hell, could doe indeed as Moses did by the power of the Holie-ghost, is worse than infidelitie. If anie object and saie, that our witches can doe such feats with words and charms, as Pharaos magicians did by their art, I denie it; and all the world will neuer be able to shew it. That which they did, was openlie done; as our witches and confurores neuer doe anie thing: so as these cannot doe as they did. And yet (as Caluine saith of them) they were but iugglers. Neither could they doe, as manie suppose.

An apish imitation in Iannes and Iambres of working wondrous.

Io. Caluine, lib. institut. 1. cap. 8. Cle. recog. 3.

Erast. in dis-
putat. de
lamys.

Actions vn-
possible to
diuels: Ergo
to witches
coniurors,
&c.

Lamb. de my-
sterijs.

suppose. For as Clemens saith; These magicians did rather seeme to do these wonders, than worke them indeed. And if they made but prestigious shewes of things, I saie it was more than our witches can do. For witchcrafts (as Erastus himselfe confesseth in drift of argument) are but old wiues fables. If the magicians serpent had bene a verie serpent, it must needs haue bene transformed out of the rod. And therein had bene a double worke of God; to wit, the qualifieng and ertinguishment of one substance, and the creation of another. Which are actions beyond the diuels power, for he can neither make a bodie to be no bodie, nor yet no bodie to be a bodie; as to make something nothing, and nothing something; and contrarie things, one: naie, they cannot make one haire either white or blacke. If Pharaos magicians had made verie frogs vpon a sudden, whie could they not driue them awaie againe? If they could not hurt the frogs, whie should we thinke that they could make them? Or that our witches, which cannot do so much as counterfet them, can kill cattell and other creatures with words or wilhes? And therefore I saie with Iamblichus, *Quæ fascinati imaginamur, præter imaginamenta nullā habent actionis & essentia veritatem*; Such things as we being bewitched do imagine, haue no truth at all either of action or essence, beside the bare imagination.

That the serpents and frogs were trulie presented,
and the water poisoned indeed by Iannes and Iambres,
of false prophets, and of their miracles, of Balams asse.

The xxj. Chapter.

Pharaos
magicians
were not
maisters of
their owne
actions.



Truelie I thinke there were no inconuenience granted, though I should admit that the serpent and frogs were truelie presented, and the water truelie poisoned by Iannes and Iambres; not that they could execute such miracles of themselves, or by their familiars or diuels: but that God, by the hands of those counterfet counsellers, contrarie to their owne expectations, ouertooke them, and compelled them in their ridiculous wickednes to be in

instruments of his will and vengeance, vpon their maister Pharao: so as by their hands God shewed some miracles, which he himselfe wrought: as appeareth in Exodus. For God did put the spirit of truth into Baalams mouth, who was hired to curse his people. And although he were a corrupt and false prophet, and went about a mischeuous enterprise; yet God made him an instrument (against his will) to the confusion of the wicked. Which if it pleased God to doe here, as a speciall worke, whereby to shew his omnipotencie, to the confirmation of his peoples faith, in the doctrine of their Messias deliuered vnto them by the prophet Moses, then was it miraculous and extraordinarye, and not to be looked for now. And (as some suppose) there were then a consort or crew of false prophets, which could also foretell things to come, and worke miracles. I answer, it was extraordinarye and miraculous, & that it pleased God so to trie his people; but he worketh not so in these daies: for the working of miracles is ceased. Likewise in this case it might well stand with Gods glorie, to vse the hands of Pharaos magicians, towards the hardening of their maisters hart; and to make their illusions and ridiculous conceits to become effectuell. For God had promised and determined to harden the heart of Pharao. As for the miracles which Moses did, they mollified it so, as he alwaies relented vpon the sight of the same. For vnto the greatnesse of his miracles were added such modestie and patience, as might haue moued even a heart of Steele or flint. But Pharaos frowardnes alwaies grew vpon the magicians actions: the like example, or the resemblance thereof, we find not againe in the scriptures. And though there were such people in those daies suffered and vsed by God, for the accomplishment of his will and secret purpose: yet it followeth not, that now, when Gods will is wholie reuealed vnto vs in his word, and his sonne exhibited (for whom, or rather for the manifestation of whose comming all those things were suffered or wrought) such things and such people should yet continue. So as I conclude, the cause being taken awate, the thing proceeding thence remaineth not. And to assigne our witches and coniuroers their roome, is to mocke and contemne Gods wonderfull works; and to oppose against them coulenages, sugling knacks, and things of nought. And therefore, as they must confesse,

God vseth
the wicked
as instru-
ments to
execute his
counsels &
iudgments.

The con-
trarie ef-
fects that
the mira-
cles of Mo-
ses and the
miracles of
the Aegyp-
tian magi-
cians wrought
in the hart
of Pharao.

confesse, that none in these daies can doe as Moses did: so it may be answered, that none in these daies can doe as Iannes and Iambres did: who, if they had bene false prophets, as they were jugglers, had yet bene more priuiledged to exceed our old women or coniuroers, in the accomplishing of miracles, or in prophesying, &c. For who may be compared with Balaam? I saie, I dare saie, that Balaams asse wrought a greater miracle, and more supernaturall, than either the pope or all the coniuroers and witches in the world can doe at this daie.

That the
art of iug-
gling is
more, or
at least no
les strange
in working
miracles
than con-
iuring,
witchcraft,
&c.

To conclude, it is to be auouched (and there be proofes manifest enough) that our jugglers approach much neerer to resemble Pharaos magicians, than either witches or coniuroers, & can make a more liuelie shew of working miracles than anie inchantors can doe: for these practise to shew that in action, which witches doe in words and termes. But that you may thinke I haue reason for the maintenance of mine opinion in this behalfe, I will surcease by multitude of words to amplifie this place, referring you to the tract following of the art of iuggling, where you shall read strange practises and cunning conueiances; which because they cannot so conuenientlie be described by phrase of speech, as that they should presentlie sinke into the capacitie of you that would be practitioners of the same; I haue caused them to be set forth in forme and figure, that your vnderstanding might be somewhat helped by instrumentall demonstrations. And when you haue perused that whole discouerie of iuggling, compare the wonders thereof with the wonders imputed to coniuroers and witches, (not omitting Pharaos sorcerers at anie hand in this comparison) and I beleue you will be resolved, that the miracles done in Pharaos sight by them, and the miracles ascribed vnto witches, coniuroers, &c: may be well taken for false miracles, mere delusions, &c: and for such actions as are commonlie practised by cunning jugglers; be it either by legierdemaine, confectioneracie, or otherwise.

The art of iuggling discovered, and in what
points it dooth principallie consist.

The xxij. Chapter.

Now because such occasion is mi-
nistred, and the matter so pertinent to
my purpose, and also the life of witchcraft
and coulenage so manifestlie deliuered
in the art of iuggling; I thought good to
discouer it, together with the rest of the
other deceitfull arts; being sozie that it
falleth out to my lot, to laie open the se-
crets of this mysterie, to the hinderance of such poze men as liue
thereby: whose dwings herein are not onlie tollerable, but great- In what re-
lie commendable, so they abuse not the name of God, noz make spectis iug-
the people attribute vnto them his power; but alwaies acknow- gling is tol-
ledge wherein the art consisteth, so as thereby the other vnlaw- lerable and
full and impious arts may be by them the rather detected and be- also com-
wraied. mendable.

The true art therefore of iuggling consisteth in legierde-
maine; to wit, the nimble conueiance of the hand, which is espe-
ciallie performed thre waies. The first and principall consisteth The three
in hiding and conueieng of balles, the second in the alteration of principall
monie, the third in the shuffling of the cards. He that is expert points
in these may shew much pleasure, and manie feats, and hath wherein
more cunning than all other witches or magicians. All other legierde-
parts of this art are taught when they are discovered: but this maine or
part cannot be taught by any description or instruction, without nimblenes
great exercise and erpense of time. And for as much as I pro- of hand
fesse rather to discouer than teach these mysteries, it shall suffice dooth con-
to signifie vnto you, that the enduo and drift of iugglers is sist.
onlie to abuse mens eies and iudgements. Now therefore
my meaning is, in words as plaine as I can, to rip by certeine
proper tricks of that art; whereof some are pleasant and delecta-
ble, other some dreadfull and desperate, and all but mere delusi-
ons, or counterfet actions, as you shall some see by due obseruati-
on of euerie knacke by me heereafter deciphered.

Cc. j.

Of

Of the ball, and the manner of legierdemaine there-
with, also notable feats with one or diuerse balles.

The xxiiij. Chapter.

Great vari-
etie of plaie
with the
balles, &c.



Concerning the ball, the plaies & deuises thereof are infinite, in somuch as if you can by vse handle them well, you may shewe therewith a hundredth feats. But whether you seeme to throw the ball into your left hand, or into your mouth, or into a pot, or vp into the aier, &c: it is to be kept still in your right hand. If you practise first with a leaden bullet, you shall the sooner and better do it with balles of corke. The first place at your first learning, where you are to bestow a great ball, is in the palme of your hand, with your ringfinger: but a small ball is to be placed with your thombe, betwixt your ringfinger and middlefinger, then are you to practise to do it betwixt the other fingers, then betwixt the forefinger and the thombe, with the forefinger and middlefinger iointlie, and therein is the greatest and strangest cunning shewed. Lastlie the same small ball is to be practised in the palme of the hand, and by vse you shall not onelie seeme to put anie one ball from you, and yet retaine it in your hand; but you shall keepe foure or fve as cleanelie and certeinlie as one. This being attained vnto, you shall worke wonderfull feats: as for example.

These feats
are nimblly,
cleanly, &
swiftly to
be conuei-
ed; so as the
eyes of the
beholders
may not
discerne or
perceiue
the drift.

Lay three or foure balles before you, and as manie small candlesticks, bolles, salt sellers, or salt seller couers, which is the best. Then first seeme to put one ball into your left hand, and therewith all seeme to hold the same fast: then take one of the candlesticks, or anie other thing (hauing a hollow foot, & not being too great) and seeme to put the ball which is thought to be in your left hand, vnderneath the same, and so vnder the other candlesticks seeme to bestow the other balles: and all this while the beholders will suppose each ball to be vnder each candlestick: this done, some charme or forme of words is commonlie vsed. Then take vp one candlestick with one hand, and blow, saying; Lo, you see that is gone:

gone: & so likewise looke vnder ech candlestick with like grace and words, & the beholders will wonder where they are become. But if you, in lifting vp the candlesticks with your right hand, leaue all those three or foure balles vnder one of them (as by vse you may easilie do, hauing turned them all downe into your hand, and holding them fast with your little and ring fingers) and take the candlestick with your other fingers, and cast the balles vp into the hollownes thereof (for so they will not roll so soone awaie) the standers by will be much astonied. But it will seeme wonderfull strange, if also in shewing how there remaineth nothing vnder an other of those candlesticks, taken vp with your left hand, you leaue behind you a great ball, or anie other thing, the miracle will be the greater. For first they thinke you haue pulled awaie all the balles by miracle; then, that you haue brought them all together againe by like meanes, and they neither thinke nor looke that anie other thing remaineth behind vnder anie of them. And therefore, after manie other feats done, returne to your candlesticks, remembring where you left the great ball, and in no wise touch the same; but hauing an other like ball about you, seeme to bestow the same in maner and forme aforesaid, vnder a candlestick which standeth furthest frō that where the ball lieth. And when you shall with words or charmes seeme to conueie the same ball from vnder the same candlestick, and after ward bring it vnder the candlestick which you touched not, it will (I saie) seeme wonderfull strange.

To make a little ball swell in your hand till it
be verie great.

TAke a verie great ball in your left hand, or three indifferent big balles; and shewing one or three little balles, seeme to put them into your said left hand, concealing (as you may well do) the other balles which were there in before: then vse words, and make them seeme to swell, and open your hand, &c. This plaie is to be varied a hundred waies: for as you find them all vnder one candlestick, so may you go to a stander by, and take off his hat or cap, and shew the balles to be there, by conueieng them thereinto, as you turne the bottome vpward.

Memorandum that the juggler must set a good grace on the matter: for that is verie requisite.

*As, Hey, fortuna furie, nunquam credo, passe, passe, when come you sirra: See pag. 147.

To consume (or rather to conueie) one or
manie balles into nothing.

If you take one ball, or more, & seeme to put it into your other hand, and whilst you vse charming words, you conueie them out of your right hand into your lap; it will seeme strange. For when you open your left hand immediatlie, the sharpest lookers on will saie it is in your other hand, which also then you may open; & when they see nothing there, they are greatlie ouertaken.

How to rap a wag vpon the knuckles.

What I will leane to speake anie more of the ball, for herein I might hold you all date, and yet shall I not be able to teach you to vse it, nor scarce to vnderstand what I meane or write concerning it: but certeinlie manie are perswaded that it is a spirit or a fite, &c. Memorandum, that alwaies the right hand be kept open and streight, onlie keepe the palme from view. And therefore you may end with this miracle. Laye one ball vpon your shoulder, an other on your arme, and the third on the table: which because it is round, and will not easilie lie vpon the point of your knife, you must bid a stander by laye it thereon, saieng that you meane to throwe all those three balles into your mouth at once: and holding a knife as a pen in your hand, when he is layeng it vpon the point of your knife, you may easilie with the hant rap him on the fingers, for the other matter wilbe hard to do.

This feate
rendeth
cheefelie
to the mo-
uing of
laughter
and mirth.

Of conueiance of monie.

The xxiiij. Chapter.

The monie
must not be
of too small
nor of too
large a cir-
cumference
for hinde-
ring of the
conuei-
ance.



The conueieng of monie is not much inferior to the ball, but much easier to do. The principall place to keepe a peece of monie is the palme of your hand, the best peece to keepe is a testoz; but with exercise all will be alike, except the mony be verie small, and then it is to be kept betwixt the fingers, almost at the fingers end, whereas the ball is to be kept beelowe nere to the palme.

To

To conueie monie out of one of your hands into
the other by legierdemaine.

First you must hold open your right hand, & lay therein a testor,
or some big peece of monie: then laie thereupon the top of
your long left finger, and vse words, and vpon the sudden slip
your right hand from your finger therewith you held downe the
testor, and bending your hand a vertie little, you shall reteine the
testor still therein: and suddenlie (I saie) drawing your right
hand thrugh your left, you shall seeme to haue left the testor there
speciallie when you shut in due time your left hand. Which that
it may more plainelie appeare to be trulie done, you may take a
knife, and seeme to knocke against it, so as it shall make a great
sound: but in stead of knocking the peece in the left hand (where
none is) you shall hold the point of the knife fast with the left
hand, and knocke against the testor held in the other hand, and it
will be thought to hit against the mony in the left hand. Then vse
words, and open your hand, and when nothing is scene, it will
be wondered at how the testor was removed.

This is pret-
tie if it be
cunninglie
handled: for both the
eare and
the eye is
deceiued
by this de-
uise.

To conuert or transubstantiate monie into
counters, or counters into monie.

Another waie to deceiue the lookers on, is to doe as before,
with a testor; and keeping a counter in the palme of the left
hand secretlie to seeme to put the testor thereinto; which being re-
teined still in the right hand, when the left hand is opened, the
testor will seeme to be transubstantiated into a counter.

To put one testor into one hand, and an other into the
other hand, and with words to bring them together.

He that hath once attained to the facilitie of reteining one
peece of monie in his right hand, may shew a hundredth plea-
sant conceits by that meanes, and may reserue two or three as
well as one. And so then may you seeme to put one peece into
your left hand, and reteining it still in your right hand, you may
together therewith take vp another like peece, and so with words
seeme to bring both peeces together.

Varietie of
trickes may
be shewed
in iuggling
with mony.

To put one testor into a strangers hand, and another into your owne, and to conueie both into the strangers hand with words.

Also you may take two testors euellie set together, and put the same in stead of one testor, into a strangers hand, and then making as though you did put one testor into your left hand, with words you shall make it seeme, that you conueie the testor in your hand, into the strangers hand; for when you open your said left hand, there shall be nothing seene; and he opening his hand shall find two, where he thought was but one. By this deuise (I saie) a hundreth conceits may be shewed.

How to doe the same or the like seate otherwise.

To keepe a testor, & betwixt your finger, serueth speciallie for this and such like purposes. Hold out your hand, and cause one to laie a testor vpon the palme thereof, then shake the same vp almost to your fingers ends, and putting your thombe vpon it; you shall easilie, with a little practise, conueie the edge betwixt the middle and forefinger, whilst you proffer to put it into your other hand (provided alwaies that the edge appeere not through the fingers on the backside) which being done, take vp another testor (which you may cause a stranger by to laie downe) and put them both together, either closelie in stead of one into a strangers hand, or keepe them still in your owne: & after words spoken open your hands, and there being nothing in one, and both peeces in the other, the beholders will wonder how they came together.

You must take heed that you be close and slie: or else you discredit the art.

To throwe a peece of monie awaie, and to find it againe where you list.

You may, with the middle or ringfinger of the right hand, conueie a testor into the palme of the same hand, & seeming to cast it awaie, keepe it still: which with confederacie will seeme strange; to wit, when you find it againe, where another hath bestowed the verie like peece. But these things without exercise cannot be done, and therefore I will proceed to shew things to be brought

Use and exercise maketh men readie and practiue.

brought to passe by monie, with lesse difficultie; & yet as strange as the rest: which being unknowne are maruellouslie commended, but being knowne, are derided, & nothing at all regarded.

With words to make a groat or a testor to leape out of a pot, or to run alongst vpon a table.

You shall see a juggler take a groat or a testor, and throwe it into a pot, or laie it in the midst of a table, & with inchanting words cause the same to leape out of the pot, or run towards him, or from him ward alongst the table. Which will seeme miraculous, untill you knowe that it is done with a long blacke haire of a womans head, fastened to the bium of a groat, by meanes of a little hole driuen through the same with a Spanish needle. In like sort you may vse a knife, or anie other small thing: but if you would haue it go from you, you must haue a confederate, by which meanes all iuggling is graced and amended.

To make a groat or a testor to sinke through a table; and to vanish out of a handkercher verie stranglie.

A juggler also sometimes will borrow a groat or a testor, &c. and marke it before you, and seeme to put the same into the middelt of a handkercher, and wind it so, as you may the better see and feele it. Then will he take you the handkercher, and bid you feele whether the groat be there or naie; and he will also require you to put the same vnder a candlesticke, or some such thing. Then will he lend for a bason, and holding the same vnder the word right against the candlesticke, will vse certeine words of inchantments; and in short space you shall heare the groat fall into the bason. This done, one takes off the candlesticke, and the juggler taketh the handkercher by a tassell, and shaketh it; but the monie is gone; which seemeth as strange as anie seate whatsoeuer, but being knowne, the miracle is turned to a bable. For it is nothing else, but to sowe a groat into the corner of a handkercher, finelie couered with a peece of linnen, little bigger than your groat: which corner you must conueie in steed of the groat deliuered to you, into the middle of your handkercher; leauing the other either in your hand or lap, which after wards you must

This feat is the stranger if it be doone by night; a candle placed betweene the lookers on & the juggler: for by that means their eyesight is hindered from discerning the conceit.

A discouerie of this iuggling knacke.

A notable tricke to transforme a counter
to a groat.

The iug-
gler must
haue none
of his trin-
kets wan-
ting: besides
that, it be-
hooueth
him to be
mindfull,
least he
mistake his
trickes.

TAke a groat, or some lesse peece of monie, and grind it be-
rie thin at the one side; and take two counters, and grind
them, the one at the one side, the other on the other side: glew the
smooth side of the groat to the smooth side of one of the counters,
ioining them so close together as may be, speciallie at the edges,
which may be so filed, as they shall seeme to be but one peece; to
wit, one side a counter, and the other side a groat. Then take
a verie little Greene ware (for that is softest and therefore best)
and laie it so vpon the smooth side of the other counter, as it do
not much discolour the groat: and so will that counter with the
groat cleaue together, as though they were glewed; and being
filed euen with the groat and the other counter, it will seeme so
like a perfect entire counter, that though a stranger handle it, he
shall not betraie it; then hauing a little touched your forefinger,
and the thombe of your right hand with soft ware, take there-
with this counterfet counter, and laie it downe openlie vpon the
palme of your left hand, in such sort as an auditor lateth downe
his counters, tozinging the same hard, so as you may leaue the
glewed counter with the groat apparentlie in the palme of your
left hand; and the smooth side of the wared counter will sticke
fast vpon your thombe, by reason of the war therewith it is sme-
red, and so may you hide it at your pleasure. Provided alwaies,
that you laie the wared side downeward, and the glewed side
upward: then close your hand, and in or after the
closing thereof turne the peece, & so in stead
of a counter (which they suppose to be
in your hand) you shall seeme to
haue a groat, to the astonish-
ment of the beholders,
if it be well
handled.

An excellent feat, to make a two penie peece lie plaine in the palme of your hand, and to be passed from thence when you list.

The xxv. Chapter.



Ut a little red wax (not too thin) vpon the naille of your longest finger, then let a stranger put a two penie peece into the palme of your hand, and shut your fist suddenlie, and conueie the two penie peece vpon the wax, which with vse you may so accomplish, as no man shall perceiue it. Then and in the meane time vse words of course, and suddenlie open your hand, holding the tips of your fingers rather lower than higher than the palme of your hand, and the beholders will wonder where it is become. Then shut your hand suddenlie againe, & laie a wager whether it be there or no; and you may either leaue it there, or take it awaie with you at your pleasure. This (if it be well handled) hath more admiration than any other feat of the hand. Memorandum this may be best handled, by putting the wax vpon the two penie peece, but then must you laie it in your hand your selfe.

* As, Ailif, calyl, zaze, hit mel. meltat : Saturnus, Iupiter, Mars, Sol, Venus, Mercurie, Luna or such like.

To conueie a testor out of ones hand that holdeth it fast.

Sticke a little wax vpon your thombe, and take a stander by by the finger, shewing him the testor, and telling him you will put the same into his hand: then wzing it doone hard with your waxed thombe, and vsing many words looke him in the face, & as sone as you perceiue him to looke in your face, or fro your hand, suddenlie take awaie your thombe, & close his hand, and so will it seeme to him that the testor remaineth: euen as if you wzing a testor vpon ones forehead, it will seeme to sticke, when it is taken awaie, especiallie if it be wet. Then cause him to hold his hand still, and with speed put into another mans hand (or into your owne) two testors in stead of one, and vse words of course, whereby

by you shall make not onelie the beholders, but the holders beleue, when they open their hands, that by enchantment you haue brought both together.

To throwe a peece of monie into a deepe pond, and to fetch it againe from whence you list.

In these
knacks of
confederacie Feats
had the
name, which
left he li-
ued.

There be a maruellous number of feats to be done with monie, but if you will worke by private confederacie, as to marke a shilling, or any other thing, and throwe the same into a riuer or deepe pond, and hauing hid a shilling before with like marks in some other secret place; bid some go presentlie & fetch it, making them beleue, that it is the verie same which you threw into the riuer: the beholders will maruell much at it. And of such feats there may be done a marvellous number; but manie more by publike confederacie, whereby one may tell another how much monie he hath in his purse, and a hundreth like toies, and all with monie.

-22: 1611
-17: 1611
-16: 1611
-15: 1611
-14: 1611
-13: 1611
-12: 1611
-11: 1611
-10: 1611
-9: 1611
-8: 1611
-7: 1611
-6: 1611
-5: 1611
-4: 1611
-3: 1611
-2: 1611
-1: 1611

A knacke
more mer-
rie than
maruellous

To conueie one shilling being in one hand into another, holding your armes abroad like a rood.

EUermore it is necessarie to mingle some merie toies among your graue miracles, as in this case of monie, to take a shilling in each hand, and holding your armes abroad, to laie a wager that you will put them both into one hand, without bringing them ante what neerer together. The wager being made, hold your armes abroad like a rood, and turning about with your bodie, laie the shilling out of one of your hands vpon the table, and turning to the other side take it vp with the other hand: and so you shall win your wager.

How to rap a wag on the knuckles.

Another to
the same
purpose
read in pag.
324.

Deliver one peece of monie with the left hand to one, and to a second person another, and offer him that you would rap on the fingers the third; for he (though he be vngracious and subtil) seeing the other receiue monie, will not lightlie refuse it; and when he offereth to take it, you may rap him on the fingers with a kniue, or somewhat else held in the right hand, saying that you knew by your familiar, that he ment to haue kept it from you.

To

To transforme anie one small thing into anie other forme by folding of paper.

The xxvj. Chapter.



Take a sheete of paper, or a handkercher, and fold or double the same, so as one side be a little longer than an other: then put a counter betwene the two sides or leaues of the paper or handkercher, vnder to the middle of the top of the fold, holding the same so as it be not perceiued, and laie a groat on the outside thereof, right against the counter, and fold it downe to the end of the longer side: and when you vnfold it againe, the groat will be where the counter was, and the counter where the groat was; so as some will suppose that you haue transubstantiated the monie into a counter, and with this manie feats may be done.

The like or rather stranger than it may be done, with two papers three inches square a peece, diuided by two folds into three equall parts at either side, so as each folded paper remaine one inch square: then glew the back sides of the two papers together as they are folded, & not as they are open, & so shall both papers seeme to be but one; & which side soeuer you open, it shall appeare to be the same, if you hide handsomelie the bottome, as you may well doe with your middle finger, so as if you haue a groat in the one and a counter in the other, you hauing shewed but one, may by turning the paper seeme to transubstantiate it. This may be best performed by putting it vnder a candlestick, or a hat, &c. and with words seeme to doe the feat.

Of cards, with good cautions how to auoid coulenage

therein: speciall rules to conueie and handle the cards, and the maner and order how to accomplish all difficult and strange things wrought with cards.

The xxvii. Chapter.



Aluing now bestowed some waste monie among you, I will set you to cards; by which kind of witchcraft a great number of people haue toggled away not onelie their monie, but also their lands, their

Such as you shall find in pag. 323, & 329. in the marginal notes or some strange terms of your owne deuising.

Of dice
plaie & the
like vn-
thrifte
games,
mark these
two olde
verses: *Lu-
dens taxillis
bene respice
quid sit in il-
lis, Mors tua
sors tuas
tua spes tua
pendet in il-
lis:* and re-
member
them.

their health, their time, and their honestie. I dare not (as I could) shew the lewd juggling that chetors practise, least it minister some offense to the well disposed, to the simple hurt and losses, and to the wicked occasion of euill doing. But I would wish all gamesters to beware, not onlie with what cards and dice they plaie, but speciallie with whome & where they exercise gaming. And to let dice passe (as whereby a man maie be ineuitable con- sened) one that is skilfull to make and vse Banncards, may bin- do a hundreth wealthie men that are giuen to gaming: but if he haue a confederate present, either of the plaiers or standers by, the mischief cannot be auoided. If you plaie among strangers, beware of him that seemes simple or drunken; for vnder their ha- bit the most speciall conseners are presented, & while you thinke by their simplicitie and imperfections to beguile them (and ther- of perchance are perswaded by their confederats, your verie freends as you thinke) you your selfe will be most of all ouerta- ken. Beware also of bettors by, and lookers on, and namelie of them that bet on your side: for whilest they looke in your game without suspicion, they discouer it by signes to your aduersaries, with whome they bet, and yet are their confederates.

But in shewing seats, and juggling with cards, the principall point consisteth in shuffling them nimble, and alwaies keeping one certeine card either in the bottome, or in some knowne place of the stocke, foure or five cards from it. Hereby you shall seeme to worke wonders; for it will be easie for you to see or spie one card, whith though you be perceined to do, it will not be suspected, if you shuffle them well afterwards. And this note I must giue you, that in reseruing the bottome card, you must alwaies (whi- lest you shuffle) keepe him a little before or a little behind all the cards lieng vnderneath him, bestowing him (I saie) either a lit- tle beyond his fellows before, right over the forefinger, or else behind the rest, so as the little finger of the left hand may meete with it: which is the easier, the readier, and the better waie. In the beginning of your shuffling, shuffle as thicke as you can; and in the end throw vpon the stocke the nether card (with so manie mo at the least as you would haue preserved for anie purpose) a little before or behind the rest. Provided alwaies, that your forefinger, if the packe be laied before, or the little finger, if the packe lie be- hind,

Note.

hind, creepe vp to meeete with the bottome card, and not lie betwixt the cards: and when you feele it, you may there hold it, vntill you haue shuffled ouer the cards againe, still leauing your kept card below. Being perfect herein, you may doe almost what you list with the cards. By this meanes, what packe soeuer you make, though it consist of eight, twelue, or twentie cards, you may keepe them still together vnseuered next to the nether card, and yet shuffle them often to satisfie the curious beholders. As for example, and for breuities sake, to the w^{ch} you diuerse seats vnder one.

How to deliuer out foure aces, and to conuert
them into foure knaues.

MAke a packe of these eight cards; to wit, foure knaues and foure aces: and although all the eight cards must lie immediatlie together, yet must ech knaue and ace be ^{apart} seuered, and the same eight cards must lie also in the lowest place of the bunch. Then shuffle them so, as alwaies at the second shuffling, or at least wise at the end of your shuffling the said packe, and of the packe one ace may lie nethermost, or so as you may know where he goeth and lieth: and alwaies (I saie) let your fore said packe with thre or foure cards more lie vnseparablie together immediatlie vpon and with that ace. Then vsing some speech or other deuise, and putting your hands with the cards to the edge of the table to hide the action, let out p^rsentlie a peece of the second card, which is one of the knaues, holding forth the stocke in both your hands, and shewing to the standers by the nether card (which is the ace or kept card) couering also the head or peece of the knaue (which is the next card) with your foure fingers, draw out the same knaue, laieing it downe on the table: then shuffle againe, keeping your packe whole, and so haue you two aces lieng together in the bottome. And therfore, to reforme that disordered card, as also for a grace and countenance to that action, take off the vppermost card of the bunch, and thrust it into the middest of the cards; and then take a waie the nethermost card, which is one of your said aces, and bestow him likewise. Then may you begin as before, shewing an other ace, and in steed thereof laie downe an other knaue: and so forth, vntill in steed of foure aces you haue

You must be well aduised in the shuffling of the bunch, least you ouershoot your selfe.

haue laied downe foure knaues. The beholders all this while thinking that there lie foure aces on the table, are greatlie abused, and will maruell at the transformation.

How to tell one what card he seeth in the bottome, when the same card is shuffled into the stocke.

When you haue seene a card priuie, or as though you marked it not, laie the same vndermost, and shuffle the cards as before you are taught, till your card lie againe below in the bottome. Then shew the same to the beholders, willing them to remember it: then shuffle the cards, or let anie other shuffle them; for you know the card already, and therefore may at anie time tell them what card they saw: which neuertheless would be done with great circumstance and shew of difficultie.

*For that will drawe the action into the greater admiration.

An other waie to doo the same, hauing your selfe indeed neuer seene the card.

If you can see no card, or be suspected to haue seene that which you meane to shew, then let a stander by first shuffle, and afterwards take you the cards into your hands, and (hauing shewed and not seene the bottome card) shuffle againe, and keepe the same card, as before you are taught; and either make shift then to see it when their suspicion is past, which maie be done by letting some cards fall, or else laie downe all the cards in heape, remembering where you laied your bottome card. Then spie how manye cards lie in some one heape, and laie the heape where your bottome card is vpon that heape, and all the other heapes vpon the same: and so, if there were fve cards in the heape whereon you laied your card, then the same must be the first card, which now you may throw out, or look vpon without suspicion: and tell them the card they saw.

To tell one without confederacie what card he thinketh.

The eie bewraie the thought.

Lie three cards on a table, a little waie distant, and bid a stander by be true and not wauer, but thinke one of them three; and by his eie you shall assuredly perceiue which he both seeth and thinketh. And you shall do the like, if you cast downe a whole paire

paire of cards with the faces vptward, wherof there will be few or none plainlie perceiued, and they also coate cards. But as you cast them downe suddenlie, so must you take them vp presentlie, marking both his eie and the card whereon he looketh.

How to tell what card anie man thinketh, how to conueie the same into a kernell of a nut or cheristone, &c: and the same againe into ones pocket: how to make one drawe the same or anie card you list, and all vnder one deuise.

The xxviij. Chapter.

Take a nut, or a cheristone, & burne a hole through the side of the top of the shell, and also through the kernell (if you will) with a hot bodkin, or boare it with a nall; and with the eie of a needle pull out some of the kernell, so as the same may be as wide as the hole of the shell. Then write the number or name of a card in a peece of fine paper one inch or halfe an inch in length, and halfe so much in bredth, and roll it vp hard: then put it into a nut, or cheristone, and close the hole with a little red ware, and rub the same with a litle dust, and it will not be perceiued, if the nut or cheristone be browne or old. Then let your confederate thinke that card which you haue in your nut, &c: and either conueie the same nut or cheristone into some bodys pocket, or laie it in some strange place: then make one drawe the same out of the stocke held in your hand, which by vse you may well doe. But saie not; I will make you perforce draw such a card: but require some stander by to draw a card, saying that it skills not what card he draw. And if your hand serue you to vse the cards well, you shall prefer vnto him, and he shall receiue (euen though he snatch at an other) the verie card which you kept, and your confederate thought, and is witten in the nut, and hidden in the pocket, &c. You must (while you hold the stocke in your hands, tossing the cards to and fro) remember alwaies to keepe your card in your eie, and not to lose the sight thereof. Which seate, till you be perfect in, you may haue.

Tricks with cards, &c: which must be doone with confederacie.

haue the same priuile marked; and when you perceiue his hand readie to draw, put it a little out towards his hand, nimble turning ouer the cards, as though you numbred them, holding the same more loose and open than the rest, in no wise suffering him to draw anie other: which if he should doe, you must let three or foure fall, that you may beginne againe. ¶ This will seeme most strange, if your said paper be inclosed in a button, and by confederacie solwed vpon the doublet or cote of anie bodie. This tricke they commonlie end with a nut full of inke, in which case some wag or unhappie boie is to be required to thinke a card; and hauing so done, let the nut be deliuered him to cracke, which he will not refuse to doe, if he haue seene the other feate plaid before.

A merrie
concept,
the like
whereof
you shall
find in pag.
324, & 330.

Of fast or loose, how to knit a hard knot vpon a handkercher, and to vndoe the same with words.

The xxix. Chapter.



The Aegyptians iuggling witchcraft or sortilegie standeth much in fast or loose, thereof though I haue written somewhat generallie already, yet hauing such oportunitie I will here shew some of their particular feats; not treating of their common tricks which is so tedious, nor of their fortune telling which is so impious; and yet both of them meere couenages. ¶ Make one plaine loose knot, with the two corner ends of a handkercher, and seeming to draw the same verie hard, hold fast the bodie of the said handkercher (neere to the knot) with your right hand, pulling the contrarie end with the left hand, which is the corner of that which you hold. Then close vp handsomlie the knot, which will be yet somewhat loose, and pull the handkercher so with your right hand, as the left hand end may be neere to the knot: then will it seeme a true and a firme knot. And to make it appeare more assuredlie to be so indeed, let a stranger pull at the end which you hold in your left hand, whilst you hold fast the other in your right hand: and then holding the knot with your forefinger & thombe, & the nether part of your handkercher with your other fingers,

Fast and
loose with a
handkercher.

as

perfe 2 folia.

as you hold a bydle when you would with one hand slip vp the knot and lengthen your reines. This done, turne your handkercher ouer the knot with the left hand, in doing whereof you must suddenlie slip out the end or corner, putting vp the knot of your handkercher with your forefinger and thombe, as you would put vp the foresaid knot of your bydle. Then deliuer the same (couered and wrapt in the middest of your handkercher) to one, to hold fast, and so after some words bled, and wagers laied, take the handkercher and shake it, and it will be lose.

A notable feate of fast or loose; namelie, to pull three beadstones from off a cord, while you hold fast the ends thereof, without remouing of your hand.

TAke two little whipcords of two fote long a peece, double them equallie, so as there may appeare foure ends. Then take three great beadstones, the hole of one of them being bigger than the rest; and put one beadstone vpon the eie or bolwt of the one cord, and an other on the other cord. Then take the stone with the greatest hole, and let both the bolwts be hidden therein: which may be the better done, if you put the eie of the one into the eie or bolwt of the other. Then pull the middle bead vpon the same, being doubled ouer his fellow, and so will the beads seeme to be put ouer the two cords without partition. For holding fast in each hand the two ends of the two cords, you may tolle them as you list, and make it seeme manifest to the beholders, which may not see how you haue done it, that the beadstones are put vpon the two cords without anie fraud. Then must you seeme to adde more effectuell binding of those beadstones to the string, and make one halfe of a knot with one of the ends of each side; which is for no other purpose; but that when the beadstones be taken awaie, the cords may be seene in the case which the beholders suppose them to be in before. For when you haue made your halfe knot (which in anie wise you may not double to make a perfect knot) you must deliuer into the hands of some stander by those two cords; namelie, two ends euenlie set in one hand, and two in the other, and then with a wager, &c: beginne to pull off your beadstones, &c: which if you handle nimbly, and in the end cause him to pull his two ends, the two cords will

Fast or lose
with whip-
cords and
beades.

This con-
ueiance
must be
closelie
done: Ergo
it must be
no bung-
lers worke.

Ed. j.

shew

shew to be placed plainlie, and the headstones to haue come through the cords. But these things are so hard and long to be described, that I will leaue them; whereas I could shew great varietie.

Juggling knacks by confederacie, and how to know whether one cast crosse or pile by the ringing.

The xxx. Chapter.

Lie a wager with your confederate (who must seme simple, or obstinate opposed against you) that standing behind a doore, you will (by the sound or ringing of the monie) tell him whether he cast crosse or pile: so as when you are gone, and he hath fillipped the monie before the witnesses who are to be couened, he must saye; What is it, if it be crosse; or What is it, if it be pile: or some other such signe, as you are agreed vpon, and so you need not faile to gesse rightlie. By this meanes (if you haue anie inuention) you may seme to doe a hundreth miracles, and to discover the secrets of a mans thoughts, or words spoken a far off.

What is it?
What is it?
signes of
confederacie.

To make a shoale of goslings drawe a timber log.

To make a shoale of goslings, or (as they saie) a gaggle of geese to seme to drawe a timber log, is done by that verie meanes that is vsed, when a cat dooth drawe a foale through a pond or riuer: but handled somewhat further off from the beholders.

To make a pot or anie such thing standing fast on the cupboard, to fall downe thense by vertue of words.

Let a cupboard be so placed, as your confederate may hold a blacke thred without in the court, behind some window of that roome; and at a certeine lowd word spoken by you, he may pull the same thred, being wound about the pot, &c. And this was the seate of Eleazar, which Iosephus reporteth to be such a miracle.

Eleazars
seate of co-
federacie.

To

To make one danse naked.

Make a poore boie confederate with you, so as after charmes, &c: spoken by you, he vnclothe himselfe, and stand naked, seeming (whilst he vnderleth him) to shake, stampe, and crie, still hastening to be vnclothed, till he be starke naked: or if you can procure none to go so far, let him onelie beginne to stampe and shake, &c: and to vnclothe him, and then you may (for the reuerence of the companie) seeme to release him.

To transforme or alter the colour of
ones cap or hat.

Take a confederates hat, and vse certeine words ouer it, and deliuer it to him againe, and let him seeme to be wroth, and cast it backe to you againe, affirming that his was a good new blacke hat, but this is an old blew hat, &c: and then you may seeme to countercharme it, and redeliuer it, to his satisfaction.

How to tell where a stollen horssse is become.

By meanes of confederacie, Steeuen Tailor and one Pope Babused diuers cuntrye people. For Steeuen Tailor would hide a waie his neighbours horses, &c: and send them to Pope, (whom he before had told where they were) promising to send the parties vnto him, whome he described and made knowne by diuers signes: so as this Pope would tell them at their first entrance vnto the doore. Wherefore they came, and would saie that their horses were stollen, but the theefe should be forced to bring backe the horses, &c: and leaue them within one mile south and by west, &c: of his house, euen as the plot was laid, and the packe made before by Steeuen and him. This Pope is said of

some to be a witch, of others he is accompted

a confaror; but commonlie called

a wise man, which is all one

with a soothsaier or

witch.

* As, Droch
myroch, &
senaroth
betu ba-
roch affma-
aroth, rou-
see faroun-
see, hey
passe passe,
&c: or such
like strange
words.

Pope and
Tailor co-
federates.

Boxes to alter one graine into another, or to
consume the graine or corne to nothing.

The. xxxj. Chapter.



Here be diuers iuggling bores with false bottoms, wherein manie false seats are wrought. First they haue a bor couered or rather footed alike at each end, the bottome of the one end being no deeper than as it may conteine one lane of corne or pepper glewed thereupon. Then vse they to put into the hollow end thereof some other kind of graine, ground or vnground; then do they couer it, and put it vnder a hat or candlesticke: and either in putting it therinto, or pulling it thence, they turne the bor, and open the contrarie end, wherein is shewed a contrarie graine: or else they shew the glewed end first (which end they suddenlie thrust into a boll or bag of such graine as is glewed alreadie thereupon) and secondlie the emptie bor.

Note the
maner of
this con-
ueiance.

How to conueie (with words or charmes) the corne
contained in one box into an other.

There is another bor fashioned like a bell, wherinto they do put so much, and such corne or spice as the foresaid hollow bor can conteine. Then they stop or couer the same with a peece of leather, as broad as a testoz, which being thrust vp hard towards the middle part or waste of the said bell, will sticke fast, & beare vp the corne. And if the edge of the leather be wet, it will hold the better. Then take they the other bor dipped (as is aforesaid) in corne, and set downe the same vpon the table, the emptie end vppward, sauing that they will conueie the graine therein into the other bor or bell: which being set downe somewhat hard vpon the table, the leather and the corne therein will fall downe, so as the said bell being taken vp from the table, you shall see the corne lying thereon, and the stopple will be hidden therewith, & couered: & when you vncouer the other bor, nothing shall remaine therein. But presentlie the corne must be swept downe with one hand into the other, or into your lap or hat. Manie seats maie be done with this bor, as to put therein a tode, affirming the same to haue bene so turned from corne, &c: and then manie beholders will
suppose

You must
take heed
that when
the corne
commerth
out it couer
& hide the
leather, &c.

suppose the same to be the iugglers diuell, whereby his feats and miracles are wrought. But in truth, there is more cunning witchcraft vsed in transferring of corne after this sort, than is in the transferring of one mans corne in the grasse into an other mans feeld: which * the lawe of the twelue tables doth so force-
 ablie condemne: for the one is a consenuing slight, the other is a false lie.

* See the 12 booke of this disco- uerie, in the title Habar, cap. 4. pag. 220, 221.

Of an other boxe to conuert wheat into flower
 with words, &c.

There is an other bore usuall among iugglers, with a bot-
 tome in the middle thereof, made for the like purposes. One
 other also like a tun, wherein is shewed great varietie of stufte, as
 well of liquors as spices, and all by means of an other little tun
 within the same, wherein and whereon liquors and spices are
 shewed. But this would aske too long a time of description.

Of diuerse petie iuggling knacks.

There are manie other beggerlie feats able to beguile the
 simple, as to make an ote stir by spetting thereon, as though
 it came to passe by words. Item to deliuer meale, pepper, gin-
 ger, or anie powder out of the mouth after the eating of bread, &c.
 which is done by reteining anie of those things stuffed in a little
 paper or bladder conueied into your mouth, and grinding the
 same with your teeth. Item, a rish through a peece of a trencher,
 hauing three holes, and at the one side the rish appearing, out in
 the second, at the other side, in the third hole, by reason of a hollow
 place made betwixt them both, so as the slight consisteth in tur-
 ning the peece of trencher.

These are
 such sleights
 that euen a
 bungler
 may doo
 them: and
 yet prettie,
 &c.

To burne a thred, and to make it whole
 againe with the ashes thereof.

The xxxij. Chapter.



Lis not one of the worst feats to burne a
 thred handsomelie, and to make it whole againe: the
 order whereof is this. Take two threds, or small la-
 ces, of one sorte in length a peece: roll vp one of
 them

Marke the
 maner of
 this con-
 ceit and de-
 uise.

D d. iij.

them

That is,
neatlie and
deintilie.

A thred cut
in manie
peecees and
burned to
ashes made
whole a-
gaine.

The means
discouered.

them round, which will be then of the quantitie of a pease, bestow
the same betwene your left foresfinger and your thombe. Then
take the other thred, and hold it forth at length, betwixt the fore-
finger and thombe of each hand, holding all your fingers deinti-
lie, as yong gentlewomen are taught to take up a morsell of
meate. Then let one cut asunder the same thred in the middle.
When that is done, put the tops of your two thombes together,
and so shall you with lesse suspicion receiue the peece of thred
which you hold in your right hand into your left, without ope-
ning of your left finger and thombe: then holding these two pee-
ces as you did the same before it was cut, let those two be cut also
asunder in the midst, and they conueied againe as before, un-
till they be cut verie short, and then roll all those ends together,
and keepe that ball of short threds before the other in your left
hand, and with a knife thrust out the same into a candle, where
you may hold it untill the said ball of short threds be burnt to
ashes. Then pull backe the knife with your right hand, and leaue
the ashes with the other ball betwixt the foresfinger and thombe
of your left hand, and with the two thombs & two foresfingers to-
gether seeme to take paines to frost and rub the ashes, untill your
thred be renewed, and drawe out that thred at length which you
kept all this while betwixt your left finger and thombe. This is
not inferior to ante jugglers feate if it be well handled, for if you
haue legierdemaine to bestowe the same ball of thred, and to
change it from place to place betwixt your other fingers (as may
easlie be done) then will it seeme verie strange.

To cut a lace asunder in the midst, and to
make it whole againe.

By a deuise not much vnlike to this, you may seeme to cut a-
sunder any lace that hangeth about ones necke, or any point,
girdle, or garter, &c: and with witchcraft or coniuration to
make it whole and closed together againe. For the accomplish-
ment thereof, prouide (if you can) a peece of the lace, &c: which
you meane to cut, or at the least a patterne like the same, one inch
and a halfe long, & (keeping it double prauilie in your left hand,
betwixt some of your fingers neere to the tips thereof) take the o-
ther lace which you meane to cut, still hanging about ones necke,
and

and drawe downe your said left hand to the bought thereof: and putting your owne peece a little before the other (the end or rather middle thereof, you must hide betwixt your forefinger and thombe) making the eie or bought, which shall be seene, of your owne patterne, let some stander by cut the same asunder, and it will be surelie thought that the other lace is cut; which with words and froting, &c: you shall seeme to renew & make whole againe. This, if it be well handled, will seeme miraculous.

How to pull laces innumerable out of your mouth,
of what colour or length you list, and neuer anie
thing seene to be therein.

AS for pulling laces out of the mouth, it is somewhat a stale A common iuggling
iest, whereby iugglers gaine monie among maides, selling knacke of
lace by the yard, putting into their mouths one round bottome as flat counse-
fast as they pull out an other, and at the iust end of euerie yarde nage plaied
they tie a knot, so as the same resteth vpon their teeth: then cut among the
they off the same, and so the beholders are double and treble de- simple, &c.
ceiued, seeing as much lace as will be contained in a hat, and the
same of what colour you list to name, to be drawne by so euen
yards out of his mouth, and yet the iuggler to talke as though
there were nothing at all in his mouth.

How to make a booke, wherein you shall shew eue-
rie leaf therein to be white, blacke, blew, red, yellow,
greene, &c.

The xxxiiij. Chapter.

Here are a thousand iugglings, which I am loth to spend time to describe, whereof some be common, and some rare, and yet nothing else but deceit, counse-
nage, or confederacie: whereby you may Iuggling a
plainelie see the art to be a kind of witch kind of
craft. I will end therefore with one deuise, witchcraft.
which is not common, but was speciallie The innen-
bled by Claruis, whome though I neuer saw to exercise the feat, tion of
yet am I sure I conceiue aright of that inuention. He had (they Claruis.
late)

Ed. iiij.

This knack
is sooner
learned by
demonstra-
tiue means,
than taught
by words of
instruction.

(saie) a booke, whereof he would make you thinke first, that euerie leafe was cleane white paper: then by vertue of words he would shew you euerie leafe to be painted with birds, then with beasts, then with serpents, then with angels, &c: the deuise thereof is this. ¶ Make a booke seven inches long, and five inches broad, or according to that proportion: and let there be xlii. leaues; to wit, seven times seven contained therein, so as you may cut vpon the edge of each leafe six notches, each notch in depth halfe a quarter of an inch, and one inch distant. Paint euerie foureteenth and fiftieth page (which is the end of euerie sixt leafe, & the beginning of euerie seventh) with like colour, or one kind of picture. Cut off with a paire of sheares euerie notch of the first leafe, leauing onlie one inch of paper in the vppermost place vncut, which will remaine almost halfe a quarter of an inch higher than anie part of that leafe. Leauie an other like inch in the second place of the second leafe, clipping away one inch of paper in the highest place immediatlie aboue it, and all the notches below the same, and so orderlie to the third, fourth, &c: so as there shall rest vpon each leafe one onlie inch of paper aboue the rest. One high vncut inch of paper must answer to the first, directlie, in euerie seventh leafe of the booke: so as when you haue cut the first seven leaues, in such sort as I first described, you are to begin in the selfe same order at the eight leafe, descending in such wise in the cutting of seven other leaues, and so againe at the fiftieth, to xxi, &c: untill you haue passed through euerie leafe, all the thicknes of your booke.

Now you shall vnderstand, that after the first seven leaues, euerie seventh leafe in the booke is to be painted, sauing one seven leaues, which must remaine white. Howbeit you must obserue, that at each Bumleaf or high inch of paper, seven leaues distant, opposite one directlie and lineallie against the other, through the thicknesse of the booke, the same page with the page precedent so to be painted with the like colour or picture; and so must you passe through the booke with seven seuerall sorts of colours or pictures: so as, when you shall rest your thombe vpon anie of those Bumleaues, or high inches, and open the booke, you shall see in each page one colour or picture through out the booke; in an other rowe, an other colour, &c. To make that matter more plaine vnto you, let this be the description hereof. Hold the booke
with

This will
seem strange
to the be-
holders.

with your left hand, and (betwixt your forefinger and thombe of your right hand) slip ouer the booke in what place you list, and your thombe will alwaies rest at the seventh leafe; to wit, at the Bumleafe or high inch of paper from whence when your booke is streined, it will fall or slip to the next, &c. Which when you hold fast, & open the booke, the beholders seeing each leafe to haue one colour or picture with so manie varieties, all passing continuallie & directlie thzugh the whole booke, will suppose that with words you can discolour the leaues at your pleasure. But because perhaps you will hardlie conceiue herof by this description, you shall (if you be disposed) see or buye for a small value the like booke, at the shop of W. Brome in Bowles churchyard, for your further instruction. ¶ There are certeine feats of actiuitie, which beautifie this art exceedinglie: howbeit euen in these, some are true, and some are counterfet; to wit, some done by practise, and some by confederacie. ¶ There are likewise diuers feats arithmeticall & geometricall: for them read Gemma Phrysius, and Record, &c. which being exercised by iugglers ad credit to their art. ¶ There are also (besides them which I haue set downe in this title of *Hartumim*) sundrie strange experiments reported by Plinie, Albert, Ioh. Bap. Port. Neap. and Thomas Lupton, wherof some are true, and some false: which being knowne to Iannes and Iambres, or else to our iugglers, their occupation is the more magnified, and they thereby more reuerenced. ¶ Here is place to discouer the particular knaueries of casting of lots, and drawing of cuts (as they terme it) whereby manie consenages are wrought: so as I dare not teach the sundrie deuises thereof, least the vngodlie make a practise of it in the commonwealth, where manie things are decided by those meanes, which being honestlie meant may be lawfullie vsed. But I haue said already somewhat hereof in generall, and therefore also the rather haue suppressed the particularities, which (in truth) are mere iuggling knackes: whereof I could discouer a great number.

Wher such
bookes may
be gotten.

See more
hereof in
the 11. book
of this dis-
couerie, in
the title
Nahas, cap.
10. pag. 197,
198.

Desperate

Desperate or dangerous iuggling knacks, wherein the simple are made to thinke, that a feelie iuggler with words can hurt and helpe, kill and reuiue anie creature at his pleasure: and first to kill anie kind of pullen, and to giue it life againe.

The xxxiiij. Chapter.



Take a hen, a chicke, or a capon, and thrust a nall or a fine sharpe pointed knife through the midst of the head thereof, the edge towards the bill, so as it may seeme impossible for hir to scape death: then vse words, and pulling out the knife, laie otes before hir, &c: and she will eate and liue, abeing nothing at all greued or hurt with the wound; bicause the bzaïne lieth so far behind in the head as it is not touched, though you thrust your knife betwene the combe and it: and after you haue done this, you may conuert your speach and actions to the greuous wounding and p̄sent recouering of your owne selfe.

* The natural cause why a hen thrust thorough the head with a bodkin dooth liue notwithstanding.

To eate a knife, and to fetch it out of anie other place.

It must be cleanelie coueied in any case.

Take a knife, and containe the same within your two hands, so as no part be sene thereof but a little of the point, which you must so bite at the first, as noise may be made therewith. Then seeme to put a great part thereof into your mouth, and letting your hand slip downe, there will appeare to haue bene more in your mouth than is possible to be contained therein. Then send for drinke, or vse some other delate, vntill you haue let the said knife slip into your lap, holding both your fists close together as before, and then raise them so from the edge of the table where you sit (so from thence the knife may most priuilie slip downe into your lap) and in stead of biting the knife, knable a little vpon your nasse, and then seeme to thrust the knife into your mouth, opening the hand next vnto it, and thrust vp the other, so as it may appeare to the standers by, that you haue deliuered your hands

hands therof, and thrust it into your mouth: then call for drinke, after countenance made of pricking and danger, &c. Lastlie, put your hand into your lap, and taking that knife in your hand, you may seeme to bring it out from behind you, or from whence you list. ¶ But if you haue another like knife and a confederate, you may doe twentie notable wonders hereby: as to send a stander by into some garden or orchard, describing to him some tree or herbe, vnder which it sticketh; or else some strangers sheath or pocket, &c.

To thrust a bodkin into your head without hurt.

Take a bodkin so made, as the haff being hollowe, the blade thereof may slip thereinto as soone as you hold the point vpward: and set the same to your forehead, and seeme to thrust it into your head, and so (with a little sponge in your hand) you may wring out blood or wine, making the beholders thinke the blood or the wine (whereof you may saie you haue drunke verie much) runneth out of your forehead. Then, after countenance of paine and græse, pull awaie your hand suddenlie; holding the point downeward; and it will fall so out, as it will seeme neuer to haue bene thrust into the haff: but immediatlie thrust that bodkin into your lap or pocket, and pull out an other plaine bodkin like the same, sauing in that conceipt.

The maner
& meanes
of this action

To thrust a bodkin through your toong, and a knife

through your arme: a pittifull sight, without hurt or danger.

Make a bodkin, the blade therof being fundred in the middle, so as the one part be not nere to the other almost by three quarters of an inch, each part being kept a sunder with one small bought or crooked peece of iron, of the fashion described hereafter in place conuenient. Then thrust your toong betwixt the foresaid space; to wit, into the bought left in the bodkin blade, thrusting the said bought behind your teeth, and biting the same: and then shall it seeme to sticke so fast in and through your toong, as that one can hardlie pull it out. ¶ Also the verie like may be done with a knife so made, and put vpon your arme: and the wound will appeare the more terrible, if a little blood be poisoned there.

A forme or
pattern of
this bodkin
and knife
you shal see
described if
you turne
ouer a few
leaves for-
ward.

To thrust a peece of lead into one eie, and to drie it
about (with a sticke) betweene the skin and flesh
of the forehead, vntill it be brought to the
other eie, and there thrust out.

Put a peece of lead into one of the nether lids of your eie, as
big as a tag of a point, but not so long (which you may doe
without danger) and with a little iuggling sticke (one end therof
being hollow) seeme to thrust the like peece of lead vnder the other
eie lid; but conueie the same in deed into the hollownes of the
stick, the stopple or peg thereof may be prauilie kept in your
hand vntill this feate be done. Then seeme to drie the said peece
of lead, with the hollow end of the said sticke, from the same eie:
and so with the end of the said sticke, being brought along vpon
your forehead to the other eie, you maie thrust out the peece of
lead, which before you had put thereinto; to the admiration of the
beholders. ¶ Some eat the lead, and then shoue it out at the eie:
and some put it into both, but the first is best.

To cut halfe your nose asunder, and to heale it againe
presentlie without anie salve.

This is easi-
lie doone,
howbeit
being clen-
lie handled
it will de-
ceiue the
sight of the
beholders.

Take a knife hauing a round hollow gap in the middle, and
laie it vpon your nose, and so shall you seeme to haue cut
your nose halfe asunder. ¶ Provided alwaies, that in all these you
haue an other like knife without a gap, to be shewed vpon the
pulling out of the same, and words of inchantment to speake,
bloud also to beerate the wound, and nimble conueiance.

To put a ring through your cheek.

There is an other old knacke, which seemeth dangerous to
the cheek. For the accomplishing thereof you must haue
two rings, of like colour and quantitie; the one filed asunder, so
as you may thrust it vpon your cheek; the other must be whole,
and conueied vpon a sticke, holding your hand therevpon in the
middle of the sticke, deliuering each end of the same sticke to be
holden fast by a stander by. Then conueieng the same cleanlie
into your hand, or (for lacke of good conueiance) into your lap or
pocket,

pocket, pull awaie your hand from the sticke: and in pulling it awaie, whirle about the ring, and so will it be thought that you haue put thereon the ring which was in your cheeke.

To cut off ones head, and to laie it in a platter, &c:
which the iugglers call the decollation of Iohn Baptist.

Theſe a moſt notable execution by this art, you muſt cauſe a board, a cloth, and a platter to be purpoſelie made, and in each of them holes fit for a boies necke. The board muſt be made of two planks, the longer and broader the better: there muſt be leſſe within halfe a yarde of the end of each planke halfe a hole; ſo as both planks being thruſt together, there may remaine two holes, like to the holes in a paire of ſtocks: there muſt be made likewise a hole in the tablecloth or carpet. A platter alſo muſt be ſet directlie ouer or vpon one of them, hauing a hole in the middle thereof, of the like quantitie, and alſo a peece cut out of the ſame, ſo big as his necke, through which his head may be conueied into the middeſt of the platter: and then ſitting or kneeling vnder the board, let the head onlie remaine vpon the board in the ſame. Then (to make the ſight more dreadfull) put a little brimſtone into a chaſing diſh of coles, ſetting it before the head of the boie, who muſt gaspe two or three times, ſo as the ſmoke enter a little into his noſtrils and mouth (which is not vnholſome) and the head preſentlie will appeare ſtarke dead; if the boie ſet his countenance accordingly: and if a little bloud be ſprinkled on his face, the ſight will be the ſtranger.

This is commonlie practiſed with a boie inſtructed for that purpoſe, who being familiar and conuerſant with the companie, may be knowne as well by his face, as by his apparell. In the other end of the table, where the like hole is made, an other boie of the bignelle of the knowne boie muſt be placed, hauing vpon him his vſuall apparell: he muſt leane or lie vpon the board, and muſt put his head vnder the board through the ſaid hole, ſo as his bodie ſhall ſeeme to lie on the one end of the board, and his head ſhall lie in a platter on the other end. ¶ There are other things which might be performed in this action, the more to aſtoniſh the beholders, which becauſe they offer long deſcriptions, I omit: as to put about his necke a little dough kneaded with bul-

This was done by one Kingſfield of London, at a Bartholomewtide, An. 1582. in the ſight of diuerſe that came to view this ſpectacle.

Necessary obseruations to aſtoniſh the beholders.

locks

locks bloud, which being cold will appeare like dead flesh; & being pricked with a sharpe round hollow quill, will bleed, and seeme verie strange, &c. ¶ Manie rules are to be obserued herein, as to haue the table cloth so long and wide as it may almost touch the ground. ¶ Not to suffer the companie to staie too long in the place, &c.

To thrust a dagger or bodkin into your guts verie strangelic, and to recouer immediatlie.

Of a juggler that failing in the feats of his art lost his life.

Another miracle may be shewed touching counterfet executions; namelie, that with a bodkin or a dagger you shall seeme to kill your selfe, or at the least make an unrecoverable wound in your bellie: as (in truth) not long since a juggler caused himself to be killed at a fauerne in cheapside, from whence he presentlie went into Bowles churchyard and died. Which misfortune fell vpon him through his owne follie, as being then drunken, and hauing forgotten his plate, which he should haue had for his defense. The deuise is this. ¶ You must prepare a paste board, to be made according to the fashion of your bellie and brest: the same must by a painter be coloured cunninglie, not onelie like to your flesh, but with pappes, nauill, haire, &c: so as the same (being handsomelie trussed vnto you) may shew to be your naturall bellie. Then next to your true bellie you may put a linnen cloth, and there vpon a double plate (which the juggler that killed himselfe forgot, or willfullie omitted) ouer and vpon the which you may place the false bellie. ¶ Provided alwaies, that betwixt the plate & the false bellie you place a gut or bladder of bloud, which bloud must be of a calfe or of a sheepe; but in no wise of an ore or a cow, for that will be too thicke. Then thrust, or cause to be thrust into your brest a round bodkin, or the point of a dagger, so far as it may pearse through your gut or bladder: which being pulled out againe, the said bloud will spin or spirt out a good distance from you, especiallie if you straine your bodie to swell, and thrust therewith against the plate. You must euer remember to vse (with words, countenance, and gesture) such a grace, as may giue a grace to the action, and moue admiration in the beholders.

But herein see you be circumspect

To

To drawe a cord through your nose, mouth or ~~hand~~, *tongue*
 so sensible as is woonderfull to see.

There is an other iuggling knacke, which they call the bridle, A forme or
 being made of two elder sticks, through the hollownes ther patterne of
 of is placed a cord, the same being put on the nose like a paire of this bridle
 tongs or pinsars; and the cord, which goeth round about the you shall
 same, being drawne to and fro; the beholders will thinke the see descri-
 cord to go through your nose verie dangerouslie. The knots at bed if you
 the end of the cord, which doe staie the same from being drawne turne ouer
 out of the stick, may not be put out at the verie top (for that a few leaues
 must be stopped up) but halfe an inch beneath each end: and so I
 saie, when it is pulled, it will seeme to passe through the nose; and
 then may you take a knife, and seeme to cut the cord asunder,
 and pull the bridle from your nose.

The conclusion, wherein the reader is referred to cer-
 teine patterns of instruments wherewith diuerse
 feats heere specified are to be executed.

Erein I might waide infinitelie, but I hope it sufficeth,
 that I haue deliuered vnto you the principles, and also the
 principall feats belonging to this art of iuggling; so as
 any man conceiuing throughlie hereof may not onlie do
 all these things, but also may deuise other as strange, & varie e-
 uerie of these deuises into other formes as he can best conceiue.
 And so long as the power of almightie God is not transposed
 to the iuggler, nor offense ministred by his vncomlie speech and
 behauiour, but the action performed in pastime, to the delight of
 the beholders, so as alwaies the iuggler confesse in the end that
 these are no supernaturall actions, but deuises of men, and
 nimble conueiances, let all such curious conceipted men as
 cannot affoord their neighbors anie comfort or commoditie, but
 such as please their melancholike dispositions, say what they
 list, for this will not onelie be found among indifferent actions,
 but such as greatlie aduance the power and glozie of God, disco-
 uering their pride and fallshood that take vpon them to worke
 miracles, and to be the mightie power of God, as Iannes and
 Iambres and also Simon Magus did.

Among
 what acti-
 ons iug-
 gling is to
 be counted.

If anie man doubt of these things, as whether they be not as
 strange

A matchles
fellowe for
legierde-
maine.

strange to behold as I haue reported, or thinke with Bodin that these matters are performed by familiars or diuels; let him go into S. Martins, and inquire for one Iohn Cautares (a French man by birth, in conuersation an honest man) and he will shew as much and as strange actions as these, who getteth not his liuing hereby, but laboureth for the same with the sweat of his browes, and neuerthelesse hath the best hand and conueiance (I thinke) of anie man that liueth this daie.

Neither do I speake (as they saie) without booke herein. For if time, place, and occasion serue, I can shew so much herein, as I am sure Bodin, Spinæus, and Vairus, would sweare I were a witch, and had a familiar diuell at commandement. But truelie my studie and trauell herein hath onelie bene employed to the end I might proue them foles, and find out the fraud of them that make them foles, as whereby they may become wiser, and God may haue that which to him belongeth.

Touching
the pat-
ternes of
diuerse iug-
gling in-
struments.

And bicause the maner of these iuggling conueiances are not easilie conceiued by discourse of words; I haue caused to be set downe diuerse formes of instruments vsed in this art; which may serue for patternes to them that would throughlie see the secrets thereof, and make them for their owne private practises, to trie the euent of such deuises, as in this tract of legierde-maine are shewed. Where note, that you shall find euerie instrument that is most necessarilie occupied in the working of these strange feats, to beare the iust and true number of the page, where the vse thereof is in ample words declared.

Now will I proceed with another consenting point of witchcraft, apt for the place, necessarie for the time, and in mine opinion meet to be discouered, or at the least to be defaced among deceitfull arts. And bicause manie are abused hereby

to their vtter vndowing, for that it hath had pas-

sage vnder the protection of learning, where

by they pretend to accomplish their

works, it hath gone frælie with

out generall controlment

through all ages, na-

tions & people.

¶ Heere

¶ *The xiiij. Booke.*

Of the art of Alcumystrie, of their woords of art and deuises to bleare mens eies, and to procure credit to their profession.

The first Chapter.



Ere I thought it not impertinent to saie some what of the art or rather the craft of Alcumystrie, otherwise called Multipli- cation; which Chaucer, of all other men, most liuelie deciphereth. In the bowels her of dooth both witchcraft and coniuration lie hid- den, as whereby some cou- sen others, and some are coulsened themselves. For by this mysterie (as it is

Alcumy-
strie a craft,
not an art.

said in the chanons mans prolog)

They take vpon them to turne vpside downe,
All the earth betwixt Southwarke & Canturburie towne,
And to paue it all of siluer and gold, &c.
But euer they lacke of their conclusion,
And to much folke they doo illusion.
For their stufte slides awaie so fast,
That it makes them beggers at the last,
And by this craft they doo neuer win,
But make their pursse emptie, and their wits thin.

G. Chaucer
in the Cha-
nons mans
prolog.

And bicause the practisers heereof would be thought wise, lear-
ned, cunning, and their crafts maisters, they haue deuised woords
of art, sentences and epithets obscure, and confectionous so innum-
erable

C. s.

The termes
of the art
alcumysti-
cal deuised
of purpose
to bring
credit to
coulenage.

merable (which are also compounded of strange and rare simples) as confound the capacities of them that are either set on worke here in, or be brought to behold or expect their conclusions. For what plaine man would not believe, that they are learned and tollie fellows, that haue in such readinesse so many mysticall termes of art: as (for a tast) their subliming, amalgaming, englutining, imbibing, incorporating, cementing, ritration, terminations, mollifications, and indurations of bodies, matters combust and coagulat, ingots, tests, &c. Or who is able to conceive (by reason of the abrupt confusion, contrarietie, and multitude of drugs, simples, and confections) the operation and mysterie of their stufte and workmanship. For these things and many more, are of necessitie to be prepared and used in the execution of this induer; namely orpiment, sublimed Mercurie, iron squames, Mercurie crude, groundlie large, bole armoniacke, verdegreace, borace, boles, gall, arsenicke, sal armoniacke, brimstone, salt, paper, burnt bones, vnlikened lime, claie, saltpeter, vitriall, saltartre, alcalie, sal preparat, claie made with horse dung, mans haire, oile of tartre, allum, glasse, wort, yest, argoll, relago, gleir of an eie, powders, ashes, dung, pisse, &c. Then haue they waters corrosiue and lincall, waters of albification, and waters rubifieng, &c. Also oiles, ablutions, and metals fusible. Also their lamps, their vinalles, discensories, sublimatores, alembicks, viols, crockets, cucurbits, stillatores, and their fornace of calcination: also their soft and subtil fier, some of wood, some of cole, composed speciallie of beech, &c. And because they will not seeme to want any point of coulenage to astonish the simple, or to moue admiration to their enterprises, they haue (as they affirme) foure spirits to worke withall, whereof the first is, orpiment; the second, quicksiluer; the third, sal armoniacke; the fourth, brimstone. Then haue they seuen celestiall bodies; namely, Sol, Luna, Mars, Mercurie, Saturne, Iupiter, and Venus; to whome they applie seuen terrestriall bodies; to wit, gold, siluer, iron, quicksiluer, lead, tinne, and copper, attributing vnto these the operation of the other; speciallie if the terrestriall bodies be qualified, tempered, and wrought in the houre and daie according to the seats of the celestiall bodies: with more like vanitie.

The

The Alcumysters drift, the Chanons yeomans tale,
of alcumysticall stones and waters.

The second Chapter.

Now you must vnderstand that the end and drift of all their worke, is, to attaine vnto the composition of the philosophers stone, called Alirer, and to the stone called Titanus; and to Magnatia, which is a water made of the foure elements, which (they saie) the philosophers are sworne neither to discover, nor to write of. And by these they mortifie quicke siluer, and make it malleable, and to hold touch: hereby also they conuert any other metall (but speciallie copper) into gold. This science (forsooth) is the secret of secrets; euen as Salomons coniuration is said among the coniuers to be so likewise. And thus, when they chance to meete with yong men, or simple people, they boast and brag, and saie with Simon Magus, that they can worke miracles, and bring mightie things to passe. In which respect Chaucer truelie here of saith:

Each man is as wise as Salomon,
When they are together euerichone:
But he that seemes wisest, is most foole in preese,
And he that is truest, is a verie theefe.
They seeme friendlie to them that knowe nought,
But they are feendlie both in word and thought,
Yet many men ride and seeke their acquaintance,
Not knowing of their false gouernance.

He also saith, and experience verifieth his assertion, that they looke ill fauouredlie, & are alwaies beggerlie attired: his words are these:

These fellowes looke ill fauouredlie,
And are alwaies tired beggerlie,
Ee.ij.

G. Chaucer
in the Chanons mans
tale.

Idem, ibid.

So

So as by smelling and thredbare araie,
 These folke are knowne and discerned alwaie.
 But so long as they haue a sheet to wrap them in by
 Or a rag to hang about them in the day light, (night,
 They will it spend in this craft,
 They cannot stint till nothing be left.
 Here one may learne if he haue ought,
 To multiplie and bring his good to naught.
 But if a man aske them priuillie,
 Whie they are clothed so vnthrifilie,
 They will round him in the eare and saie,
 If they espied were, men would them slaie,
 And all bicause of this noble science:
 Lo thus these folke beetraien innocence.

The points
 or parts of
 the art Al-
 cumysticall
 which may
 be called
 the mystic
 or smokie
 science.

The tale of the chanons yeoman published by Chaucer, dooth
 make (by waie of erample) a perfect demonstration of the art of
 Alcumystrie or multiplication: the effect whereof is this. A cha-
 non being an Alcumyster or couenser, espied a couetous preest,
 whose pursse he knew to be well lined, whome he assaulted with
 flatterie and subtil speach, two principall points belonging to
 this art. At the length he borrowed monie of the preest, which is
 the third part of the art, without the which the professors can doe
 no good, nor indure in good estate. Then he at his daie repaid the
 monie, which is the most difficult point in this art, and a rare ex-
 periment. Finallie, to requite the preests courtesie, he promised
 vnto him such instructions, as wherby with expedition he should
 become infinitelie rich, and all through this art of multiplicati-
 on. And this is the most common point in this science; for here-
 in they must be skilfull befoze they can be famous, or atteine to
 anie credit. The preest disliked not his proffer; spectallie bicause
 it tended to his profit, and embraced his courtesie. Then the cha-
 non willed him forthwith to send for three ounces of quicke sil-
 uer, which he said he would transubstantiate (by his art) into per-
 fect siluer. The preest thought that a man of his profession could
 not dissemble, and therefore with great ioy and hope accompli-
 shed his request.

And

And now (forsooth) goeth this iollie Alcumyst about his busi-
nes and worke of multiplication, and causeth the priest to make
a fier of coles, in the bottome whereof he placeth a croslet; and
pretending onelie to helpe the priest to laie the coles handsome-
lie, he foisseth into the middle ward or lane of coles, a beechen
cole, within the which was conueied an ingot of perfect siluer,
which (when the cole was consumed) slipt downe into the croslet,
that was (I saie) directlie vnder it. The priest perceiued not the
fraud, but receiued the ingot of siluer, and was not a little ioyfull
to see such certeine successe proceed from his owne handie worke
wherein could be no fraud (as he surelie conceived) and therefore
verie willinglie gaue the cannon fortie pounds for the receipt of
this experiment, who for that summe of monie taught him a les-
son in Alcumystrie, but he neuer returned to heare repetitions,
or to see how he profited.

The Alcu-
myfts bait
to catch a
foole.

Of a yeoman of the countie couened by
an Alcumyst.

The third Chapter.

I Could cite manie Alcumysticall
cousenages wrought by Doctor Burcor,
Feates, and such other; but I will passe
them ouer, and onelie reapeate thre expe-
riments of that art; the one practised vpon
an honest yeoman in the countie of
Kent, the other vpon a mightie prince,
the thirde vpon a couetous priest. And first
touching the yeoman, he was ouertaken and vsed in maner and
forme following, by a notable couensing varlot, who professed
Alcumystrie, iuggling, witchcraft, and coniuration: and by
meanes of his companions and confederats discusled the sim-
plicitie and abilitie of the said yeoman, and found out his estate
and humor to be conuenient for his purpose; and finally came a
wooing (as they saie) to his daughter, to whome he made loue
cunninglie in wordes, though his purpose tended to another mat-
ter. And among other illusions and tales, concerning his owne
C. 2. ij. com

Note the
coufening
conueiance
of this al-
cumystical
practitio-
ner.

A notable
foole.

commendation, for welth, parentage, inheritance, alliance, acti-
uitie, learning, pregnancie, and cunning, he boasted of his
knowledge and experience in Alcumystrie; making the simple
man beleue that he could multiplie, and of one angell make
two or thre. Which seemed strange to the poore man, in so much
as he became willing enough to see that conclusion: whereby the
Alcumyster had more hope and comfort to atteine his desire,
than if his daughter had yelded to haue married him. To be short,
he in the presence of the said yeoman, did include within a little
ball of virgine wax, a couple of angels; and after certeine cere-
monies and coniuring words he seemed to deliuer the same bre-
to him: but in truth (through legierdemaine) he conueied into the
yeomans hand another ball of the same scantling, wherein were
inclosed manie more angels than were in the ball which he
thought he had receiued. Now (forsooth) the Alcumyster bad him
laie vpon the same ball of wax, and also vse certeine ceremonies
(which I thought good here to omit.) And after certeine daies,
houres, and minuts they returned together, according to the ap-
pointment, and found great gaines by the multiplication of
the angels. Insomuch as he, being a plaine man, was hereby
persuaded, that he should not onelie haue a rare and notable good
lonne in lawe; but a companion that might helpe to adde vnto
his welth much treasure, and to his estate great fortune and fel-
icitie. And to increase this opinion in him, as also to winne his
further fauour; but speciallie to bring his cunning Alcumystrie,
or rather his lewd purpose to passe; he told him that it were
folle to multiplie a pound of gold, when as easilie they might
multiplie a millian; and therefore counselled him to produce all
the monie he had, or could borrowe of his neighbours and
frends; and did put him out of doubt, that he would multiplie
the same, and redouble it exceedinglie, euen as he sawe by expe-
rience how he delt with the small summe before his face. This
yeoman, in hope of gaines and preferment, acconsented to this
swæte motion, and brought out and laid before his feet, not the
one halfe of his goods, but all that he had, or could make or bor-
rowe anie manner of waie. Then this iuggling Alcumyster, ha-
uing obtained his purpose, folded the same in a ball, in quantitie
farre bigger than the other, and conueieng the same into his
bosome

bosome or pocket, deliuered another ball (as befoze) of the like quantitie vnto the yeoman, to be reserued and safelie kept in his chest; whereof (bicause the matter was of importance) either of them must haue a key, and a seuerall locke, that no interruption might be made to the ceremonie, no; abuse by either of them, in defrauding ech other. Now (forsooth) these circumstances and ceremonies being ended, and the Alcumysters purpose thereby perfozmed; he told the yeoman that (vntill a certeine daie and houre limited to returne) either of them might emploie themselves about their busines, and necessarie affaires; the yeoman to the plough, and he to the citie of London, and in the meane time the gold shuld multiplie, &c. But the Alcumyster (belike) hauing other matters of more importance came not iust at the houre appointed, no; yet at the daie, no; within the yeare: so as, although it were somewhat against the yeomans conscience to violate his promise, or bzeake the league; yet partlie by the longing he had to see, and partlie the desire he had to enioie the fruit of that excellent experient, hauing (for his owne securitie) and the others satisfaction, some testimonie at the opening thereof, to witnesse his sincere dealing, he bzake vp the coffer, and lo he sone espied the ball of war, which he himselfe had laid vp there with his owne hand. So as he thought (if the hardest should fall) he should find his principall: and whie not as good increase hereof now, as of the other befoze. But alas! when the war was broken, and the metall discouered, the gold was much abased, and became perfect lead.

A coufe-
ning deuise
by running
awaie to
saue the
credit of
the art.

Now who so list to vtter his follie,
Let him come foorth, and learne to multiplie;
And euerie man that hath ought in his cofer,
Let him appeare, and waxe a philosopher,
In learning of this eluish nice lore,
All is in vaine, and pardee much more
Is to learne a lewd man this sutteltece,
Fie, speake not thereof it woll not bee:
For he that hath learning, and he that hath none,
Conclude alike in multiplicatione.

G. Chaueer
in the tale
of the cha-
nons yeo-
man.

A certeine king abused by an Alcumyst, and of
the kings foole a pretie iest.

The fourth Chapter.

A king cou-
sened by
Alcumy-
strie.



The second example is of another Alcumyst that came to a certeine king, promising to worke by his art manie great things, as well in compounding and transubstantiating of mettals, as in erecuting of other exploites of no lesse admiration. But before he beganne, he found the meanes to receiue by vertue of the kings warrant, a great summe of monie in prest, assuring the king and his counsell, that he would shortly retorne, and accomplish his promise, &c. Soone after, the kings foole, among other iestes, fell into a discourse and discoverie of fooles, and handled that common place so pleasantlie, that the king began to take delight therein, & to like his merrie beine. Whereupon he would needes haue the foole deliuer vnto him a schedull or scroll, containing the names of all the most excellent fooles in the land.

A wise
foole.

So he caused the kings name to be first set downe, and next him all the names of the lords of his priue counsell. The king seeing him so sawcie and malepert, ment to haue had him punished: but some of his counsell, knowing him to be a fellow pleasantlie conceipted, besought his maiestie rather to demand of him a reason of his libell, &c: than to proceed in extremitie against him. Then the foole being asked why he so sawcilie accused the king and his counsell of principall follie, answered; Because he sawe one foolish knave beguile them all, and to coulsen them of so great a masse of monie, and finallie to be gone out of their reach. Why (said one of the counsell) he maie retorne and performe his promise, &c. Then (quoth the foole) I can helpe all the matter easilie. Now (said the king) canst thou do that? Marie sir (said he) then I will blotte out your name, and put in his, as the most foole in the world. Manie other practises of the like nature might be hereunto annexed, for the detection of their kna-
uerie

uerie and deceipts thereupon this art dependeth, whereby the readers maie be more delighted in reading, than the practisers benefited in simplie vsing the same. For it is an art consisting wholie of subtiltie and deceipt, whereby the ignorant and plaine minded man through his too much credulitie is circumuented, and the humoz of the other lie consener satisfied.

A notable storie written by Erasmus of two Alcumysts, also of longation and curtation.

The fift Chapter.



The thirderample is reported by Erasmus, whose excellent learning and wit is had to this date in admiration. He in a certeine dialog intituled *Alcumystica* doth finelie bewraie the knauerie of this craftie art; wherein he propoeth one Balbine, a verie wise, learned, and deuout præst, holobett such a one as was bewitched, and mad vpon the art of Alcumystrie. Which thing another consening præst perceined, and dealt with him in maner and forme following.

Eras. in colloq. de arte alcumystica.

M. Doctor Balbine (said he) I bring a stranger vnto you maie seeme verie laucie to trouble your worshop with my bold sute, who alwaies are buised in great and diuine studies. To whome Balbine, being a man of few words, gaue a nodde: which was more than he vsed to euerie man. But the præst knowing his humoz, said; I am sure sir, if you knew my sute, you would pardon mine importunitie. I prate thee good sir Iohn (said Balbine) shew me thy mind, and be bræfe. That shall I doe sir (said he) with a good will. You know **M.** Doctor, through your skill in philosophie, that euerie mans destinie is not alike; and I for my part am at this point, that I cannot tell whether I maie be counted happie or infortunate. For when I weigh mine owne case, or rather my state, in part I seeme fortunate, and in part miserable. But Balbine being a man of some surlesse, alwaies willed him to drato his matter to a more compendious forme: which thing the præst

A flattering & clawing preamble.

said

said he would doe, and could the better performe; because Balbine himselfe was so learned and expert in the verie matter he had to repeat, and thus he began.

Longation
and curta-
tion in Al-
cunystrie.

I haue had, euen from my childhood, a great felicitie in the art of Alcunystrie, which is the verie marrow of all philosophie. Balbine at the naming of the word Alcunystrie, inclined and yeelded himselfe more attentiuely to hearken vnto him: marie it was shewlie in gesture of bodie; for he was spare of speech, and yet he had him proceed with his tale. Then said the priest, Wretch that I am, it was not my lucke to light on the best waie: for you M. Balbine know (being so vniuersallie learned) that in this art there are two waies, the one called longation, the other curtation; and it was mine ill hap to fall vpon longation. When Balbine asked him the difference of those two waies; Wh sir said the priest, you might count me impudent, to take vpon me to tell you, that of all other are best learned in this art, to whome I come, most humble to beseech you to teach me that luckie waie of curtation. The cunninger you are, the more easilie you maie teach it me: and therefore hide not the gift that God hath giuen you, from your brother, who maie perish for want of his desire in this behalfe; and doubtlesse Iesus Christ will enrich you with greater blessings and endowments.

Note how
the conse-
ner circum-
uenteth
Balbine.

Balbine being abashed partlie with his importunitie, and partlie with the strange circumstance, told him that (in truth) he neither knew what longation or curtation meant; and therefore required him to expound the nature of those words. Well (quoth the priest) since it is your pleasure, I will doe it, though I shall thereby take vpon me to teach him that is indeed much cunninger than my selfe. And thus he began: Wh sir, they that haue spent all the daies of their life in this diuine facultie, doe turne one nature and forme into another, two waies, the one is verie bræfe, but somewhat dangerous; the other much longer, marie verie safe, sure, and commodious. Notwithstanding, I thinke my selfe most vnhappie that haue spent my time and trauell in that waie which vtterlie misliketh me, and neuer could get one to shew me the other that I so earnestlie desire. And now I come to your worship, whom I know to be wholie learned and expert herein, hoping that you will (for charities sake) comfort your brother, whose

whose felicitie and well doing now resteth onelie in your hands; and therefore I beseech you releue me with your counsell.

By these and such other words when this consenuing barlot had auoided suspicion of guile, and assured Balbine that he was perfect and cunning in the other waie: Balbine his fingers itched, and his hart tickled; so as he could hold no longer, but burst out with these words: Let this curtation go to the diuell, whose name I did neuer so much as once heare of before, and therefore doo much lesse vnderstand it. But tell me in good faith, do you exactly vnderstand longation? Hea said the priest, doubt you not hereof: but I haue no fanisie to that waie, it is so tedious. Why (quoth Balbine) what time is required in the accomplishment of this worke by waie of longation? Too too much said the Alcu- myster, even almost a whole yere: but this is the best, the surest, and the safest waie, though it be for so manie moneths prolonged, before it yeld aduantage for cost and charges expended there- abouts: Set your hart at rest (said Balbine) it is no matter, though it were two yeres, so as you be well assured to bring it then to passe.

Fairewords
make tooles
faine, and
large offers.
blind the
wife.

Finallie, it was there and then concluded, that presentlie the priest should go in hand with the worke, and the other should beare the charge, the gaines to be indifferentlie diuided betwixt them both, and the worke to be done priuilie in Balbins house. And after the mutuall oth was taken for silence, which is vsuall and requisite alwaies in the beginning of this myserie, Balbine deliuered monie to the Alcumyster for ~~soles~~ glasses, coles, &c: which should serue for the erection and furniture of the forge. Which monie the Alcumyster had no sooner fingered, but he ran merilie to the dice, to the alehouse, & to the stews, and who there so lustie as consenuing sir Iohn: who indeed this waie made a kind of alcumysticall transformation of monie. Now Balbine urged him to go about his businesse, but the other told him, that if the matter were once begun, it were halfe ended: for therein consisted the greatest difficultie.

Well, at length he began to furnish the fornace, but now for sooth a new supplie of gold must be made, as the seed and spawne of that which must be ingendred and grow out of this worke of Alcumystrie. For even as a fish is not caught without a bait, no
more

more is gold multiplied without some parcels of gold : and therefore gold must be the foundation and groundworke of that art, or else all the fat is in the fier. But all this while Balbine was occupied in calculating, and musing upon his accompt; casting by arithmetike, how that if one ounce yelded fiftene, then how much gaires two thousand ounces might yeld : for so much he determined to emploie that waie.

When the Alcunyst had also consumed this monie, shewing great travell a moneth or twaine, in placing the bellows, the coles, and such other stufte, and no whit of profit proceeding or coming thereof : Balbine demanded how the world went, our Alcunyst was as a man amazed. Whobeit he said at length; Forsooth even as such matters of importance commonlie do go forward, wherunto there is alwaies verie difficult access. There was (saith he) a fault (which I have now found out) in the choice of the coles, which were of oke, and should have bene of beech. One hundred duckets were spent that waie, so as the distilling house and the stoves were partakers of Balbines charges. But after a new supplie of monie, better coles were provided, and matters more circumspectlie handled. Whobeit, when the forge had travelled long, and brought forth nothing, there was another excuse found out; to wit, that the glasses were not tempered as they ought to have bene. But the more monie was disbursed hereabouts, the worse willing was Balbine to give over, according to the disers beine, whome frutelesse hope bringeth into a soles paradise.

Balbine
was bewit-
ched with
desire of
gold, &c.

The Alcunyst, to cast a good colour upon his knauerie, tooke on like a man monesicke, and protested with great words full of forgerie and lies, that he neuer had such lacke before. But hauing found the error, he would be sure enough neuer hereafter to fall into the like oversight, and that henceforward all should be safe and sure, and throughlie recompensed in the end with large increase. Whereupon the workehouse is now the third time repaired, and a new supplie yet once againe put into the Alcunysts hand; so as the glasses were changed. And now at length the Alcunyst vttered another point of his art and cunning to Balbine; to wit, that those matters would proceed much better, if he sent our Ladie a few French crownes in reward; for the art being

Notable
couenage.

being holie, the matter cannot prosperously proceed, without the fauour of the saints. Which counsell exceedingly pleased Balbine, who was so deuout and religious, that no daie escaped him but he said our Ladie mattens.

Now our Alcumyster hauing receiued the offering of monie, goeth on his holie pilgrimage, euen to the next village, & there consumeth it euerie penie, among bawds and knaues. And at his returne, he told Balbine that he had great hope of good lucke in his businesse; the holie virgine gaue such fauourable countenance, and such attentiu eare vnto his praiers and vowes. But after this, when there had bene great trauell bestowed, and not a dram of gold yelded nor leuied from the forge; Balbine began to expostulate and reason somewhat roundlie with the coufening fellowe; who still said he neuer had such filthie lucke in all his life before, and could not deuise by what meanes it came to passe, that things went so ouerthwartlie. But after much debating betwixt them vpon the matter, at length it came into Balbines head to aske him if he had not foreslowed to heare masse, or to saie his houres: which if he had done, nothing could prosper vnder his hand. Without doubt (said the coufener) you haue hot the naile on the head. Wretch that I am! I remember once or twise being at a long feast, I omitted to saie mine *Aue Marie* after dinner. So so (said Balbine) no maruell then that a matter of such importance hath had so euill successe. The Alcumyster promised to doe penance; as to heare twelue masses for two that he had foreslowed; and for euerie *Aue* ouerslipped, to render and re-peate twelue to our Ladie.

Soone after this, when all our Alcumysters monie was spent, & also his shifts failed how to come by any more, he came home with this deuise, as a man wonderfullie fraied and amazed, pitiously crieng and lamenting his misfortune. Whereat Balbine being affonished, desired to knowe the cause of his complaint. Oh (said the Alcumyster) the courtiers haue spied our enterprise; so as I for my part looke for nothing but present imprisonment. Whereat Balbine was abashed, because it was flat felonie to go about that matter, without speciall licence. But (quoth the Alcumyster) I feare not to be put to death, I would it would fall out so: marrie I feare least I shall be shut vp in some castell

The Alcu-
myster
bringeth
Balbin in-
to a fooles
paradise.

Here the
Alcumy-
ster viti-
reth a noto-
rious point;
of coufe-
ning kna-
uerie.

castell or towre, and there shall be forced to tug about this worke and broile in this businesse all the daies of my life.

Now the matter being brought to consultation, Balbine, because he was cunning in the art of rhetorike, and not altogether ignorant in lawe, beat his braines in deuising how the accusation might be answered, and the danger auoided. Alas (said the Alcumyster) you trouble your selfe all in vaine, for you see the crime is not to be denied, it is so generallie bruted in court: neither can the fact be defended, because of the manifest lawe published against it. To be short, when manie waies were deuised, and diuerse excuses alledged by Balbine, and no sure ground to stand on for their securitie; at length the Alcumyster hauing present want and need of monie, framed his speech in this sort; Sir said he to Balbine, we vse slowe counsell, and yet the matter requireth hast. For I thinke they are comming for me yer this time to hale me awaie to prison; and I see no remedie but to die valiantlie in the cause. In good faith (said Balbine) I knowe not what to saie to the matter. No more do I said the Alcumyster, but that I see these courtiers are hungrie for monie, and so much the readier to be corrupted & framed to silence. And though it be a hard matter, to giue those rakehels till they be satisfied: yet I see no better counsell or aduise at this time. No more could Balbine, who gaue him thirtie ducats of gold to stop their mouthes, who in an honest cause would rather haue giuen so manie teeth out of his head, than one of those peeces out of his pouch. This coine had the Alcumyster, who for all his pretenses & gaie gloses was in no danger, other than for lacke of monie to leese his lemon or concubine, whose acquaintance he would not giue ouer, nor for beare his companie, for all the goods that he was able to get, were it by neuer such indirect dealing and vnlawfull meanes.

Well, yet now once againe doth Balbine newlie furnish the forge, a praier being made before to our Ladie to blesse the enterprise. And all things being prouided and made readie according to the Alcumysters owne asking, & all necessaries largelie ministered after his owne liking; a whole yeare being likewise now consumed about this bootlesse businesse, and nothing brought to passe; there fell out a strange chance, and that by this meanes ensuing, as you shall heare.

Our

Marke how
this Alcu-
myster go-
eth fro one
degree of
cousenage
to another.

Our Alcumyster forsooth vsed a little extraordinary lewd companie with a courtiers wiffe, whiles he was from home, who suspecting the matter, came to the dore vnlooked for, and called to come in, threating them that he would breake open the doores vpon them. Some present deuise (you see) was now requisite, and there was none other to be had, but such as the oportunitie offered; to wit, to leape out at a backe window: which he did, not without great hazard, and some hurt. But this was sone blazed abroad, so as it came to Balbines eare, who shewed in countenance that he had heard hereof, though he said nothing. But the Alcumyster knew him to be deuout, & somewhat superstitious: and such men are easie to be intreated to forgiue, how great soeuer the fault be, and deuised to open the matter in maner and forme following.

O Lord (saith he before Balbine) how infortunatlie goeth our businesse forward! I maruell what should be the cause. Whereat Balbine, being one otherwise that seemed to haue vowed silence, tooke occasion to speake, saing; It is not hard to knowe the impediment and stop hereof: for it is sinne that hindereth this matter; which is not to be dealt in but with pure hands. Whereat the Alcumyster fell vpon his knees, beating his breast, & lamentable cried, saing; Oh maister Balbine, you saie most trulie, it is sinne that hath done vs all this displeasure; not your sinne sir, but mine owne, good maister Balbine. Neither will I be ashamed to discouer my filthinesse vnto you, as vnto a most holy and ghostlie father. The infirmitie of the flesh had ouercome me, and the diuell had caught me in his snare. Oh wretch that I am! Of a priest I am become an adulterer. Howbeit, the monie that erstwhile was lent to our Ladie, was not vtterlie lost: for if she had not bene, I had certeinlie bene slaine. For the good man of the house brake open the dore, and the windowe was lesse than I could get out thereat. And in that extremitie of danger it came into my mind to fall downe prostrate to the virgine; beseeching hir (if our gift were acceptable in hir sight) that she would, in consideration thereof, assist me with hir helpe. And to be short, I ran to the windowe, and found it bigge enough to leape out at. Which thing Balbine did not onelie beleue to be true, but in respect therof forgane him, religiouslie admonishing him

The mildest and softest nature is commonly soonest abused.

En immensa
canispirans
mendacia
folles.

him to shew himselfe thankfull to that pitifull and blessed Ladie.

Balbine is
ashamed
that he
should be
ouershot
and ouer-
scene in a
case of flat
coulenage.

Now once againe more is made a new supplie of monie, and mutuall promise made to handle this diuine matter hence forth ward purelie and holilie. To be short, after a great number of such parts plaied by the Alcumyster; one of Balbins acquaintance espied him, that knew him from his childhood to be but a consening merchant; and told Balbine what he was, and that he would handle him in the end, euen as he had vsed manie others: for a knaue he euer was, and so he would proue. But what did Balbine, thinke you? Did he complaine of this counterfet, or cause him to be punished? No, but he gaue him monie in his purse, and sent him awaie; desiring him, of all courtesie, not to blab abroad how he had consened him. And as for the knaue Alcumyster, he needed not care who knew it, or what came of it: for he had nothing in goods or fame to be lost. And as for his cunning in Alcumystrie, he had as much as an asse. By this discourse Erasmus would giue vs to note, that vnder the golden name of Alcumystrie there lieth lurking no small calamitie; wherein there be such seuerall shifts and sutes of rare subtilties and deceipts, as that not onelie welthie men are thereby manie times impouerished, and that with the swete allurements of this art, through their owne couetousnesse; as also by the flattering baits of hoped gaine: but euen wise and learned men hereby are shamefullie ouershot, partlie for want of due experience in the wiles and subtilties of the world, and partlie through the softenesse and pliablenesse of their good nature, which consening knaues doe commonlie abuse to their owne lust and commodities, and to the others vtter vndwining.

The opinion of diuerse learned men touching
the follie of Alcumystrie.

The sixt Chapter.

The substances of
things are
not trans-
mutable.



Lbert in his booke of minerals reporteth, that Auicenna treating of Alcumystrie, saith; Let the dealers in Alcumystrie vnderstand, that the be-
rie nature and kind of things cannot be changed,
but

but rather made by art to resemble the same in shew and likeness: so that they are not the verie things indeed, but seeme so to be in appearance: as castles and towers doe seeme to be built in the clouds, whereas the representations there shewed, are nothing else but the resemblance of certeine objects beelow, caused in some bright and cleere cloud, when the aire is void of thickness and grossenes. A sufficient p[ro]ofe hereof maie be the looking glasse. And we see (saith he) that yelloiw or oxrenge colour laid vpon red, seemeth to be gold. Francis Petrarch treating of the same matter in forme of a dialogue, introduceth a disciple of his, who fantasied the foresaid fond p[ro]fession and p[ra]ctise, saieing; I hope for prosperous successe in Alchymystrie. Petrarch answereth him; It is a wonder from whence that hope should spring, sith the frute thereof did neuer yet fall to thy lot, nor yet at anie time chance to anie other; as the report commonlie goeth, that manie rich men, by this vanitie and madness haue bene brought to beggerie, whiles they haue wearied themselves therewith, weakened their bodie, and wasted their wealth in trieng the means to make gold ingender gold. I hope for gold according to the workemans p[ro]mise, saith the disciple. He that hath promised thee gold, will runne awaie with thy gold, and thou neuer the wiser, saith Petrarch. He promisseth me great good, saith the disciple. He will first serue his owne turne, and releue his p[ri]uate pouertie, saith Petrarch; for Alchymysters are a beggerlie kind of people, who though they confesse themselves bare and needie, yet will they make others rich and welthie: as though others p[ou]ertie did more molest and pittie them than their owne. These be the words of Petrarch, a man of great learning and no lesse experience; who as in his time he saue the fraudulent fetches of this compassing craft: so hath there bene no age, since the same hath bene broched, wherein some few willemen haue not smelt out the euill meaning of these shifting merchants; and beloyated them to the world.

An ancient writer of a religious order, who lived aboue a thousand yeares since, discovering the diuersities of theses, after a long enumeration, bringeth in Alchymysters, whom he calleth *Falsificantes metallorum & mineralium*, loitches and counterfettors of metals and minerals; and setteth them as vayne to the

Franc. Petrarch. lib. de
remed. vit.
fort. I. cap. 10.

Goschalcus
Boll. ordinis
S. August. in
suo p[re]cepto-
rio, fol. 244.
col. b. c. d. & 1.

No-certain
ground in
the art Al-
cumysticall.

degree of thées, as anie of the rest, whose inturious dealings are brought to open arraignment. It is demanded (saith he) why the art of Alcumystrie doth neuer proue that in effect, which it pretendeth in precept and promise. The answer is readie; that if by art gold might be made, then were it behouesfull to know the maner and procéding of nature in generation; sith art is said to imitate and counterfet nature. Againe, it is bicause of the lamenesse and vnperfectnesse of philosophie, speciallie concerning minerals: no such manner of procéding being set downe by consent and agrément of philosophers in wryting, touching the true and vndoubted effect of the same. Where vpon one supposeth that gold is made of one kind of stufte this waie, others of another kind of stufte that waie. And therefore it is a chance if anie atteine to the artificiall applieng of the actiues and passiues of gold and siluer. Moreover, it is certeine, that quicke siluer and sulphur are the materials (as they terme them) of mettals, and the agent is heate, which directeth: howbeit it is verie hard to know the due propoztion of the mixture of the materials; which propoztion the generation of gold doth require. And admit that by chance they atteine to such propoztion; yet can they not readilie resume or do it againe in another worke, bicause of the hidden diuersities of materials, and the vncerteintie of applieng the actiues and passiues.

Idem ibid.

*Avaritia
idolorum
cultus.*

The same ancient authoz concluding against this vaine art, saith, that of all chzistian lawmakers it is forbidden, and in no case tollerable in anie commonwelth: first bicause it presumeth to forge idols for couetousnes, which are gold and siluer; where vpon saith the apostle, Couetousnesse is idolworship: secondlie, for that (as Aristotle saith) coine should be skant and rare, that it might be déere; but the same would ware vile, and of small estimation, if by the art of Alcumystrie gold and siluer might be multiplied: thirddie, bicause (as experience proueth) wisemen are thereby bewitched, couenens increased, princes abused, the rich impouerished, the poze beggered, the multitude made foles, and yet the craft and craftesmaisters (oh madnes!) credited. Thus far he. Whereby in few words he discountenanceth that profession, not by the imaginations of his owne braine, but by manifold circumstances of manifest profe. Touching the which practise I thinke

Thinke inough hath bene spoken, and more a great deale than needed; sith so plaine and demonstrable a matter requireth the lesse trauell in confutation.

That vaine and deceitfull hope is a great cause why men are seduced by this alluring art, and that there labours therein are bootelesse, &c.

The seuenth Chapter.

Hitherto somewhat at large I haue detected the knauerie of the art Alcumysticall, partlie by reasons, and partlie by examples: so that the thing it selfe maie no lesse appeare to the iudiciall eie of the considerers; than the bones and sinewes of a bodie anatomized, to the corporall eie of the beholders. Now it shall not be amisse nor impertinent, to treat somewhat of the nature of that vaine and frutelesse hope, which induceth and draweth men forward as it were with chordes, not onelie to the admiration, but also to the approbation of the same: in such sort that some are compelled rufullie to sing (as one in old time did, whether in token of good or ill lucke, I doe not now well remember) *Spes & fortuna valete; Hope and god hap adieu.* Of vaine hope.

So meruell then though Alcumystrie allure men so sweetlie, and intangle them in snares of follie; sith the baits which it vbleth is the hope of gold, the hunger wherof is by the poet termed *Sacra*, which some doe English, *Holie*; not vnderstanding that it is rather to be interpreted, * *Cursed* or detestable, by the figure *Acyron*, when a word of an vnproper signification is cast in a clause as it were a cloud: or by the figure *Antiphrasis*, when a word importeth a contrarie meaning to that which it commonlie hath. * I. Cal. in
Comment.
vpon Deut.
serm. 127.
pa. 781. col. 1.
number. 40.

For what reason can there be, that the hunger of gold should be counted holie, the same hauing (as depending vpon it) so manie millions of mischeefes and miseries: as treasons, theftes, adulteries, manslaughteres, trucebreakings, perjuries, couenages, and a great trope of other enormities, which were here too long

ff. ij. to

A maxime.

to rehearse. And if the nature of euery action be determinable by the end thereof, then cannot this hunger be holie, but rather accursed, which pulleth after it as it were with iron chaines such a band of outrages and enormities, as of all their laboꝝ, charge, care and cost, &c. they haue nothing else left them in lieu of liue, but onlie some few burned bricke of a ruinous fornace, a pecke or two of ashes, and such light stuffe, which they are forced peradventure in fine to sell, when beggerie hath arrested and laide his mace on their shoulders. As for all their gold, it is resoluẽd in *primam materiam*, or rather *In leuem quendam fumulum*, into a light smoke or fumigation of vapors, than the which nothing is moze light, nothing lesse substantiall, spirits onelie excepted, out of whose nature and number these are not to be exempted.

A continuation of the former matter, with a conclusion of the same.

The eight Chapter.



That which I haue declared before, by reasons, examples, and authorities, I will now prosecute and conclude by one other example; to the end that we, as others in former ages, maie iudge of vaine hope accordingly, and be no lesse circumspect to auoid the inconueniences thereof, than Vlysses was warie to escape the incantations of Circes that old transforming witch. Which example of mine is drawne from Lewes the French king, the eleuenth of that name, who being on a time at Burgundie, fell acquainted by occasion of hunting with one Conon, a clownish, but yet an honest and hartie good fellow. For princes and great men delight much in such plaine clubbuthens. The king oftentimes, by meanes of his game, vsed the countymans house for his refreshing; and as noble men sometimes take pleasure in homelie and course things, so the king did not refuse to eat turnips and rape rootes in Conons cotage. Shortlie after king Lewes being at his pallace, void of troubles and disquietnesse, Conons wife wild

Erasmus in colloq. cui situlus Commisum fabulosum.

Wilde him to repaire to the court, to shew himselfe to the king, to put him in mind of the old intertainement which he had at his house, and to present him with some of the fairest and choicest rape rootes that she had in store. Conon seemed loth, alledging that he should but lose his labour: for princes (saith he) haue other matters in hand, than to intend to thinke of such trifeling courtesies. But Conons wife ouercame him, and perswaded him in the end, choosing a certeine number of the best and goodliest rape rootes that she had: which when she had giuen hir husband to carrie to the court, he set forward on his iournie a good trudging pace. But Conon being tempted by the waite, partlie with desire of eating, and partlie with the toothsomnes of the meate which he bare, that by little and little he deuoured vp all the roots sauing one, which was a verie faire and a goodlie great one indeed. Now when Conon was come to the court, it was his lucke to stand in such a place, as the king passing by, and spieng the man, did well remember him, and commanded that he should be brought in. Conon verie cheerelie followed his guide hard at the heeles, and no sooner sawe the king, but bluntlie comming to him, reached out his hand, and presented the gift to his maiestie. The king receiued it with more cheerefulness than it was offered, and bad one of those that stood next him, to take it, and laie it vp among those things which he esteemed most, & had in greatest accompt. Then he bad Conon to dine with him, and after dinner gaue the countriman great thanks for his rape roote; who made no bones of the matter, but boldlie made challenge and claime to the kings promised courtesie. Whereupon the king commanded, that a thousand crownes should be giuen him in recompense for his roote.

A hungrie
bellie will
not be bri-
deled.

A princelie
largesse.

The report of this bountifulnes was spred in short space ouer all the kings household: in so much as one of his courtiers, in hope of the like or a larger reward gaue the king a verie proper ginnet. Whose drift the king perceiuing, and iudging that his former liberalitie to the clowne, prouoked the courtier to this couetous attempt, tooke the ginnet verie thankefullie: and calling some of his noble men about him, began to consult with them, what meeds he might make his seruant for his horse. Whiles this was a doing, the courtier conceiued passing good hope

hope of some princelie largesse, calculating and casting his cards in this maner; If his maiestie rewarded a sillie clovne so bountifullie for a simple rape roote, what will he doe to a iollie courtier for a gallant gennet? Whiles the king was debating the matter, and one said this, another that, and the courtier trauelled all the while in vaine hope, at last saith the king, even vpon the sudden; I haue now bethought me what to bestowe vpon him: and calling one of his nobles to him, whispered him in the eare, and willed him to fetch a thing, which he should find in his chamber wrapped vp in silke. The roote is brought wrapped in silke, which the king with his owne hands gaue to the courtier, vsing these words therewithall, that he sped well, in so much as it was his good hap to haue for his horse a selwell that cost him a thousand crownes. The courtier was a glad man, and at his departing longed to be looking what it was, and his hart danced for ioy. In due time therefore he vnrapped the silke (a sort of his fellow courtiers flocking about him to testifie his good lucke) and hauing vnsolded it, he found therein a drie and withered rape roote. Which spectacle though it set the standers about in a loud laughter, yet it quailed the courtiers courage, and cast him into a shrewd fit of pensifenes. Thus was the confidence of this courtier turned to vanitie, who vpon hope of good speed was willing to part from his horse for had I wist.

*Sic ars debet
diser arse.*

The mo-
rall of the
premisses.

This storie doth teach vs into what follie and madnes vaine hope may driue vndiscrete and vnerpert men. And therefore no meruall though Alcumysters dreame and dote after double advantage, faring like Aesops dog, who greedilie coueting to catch and snatch at the shadowe of the flesh which he carried in his mouth ouer the water, lost both the one and the other: as they doe their increase and their principall. But to breake off abruptlie from this matter, and to leaue these hypocrits (for whie may they not be so named, who as Homer, speaking in detestation of such rakehelles, saith verie diuinelie and trulie;

Homer.

*Odi etenim seu claustra Erebi, quicunque loquuntur
Ore aliud, tacitoque aliud sub pectore claudunt:*

I hate euen as the gates of hell,
Those that one thing with tooong doo tell,
And notwithstanding closelie keepe,
Another thing in hart full deepe)

Englised by
Abraham
Fleming.

To leaue these hypocrits (I saie) in the dregs of their dishone-
stie, I will conclude against them peremptorie, that they, with
therable aboue rehearsed, and the robor hereafter to be mentio-
ned, are ranke cōseners, and consuming cankers to the com-
mon wealth, and therefore to be reiected and excommunicated
from the fellowship of all honest men. For now their art, which
turneth all kind of metals that they can come by into mist and
smoke, is no lesse apparent to the world, than the cleere sunnie
raies at noone sted; in so much that I may saie with the poet,

*Hos populus ridet, multumque torosa iuuentus
Ingeminat tremulos naso crispante cachinnos:*

Aul. Persi-
us, satyr. 3.

All people laugh them now to scorne,
each strong and lustie blood
Redoubleth quauering laughters lowd
with wrinkled nose a good.

Englised by
Abraham
Fleming.

So that, if anie be so addicted vnto the vanitie of the art Al-
cumysticall (as enerie soole will haue his fansie) and that (beside
so manie experimented examples of diuers, whose wealth hath
vanished like a vapor, whiles they haue bene ouer rash in the
practise hereof) this discourse will not moue to desist from such
extreame dotage, I saie to him or them and that aptlie,

*—dicitque facitque quod ipse
Non sani esse hominis non sanus iuret Orestes:*

Idem, ibid.

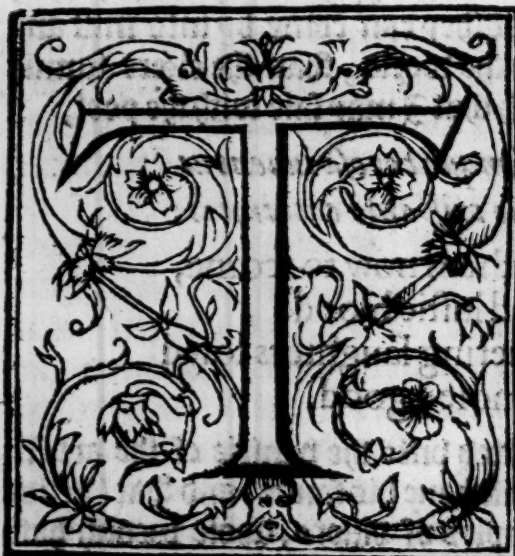
He saith and dooth that verie thing,
which mad Orestes might
With oth auerre beecame a man
beereft of reason right.

By Ab. Fle-
ming.

The xv. Booke.

The exposition of Iidoni, and where it is found, whereby the whole art of coniuration is deciphered.

The first Chapter.



The large
significati-
on of the
word Ii-
doni.

This word Iidoni is deriued of Iada, which properly signifie to knowe: it is sometimes translated, *Diuius*, which is a diuinoꝝ or soothsayer, as in Deut. 18. Leuit. 20: sometimes *Ariolus*, which is one that also taketh vpon him to foꝛetell things to come, and is found Leuit. 19. 2. Kings. 23. Esai. 19. To be short, the opinion of them that are most skillfull in the toongs, is, that it com-

prehendeth all them, which take vpon them to knowe all things past and to come, and to giue answers accordingly. It alwaies followeth the word *ob*, and in the scriptures is not named seuerallie from it, and differeth little from the same in sense, and do both concerne oracles vttered by spirits, possessed people, or confeners. What will not confeners or witches take vpon them to do? Wherein will they professe ignorance? Aske them any question, they will undertake to resoluẽ you, euen of that which none but God knoweth. And to bring their purposes the better to passe, as also to winne further credit vnto the counterfet art which they professe, they procure confederates, whereby they worke wonders. And when they haue either learning, eloquence, or nimblenesse of hands to accompanie their confederacie, or rather

ther knauerie, then (forsooth) they passe the degree of witches, and intitule themselves to the name of coniurors. And these deale with no inferiour causes: these fetch diuels out of hell, and angels out of heauen; these raise vp what bodies they list, though they were dead, buried, and rotten long before; and fetch soules out of heauen or hell with much more expedition than the pope bringeth them out of purgatorie. These I saie (among the simple, and where they feare no law nor accusation) take vpon them also the raising of tempests, and earthquakes, and to do as much as God himselfe can do. These are no small soles, they go not to worke with a baggage tode, or a cat, as witches do; but with a kind of maiestie, and with authoritie they call vp by name, and haue at their commandement seuentie and nine principall and princelie diuels, who haue vnder them, as their ministers, a great multitude of legions of pettie diuels; as for example.

Vide Philast. Brix. episc. herese. on catal. de phitonissa.

I. Wierus in Pseudomarchia demonum.

An inuentarie of the names, shapen, powers, gouernement, and effects of diuels and spirits, of their seuerall segnories and degrees: a strange discourse woorth the reading.

The second Chapter.



Their first and principall king (which is of the power of the east) is called Baell; who when he is coniured vp, appeareth with thre heads; the first, like a tode; the second, like a man; the third, like a cat. He speaketh with a hoarse voice, he maketh a man go inuisible, he hath vnder his obedience and rule sixtie and six legions of diuels.

Salomons notes of coniuration. Baell.

The first duke vnder the power of the east, is named Agares, he cometh vp in the likenes of a faire old man, riding vpon a crocodile, and carrieng a hatke on his fist; he teacheth presentlie all maner of trongs, he fetcheth backe all such as runne alwaie, and maketh them runne that stand still; he ouerthroweth all dignities supernaturall and temporall, he maketh earthquakes,

Agares.

quakes, and is of the order of vertues, hauing vnder his regiment thirtie one legions.

Marbas.

Marbas, *alias* Barbas is a great president, and appeareth in the forme of a mightie lion; but at the commandement of a coniu-
ro commeth bp in the likenes of a man, and answereth fallie
as touching anie thing which is hidden or secret: he bringeth dis-
eases, and cureth them, he promoteth wisdom, and the know-
ledge of mechanicall arts, or handicrafts; he changeth men in-
to other shapes, and vnder his presidencie or gouernement are
thirtie six legions of diuels contained.

Amon.

Amon, or Aamon, is a great and mightie marques, and com-
meth abroad in the likenes of a wolfe, hauing a serpents taile,
spetting out and breathing flames of fier; when he putteth on
the shape of a man, he sheweth out dogs teeth, and a great head
like to a mightie rauen; he is the strongest prince of all other,
and vnderstandeth of all things past and to come, he procureth
sauor, and reconcileth both friends and foes, and ruleth fourtie le-
gions of diuels.

Barbator.

Barbator, a great countie or earle, and also a duke, he appeareth
in *Signo sagittarij syluestris*, with foure kings, which bring compa-
nies and great tropes. He vnderstandeth the singing of birds,
the barking of dogs, the lowings of bullocks, and the voice of
all liuing creatures. He detecteth treasures hidden by magick-
ans and inchanters, and is of the order of vertues, which in part
beare rule: he knoweth all things past, and to come, and recon-
cileth friends and powers; and gouerneth thirtie legions of di-
uels by his authoritie.

Buer.

Buer is a great president, and is scene in this signe; he abso-
lutelie teacheth philosophie morall and naturall, and also logicke,
and the vertue of herbes: he giueth the best familiars, he can
heale all diseases, speciallie of men, and reigneth ouer fiftie
legions.

Gusoin.

Gusoin is a great duke, and a strong, appearing in the forme
of a *Xenophilus*, he answereth all things, present, past, and to
come, expounding all questions. He reconcileth friendship, and
distributeth honours and dignities, and ruleth ouer fourtie le-
gions of diuels.

Botis.

Botis, otherwise Otis, a great president and an earle he com-
meth

meth forth in the shape of an ouglie viper, and if he put on hy mane shape, he sheweth great tæth, and two hoznes, carrieng a sharpe sword in his hand: he giueth answers of things present, past, and to come, and reconcileth friends, and foes, ruling sixtie legions.

Bathin, sometimes called Mathim, a great duke and a strong, *Bathin.* he is sene in the shape of a verie strong man, with a serpents taile, sitting on a pale horse, vnderstanding the vertues of hearbs and pretious stones, transferring men suddenlie from countrie to countrie, and ruleth thirtie legions of diuels.

Purson, *alias* Curson, a great king, he commeth forth like a *Purson.* man with a lions face, carrieng a most cruell viper, and riding on a beare; and befoze him go alwaies trumpets, he knoweth things hidden, and can tell all things present, past, and to come: he betwaileth treasure, he can take a bodie either humane or aierie; he answereth truelie of all things earthlie and secret, of the dinitie and creation of the world, and bringeth forth the best familiars; and there obeie him two and twentie legions of diuels, partlie of the order of vertues, & partlie of the order of thrones.

Eligor, *alias* Abigor, is a great duke, and appeareth as a good *Eligor.* lie knight, carrieng a lance, an ensigne, and a scepter: he answereth fullie of things hidden, and of warres, and how souldiers should meete: he knoweth things to come, and procureth the fauour of lords and knights, gouerning sixtie legions of diuels.

Leraie, *alias* Oray, a great marquesse, shewing himselfe in the *Leraie.* likenesse of a galant archer, carrieng a bowe and a quier, he is authoz of all battels, he dooth putrifie all such wounds as are made with arrowes by archers, *Quos optimos obycit tribus diebus,* and he hath regiment ouer thirtie legions.

Valefar, *alias* Malephar, is a strong duke, comming forth in *Valefar.* the shape of a lion, and the head of a theefe, he is verie familiar with them to whom he maketh himselfe acquainted, till he hath brought them to the gallowes, and ruleth ten legions.

Morax, *alias* Foraij, a great earle and a president, he is sene *Morax.* like a bull, and if he take vnto him a mans face, he maketh men wonderfull cunning in astronomie, & in all the liberall sciences: he giueth good familiars and wise, knowing the power & vertue of hearbs and stones which are pretious, and ruleth thirtie six legions.

gions.

Ipos.

Ipos, *alias* Ayporos, is a great earle and a prince, appearing in the shape of an angell, and yet indeed more obscure and filthie than a lion, with a lions head, a goses feet, and a hares taile: he knoweth things to come and past, he maketh a man wittie, and bold, and hath vnder his iurisdiction thirtie six legions.

Naberius.

Naberius, *alias* Cerberus, is a valiant marquesse, shewing himselfe in the forme of a crowe, when he speaketh with a hoarse voice: he maketh a man amiable and cunning in all arts, and speciallie in rhetorike, he procureth the losse of prelacies and dignities: nineteene legions heare and obeie him.

Glasya Labolas.

Glasya Labolas, *alias* Caacrinolaas, or Caassimolar, is a great president, who commeth forth like a dog, and hath wings like a griffen, he giueth the knowledge of arts, and is the captaine of all manslievers: he vnderstandeth things present and to come, he gaineth the minds and loue of friends and foes, he maketh a man go inuisible, and hath the rule of six and thirtie legions.

Zepar.

Zepar is a great duke, appearing as a souldier, inflaming women with the loue of men, and when he is bidden he changeth their shape, vntill they mate enioie their beloued, he also maketh them barren, and six and twentie legions are at his obeie and commandement.

Bileth.

Bileth is a great king and a terrible, riding on a pale horse, before whom go trumpets, and all kind of melodious musicke. When he is called by by an exorcist, he appeareth rough and furious, to deceiue him. Then let the exorcist or coniuro take heed to himself, and to allay his courage, let him hold a hazell bat in his hand, wherewithall he must reach out toward the east and south, and make a triangle without besides the circle; but if he hold not out his hand vnto him, and he bid him come in, and he still refuse the bond or chaine of spirits; let the coniuro proceed to reading, and by and by he will submit himselfe, and come in, and do what soeuer the exorcist commandeth him, and he shalbe safe. If Bileth the king be more stubborne, and refuse to enter into the circle at the first call, and the coniuro shew himselfe fearfull, or if he haue not the chaine of spirits, certeinlie he will neuer feare nor regard him after. Also, if the place be vnapt for a triangle to be made without the circle, then set there a boll of wine, and the exorcist

orcist shall certainly know when he cometh out of his house, with his fellows, and that the foresaid Bilech will be his helper, his friend, and obedient unto him when he cometh forth. And when he cometh, let the exorcist receive him courteously, and glorifie him in his pride, and therefore he shall adore him as other kings do, because he saith nothing without other princes. Also, if he be cited by an exorcist, alwayes a silver ring of the middle finger of the left hand must be held against the exorcists face, as they do for Amaimon. And the dominion and power of so great a prince is not to be pretermitted; for there is none under the power & dominion of the conjurer, but he that desireth both men and women in doing love, till the exorcist hath had his pleasure. He is of the orders of poeters, hoping to returne to the seventh throne, which is not altogether credible, and he ruleth eightie five legions.

Vide Amaimon.

Sitri, *alias* Bitru, is a great prince, appearing with the face of a leopard, and having wings as a griffen: when he taketh humane shape, he is verie beautiful, he inflameth a man with a mans love, and also stirreth up women to love men, being commanded he willingly detaineth secrets of women, laughing at them and mocking them, to make them luxuriouslie naked, and there obeie him sixtie legions.

Sitri a bawdie diuell.

Paimon is more obedient to Lucifer than other kings are. Lucifer is here to be understood he that was deposed in the depth of his knowledge: he would needs be like God, and for his arrogancie was throwne out into destruction, of whome it is said; Enorie pretious stone is thy covering. Paimon is constrained by divine vertue to stand before the exorcist; where he putteth on the likeness of a man: he sitteth on a beast called a dzonredarie, which is a swift runner, and weareth a glorious crowne, and hath an effeminate countenance. There goeth before him an host of men with trumpets and wellfounding cymbals, and all musickall instruments. At the first he appeareth with a great erie and rozing, as in *Circula salomonis*, and in the art is declared. And if this Paimon speake sometime that the conjurer understand him not, let him not therefore be dismayed. But when he hath delivered him the first obligation, to observe his desire, he must bid him also answer him distinctly and plainlie to the questions.

Paimon.

Ezech. 98.

Cautions
for the Ex-
orcist or
coniuor.

ons he shall aske you, of all philosophie, wisdom, and science, and of all other secret things. And if you will knowe the disposition of the world, and what the earth is, or what holdeth it vp in the water, or any other thing, or what is Abyssus, or where the wind is, or from whence it cometh, he will teach you abundantly. Consecrations also as well of sacrifices as otherwise may be reckoned. He giueth dignities and confirmations; he bindeth them that resist him in his owne chaines, and subiecteth them to the coniuor; he prepareth good familiars, and hath the vnderstanding of all arts. Note, that at the calling vp of him, the exorcist must looke towards the northwest, because there is his house. When he is called vp, let the exorcist receiue him constantly without feare, let him aske what questions or demands he list, and no doubt he shall obtaine the same of him. And the exorcist must beware he forget not the creator, for those things, which haue bene rehearsed before of Paimon, some saie he is of the order of dominations; others saie, of the order of cherubim. There follow him two hundred legions, partlie of the order of angels, and partlie of potestates. Note that if Paimon be cited alone by an offering or sacrifice, two kings followe him; to wit, Beball & Abalam, & other potentates: in his host are twentie five legions, because the spirits subiect to them are not alwaies with them, except they be compelled to appeere by diuine vertue.

The fall of
Beliall.

Some saie that the king Beliall was created immediatly after Lucifer, and therefore they thinke that he was father and seducer of them which fell being of the orders. For he fell first among the worthier and wiser sort, which went before Michael and other heauenlie angels, which were lacking. Although Beliall went before all them that were throwne downe to the earth, yet he went not before them that tarried in heauen. This Beliall is constrained by diuine vertue, when he taketh sacrifices, gifts, and offerings, that he againe may giue vnto the offerers true answers. But he carrieth not one houre in the truth, except he be constrained by the diuine power, as is said. He taketh the forme of a beautifull angell, sitting in a fire chariot; he speaketh faire, he distributeth preferments of senatorship, and the fauour of friends, and excellent familiars: he hath rule ouer eighty legions, partlie of the order of vertues, partlie of angels; he is

is found in the forme of an exorcist in the bonds of spirits. The exorcist must consider, that this Beliall doth in euerie thing assist his subiects. If he will not submit himselfe, let the bond of spirits be read: the spirits chaine is sent for him, wherewith wise Salomon gathered them together with their legions in a brassen vessel, where were inclosed among all the legions seuentie two kings, of whome the chiefe was Bilech, the second was Beliall, the third Asmoday, and aboue a thousand thousand legions. With out doubt (I must confesse) I learned this of my maister Salomon; but he told me not why he gathered them together, and shut them vp so: but I beleue it was for the pride of this Beliall. Certaine nigromancers doe saie, that Salomon, being on a certaine daie seduced by the craft of a certaine woman, inclined himselfe to praie before the same idoll, Beliall by name: which is not credible. And therefore we must rather thinke (as it is said) that they were gathered together in that great brassen vessel for pride and arrogancie, and throtone into a deepe lake or hole in Babylon. For wise Salomon did accomplish his workes by the diuine power, which neuer forsooke him. And therefore we must thinke he worshipped not the image Beliall; for then he could not haue constrained the spirits by diuine vertue: for this Beliall, with three kings were in the lake. But the Babylonians wondering at the matter, supposed that they should find therein a great quantitie of treasure, and therefore with one consent went downe into the lake, and vncouered and brake the vessel, out of the which immediatlie flew the capteine diuels, and were deliuered to their former and proper places. But this Beliall entred into a certaine image, and there gaue answer to them that offered and sacrificed vnto him: as Tocz. in his sentences reporteth, and the Babylonians did worship and sacrifice therevnto.

Salomon gathered all the diuels together in a brassen vessel.

The Babylonians disappointed of their hope.

Bunc is a great and a strong Duke, he appeareth as a dragon with three heads, the third thereof is like to a man; he speaketh with a diuine voice, he maketh the dead to change their place, and diuels to assemble vpon the sepulchers of the dead: he greatly enricheth a man, and maketh him eloquent and wise, answering trulie to all demands, and thirtie legions obete him.

Bunc.

Forneus is a great marquesse, like vnto a monster of the sea, he maketh men wonderfull in rhetorike, he adorneth a man with

Forneus.

with

with a good name, and the knowledge of tongues, and maketh one beloued as well of foes as friends: there are vnder him nine and twentie legions, of the order partlie of thrones, and partlie of angels.

Ronoue.

Ronoue a marquess and an earle, he is resembled to a monster, he bringeth singular vnderstanding in the torments, faithfull seruants, knowledge of tongues, fauour of friends and foes; and nineteene legions obey him.

Berith a golden diuell.

Berith is a great and a terrible duke, and hath thre names. Of some he is called Beall; of the Iewes Berith; of pigroman- cers Bolfry: he cometh forth as a red souldier, with red clo- thing, and vpon a horse of that colour, and a crowne on his head. He answereth trulie of things present, past, and to come. He is compelled at a certeine houre, through diuine vertue, by a ring of art magicke. He is also a lier, he turneth all mettals into gold, he adorneh a man with dignities, and confirmeth them, he speaketh with a cleare and a subtill voice, and six and twentie le- gions are vnder him.

Astaroth.

Astaroth is a great and a strong duke, conning forth in the shape of a foule angell, sitting vpon an infernall dragon, and carrieng on his right hand a viper: he answereth trulie to mat- ters present, past, and to come, and also of all secrets. He talketh withinghile of the creator of spirits, and of their fall, and how they sinned and fell: he saith he sell not of his owne accord. He ma- keth a man wonderfull learned in the liberall sciences, he ruleth fourtie legions. Let euerie exorcist take heed, that he admit him not too neere him, because of his stinking breath. And therefore let the confessor hold neere to his face a magicall ring, and that shall defend him.

Foras.

Foras, *alias* Forcas is a great president, and is scene in the forme of a strong man, and in humane shape, he vnderstandeth the vertue of heards and pretious stones: he teacheth fullie lo- gicke, ethicke, and their parts: he maketh a man inuisible, wit- tie, eloquent, and to liue long; he recouereth things lost, and dis- couereth treasures, and is lord ouer nine and twentie legions.

Furfur.

Furfur is a great earle, appearing as an hart, with a fire faile, he lieth in euerie thing, except he be brought vp within a triangle; being bidden, he taketh angelicall forme, he speaketh with

with a hoarse voice, and willingly maketh loue betwene man and wife; he raiseth thunders and lightnings, and blasts. Where he is commanded, he answereth well, both of secret and also of diuine things, and hath rule and dominion ouer six and twentie legions.

Marchosias is a great marquesse, he sheweth himselfe in the shape of a cruell shee wolfe, with a griffens wings, with a serpents taile, and spetting I cannot tell what out of his mouth. When he is in a mans shape, he is an excellent fighter, he answereth all questions trulie, he is faithfull in all the confusours busynesse, he was of the order of dominations, vnder him are thirtie legions: he hopeth after 1200. yeares to returne to the seventh throne, but he is deceiued in that hope.

Malphas is a great president, he is scene like a crowe, but being cloathed with humane image, speaketh with a hoarse voice, he buildeth houses and high towres wonderfullie, and quicklie bringeth artificers together, he throweth downe also the enemies edifications, he helpeth to good familiars, he receiueth sacrifices willingly, but he deceiueth all the sacrificers, there obeie him fourtie legions.

Vepar, *alias* Separ, a great duke and a strong, he is like a mermaid, he is the guide of the waters, and of ships laden with armour; he bringeth to passe (at the commandement of his master) that the sea shalbe rough and stormie, and shall appeare full of shippes; he killeth men in three daies, with putrifying their wounds, and producing maggots into them; howbeit, they maie be all healed with diligence, he ruleth nine and twentie legions.

Sabnacke, *alias* Salmac, is a great marquesse and a strong, he cometh forth as an armed soldier with a lions head, sitting on a pale horse, he doth maruelouslie change mans forme and fauor, he buildeth high towres full of weapons, and also castles and cities; he inflicteth men thirtie daies with wounds both rotten and full of maggots, at the exorcists commandement, he prouideth good familiars, and hath dominion ouer fiftie legions.

Sidonay, *alias* Asmoday, a great king, strong and mightie, he is scene with three heads, whereof the first is like a bull, the second like a man, the third like a ram, he hath a serpents taile, he belcheth flames out of his mouth, he hath faete like a gosse, he sitteth

on an infernall dragon, he carrieth a lance and a flag in his hand, he goeth before others, which are vnder the power of Amaymon. When the coniuroz exerciseth this office, let him be abroad, let him be warie and standing on his fete; if his cap be on his head, he will cause all his dowings to be bewzaied, which if he do not, the exorcist shall be deceiued by Amaymon in euerie thing. But so soone as he seeth him in the forme aforesaid, he shall call him by his name, saieng; Thou art Asmoday: he will not denie it, and by and by he boweth downe to the ground; he giueth the ring of vertues, he absolutelie teacheth geometrie, arithmetike, astronomie, and handicrafts. To all demands he answereth fullie and trulie, he maketh a man inuisible, he sheweth the places where treasure lieth, and gardeth it, if it be among the legions of Amaymon, he hath vnder his power seuentie two legions.

Gaap.

Who was
the first ne-
cromancer.

Gaap, *alias* Tap, a great president and a prince, he appeareth in a meridianall signe, and when he taketh humane shape he is the guide of the foure principall kings, as mightie as Bileth. There were certeine necromancers that offered sacrifices and burnt offerings vnto him; and to call him by, they exercised an art, saieng that Salomon the wise made it. Which is false: for it was rather Cham, the sonne of Noah, who after the flood began first to inuocate wicked spirits. He inuocated Bileth, and made an art in his name, and a booke which is knowne to manie mathematicians. There were burnt offerings and sacrifices made, and gifts giuen, and much wickednes wrought by the exorcists, who mingled therewithall the holie names of God, the which in that art are euerie where expessed. Marie there is an epistle of those names written by Salomon, as also wrote Helias Hierosolymitanus and Helisæus. It is to be noted, that if anie exorcist haue the art of Bileth, and cannot make him stand before him, nor see him, I may not bewzaie how and declare the meanes to conteine him, bicause it is abomination, and for that I haue learned nothing from Salomon of his dignitie and office. But yet I will not hide this; to wit, that he maketh a man wonderfull in philosophie and all the liberall sciences: he maketh loue, hatred, insensibilitie, inuisibilitie, consecration, and consecration of those things that are belonging vnto the domination of Amaymon, and deliuereth familiars out of the possession of o-
ther

ther coniuroꝝ, answering truly and perfectly of things present, past, & to come, & transferreth men most speedilie into other nations, he ruleth sixtie six legions, & was of the order of potestats.

Shax, *alias* Scox, is a darke and a great marquesse, like unto *Shax.* a storke, with a hoarse and subtile voice: he doth maruellouslie take awaie the sight, hearing, and vnderstanding of anie man, at the commandement of the coniuroꝝ: he taketh awaie monie out of euerie kings house, and carrieth it backe after 1200. yeares, if he be commanded, he is a horsestealer, he is thought to be faithfull in all commandements: and although he promise to be obedient to the coniuroꝝ in all things; yet is he not so, he is a liar, except he be brought into a triangle, and there he speaketh diuinelie, and telleth of things which are hidden, and not kept of wicked spirits, he promiseth good familiars, which are accepted if they be not deceiuers, he hath thirtie legions.

Procell is a great and a strong duke, appearing in the shape *Procell.* of an angell, but speaketh verie darklie of things hidden, he teacheth geometrie and all the liberall arts, he maketh great noises, and causeth the waters to roze, where are none, he warmeth waters, and dissempereth bathes at certeine times, as the exorcist appointeth him, he was of the order of potestats, and hath fourtie eight legions vnder his power.

Furcas is a knight and commeth forth in the similitude of a *Furcas.* cruell man, with a long beard and a hoarie head, he sitteth on a pale horse, carrieng in his hand a sharpe weapon, he perfectlie teacheth practike philosophie, rhetorike, logike, astronomie, chiromancie, pyromancie, and their parts: there obeie him twentie legions.

Murmur is a great duke and an earle, appearing in the shape *Murmur.* of a souldier, riding on a griphen, with a dukes crowne on his head: there go before him two of his ministers, with great trumpets, he teacheth philosophie absolutelie, he constraineth soules to come before the exorcist, to answer what he shall aske them, he was of the order partlie of thrones, and partlie of angels, and ruleth thirtie legions.

Caim is a great president, taking the forme of a thrush, but *Caim.* when he putteth on mans shape, he answereth in burning ashes, carrieng in his hand a most sharpe sword, he maketh the best

disputers, he giueth men the vnderstanding of all birds, of the lowing of bullocks, and barking of dogs, and also of the sound and noise of waters, he answereth best of things to come, he was of the order of angels, and ruleth thirtie legions of diuels.

Raum.

Raum, or Raim is a great earle, he is seene as a crowe, but when he putteth on humane shape, at the commandement of the exorcist, he stealeth wonderfullie out of the kings house, and carrieth it whither he is assigned, he destroyeth cities, and hath great despite vnto dignities, he knoweth things present, past, and to come, and reconcileth friends and foes, he was of the order of thrones, and gouerneth thirtie legions.

Halphas.

Halphas is a great earle, and cometh abroad like a stork, with a hoarse voice, he notablie buildeth vp townes full of munition and weapons, he sendeth men of warre to places appointed, and hath vnder him six and twentie legions.

Focalor.

Focalor is a great duke coming forth as a man, with wings like a grifphen, he killeth men, and drowneth them in the waters, and ouerturneth ships of warre, commanding and ruling both winds and seas. And let the coniuroz note, that if he bid him hurt no man, he willingly consenteth thereto: he hopeth after 1000. yeares to returne to the seuenth throne, but he is deceived, he hath thre legions.

Vine.

Vine is a great king and an earle, he sheweth himselfe as a lion, riding on a blacke horse, and carrieth a viper in his hand, he gladly buildeth large towres, he throweth downe stone walles, and maketh waters rough. At the commandement of the exorcist he answereth of things hidden, of witches, and of things present, past, and to come.

Bifrons.

Bifrons is seene in the similitude of a monster, when he taketh the image of a man, he maketh one wonderfull cunning in astrology, absolutelie declaring the mansions of the planets, he dooth the like in geometrie, and other admesurements, he perfectly vnderstandeth the strength and vertue of hearbs, pretious stones, and woods, he changeth dead bodies from place to place, he seemeth to light candles vpon the sepulchres of the dead, and hath vnder him six and twentie legions.

Garnigin.

Garnigin is a great marquesse, and is seene in the forme of a little horse, when he taketh humane shape he speaketh with a hoarse

hoarse voice, disputing of all liberall sciences; he bringeth also to passe, that the soules, which are drowned in the sea, or which dwell in purgatorie (which is called Cartagra, that is, affliction of soules) shall take aierie bodies, and euidentlie appeare and answer to interrogatores at the coniurores commandement; he carrieth with the exorcist, vntill he haue accomplished his desire, and hath thirtie legions vnder him.

Zagan is a great king and a president, he commeth abroad like a bull, with griphens wings, but when he taketh humane shape, he maketh men wittie, he turneth all mettals into the coine of that dominion, and turneth water into wine, and wine into water, he also turneth bloud into wine, & wine into bloud, & a foolc into a wise man, he is head of thirtie and three legions. *Zagan.*

Orias is a great marquesse, and is scene as a lion riding on a strong horse, with a serpents taile, and carrieth in his right hand two great serpents hissing, he knoweth the mansion of planets, and perfectlie teacheth the vertues of the starres, he transformeth men, he giueth dignities, prelacies, and confirmations, and also the fauour of friends and foes, and hath vnder him thirtie legions. *Orias.*

Valac is a great president, and commeth abroad with angels wings like a boie, riding on a twoheaded dragon, he perfectlie answereth of treasure hidden, and where serpents may be scene, which he deliuereth into the coniurores hands, void of anie force or strength, and hath dominion ouer thirtie legions of diuels. *Valac.*

Gomory a strong and a mightie duke, he appeareth like a faire woman, with a duchesse crownet about hir midle, riding on a camell, he answereth well and truelie of things present, past, and to come, and of treasure hid, and where it lieth: he procureth the loue of women, especiallie of maids, and hath six and twentie legions. *Gomory.*

Decarabia or Carabia, he commeth like a starre and knoweth the force of herbes and pretious stones, and maketh all birds fly before the exorcist, and to farrie with him, as though they were tame, and that they shall drinke and sing, as their maner is, and hath thirtie legions. *Decarabia.*

Amduscias a great and a strong duke, he commeth forth as an vnicoorne, when he standeth before his maister in humane shape, *Amduscias.*

shape, being commanded, he easilie bringeth to passe, that trumpets and all musicall instruments may be heard and not sene, and also that trees shall bend and incline, according to the con-
surozs will, he is excellent among familiars, and hath nine and
twentie legions.

Andras.

Andras is a great marquesse, and is sene in an angels shape
with a head like a blacke night rauen, riding vpon a blacke and
a verie strong wolfe, flourishing with a sharpe sword in his
hand, he can kill the maister, the seruant, and all assistants, he is
author of discords, and ruleth thirtie legions.

Andreal-
phus.

Andrealphus is a great marquesse, appearing as a perocke, he
raiseth great noises, and in humane shape perfectlie teacheth ge-
ometrie, and all things belonging to admeasUREMENTS, he ma-
keth a man to be a subtill disputer, and cunning in astronomie,
and transformeth a man into the likenes of a bird, and there are
vnder him thirtie legions.

Ose.

Ose is a great president, and commeth forth like a leopard,
and counterfeting to be a man, he maketh one cunning in the
liberall sciences, he answereth truelie of diuine and secret
things, he transformeth a mans shape, and bringeth a man to
that madnes, that he thinketh himselfe to be that which he is not;
as that he is a king or a pope, or that he weareth a crowne on
his head, *Durâtque id regnum ad horam.*

Aym.

Aym or Haborim is a great duke and a strong, he commeth
forth with thre heads, the first like a serpent, the second like a
a man having two * the thirde like a cat, he rideth on a viper,
carrieng in his hand a light fierbrand, with the flame whereof
castels and cities are fiered, he maketh one wittie euerie kind
of wate, he answereth truelie of priuie matters, and reigneth
ouer twentie six legions.

Orobas.

Orobas is a great prince, he commeth forth like a horse, but
when he putteth on him a mans idol, he talketh of diuine vertue,
he giueth true answers of things present, past, and to come, and
of the diuinitie, and of the creation, he deceiueth none, nor suffe-
reth anie to be tempted, he giueth dignities and prelacies, and
the fauour of friends and foes, and hath rule ouer twentie le-
gions.

Vapula.

Vapula is a great duke and a strong, he is sene like a lion
with

with griffens wings, he maketh a man subtil and wonderfull in handicrafts, philosophie, and in sciences contained in booke, and is ruler ouer thirtie six legions.

Cimeries is a great marquesse and a strong, ruling in the *Cimeries.* parts of Aphrica; he teacheth perfectlie grammar, logicke, and rhetorike, he discovereth treasures and things hidden, he bringeth to passe, that a man shall seme with expedition to be turned into a soldier, he rideth vpon a great blacke horse, and ruleth twentie legions.

Amy is a great president, and appeareth in a flame of fier, but *Amy.* hauing taken mans shape, he maketh one maruelous in astrologie, and in all the liberall sciences, he procureth excellent familiars, he bewraileth treasures preserved by spirits, he hath the gouernement of thirtie six legions, he is partlie of the order of angels, partlie of potestats, he hopeth after a thousand two hundred yeares to returne to the seventh throne: which is not credible.

Flauros a strong duke, is scene in the forme of a terrible strong *Flauros.* leopard, in humane shape, he sheweth a terrible countenance, and fierie eyes, he answereth trulie and fullie of things present, past, and to come; if he be in a triangle, he lieth in all things and deceiveth in other things, and beguileth in other busines, he gladly talketh of the diuinitie, and of the creation of the world, and of the fall; he is constrained by diuine vertue, and so are all diuels or spirits, to burne and destroie all the coniuroz aduersaries. And if he be commanded, he suffereth the coniuroz not to be tempted, and he hath twentie legions vnder him.

Balam is a great and a terrible king, he commeth forth with *Balam.* three heads, the first of a bull, the second of a man, the third of a ram, he hath a serpents taile, and flaming eyes, riding vpon a furious beare, and carrieng a halowe on his fist, he speaketh with a hoarse voice, answering perfectlie of things present, past, and to come, he maketh a man inuisible and wise, he gouerneth fourtie legions, and was of the order of dominations.

Allocer is a strong duke and a great, he commeth forth like a *Allocer.* soldier, riding on a great horse, he hath a lions face, verie red, and with flaming eyes, he speaketh with a big voice, he maketh a

man wonderfull in astronomie, and in all the liberall sciences, he bringeth good familiars, and ruleth thirtie six legions.

Saleos.

Saleos is a great earle, he appeareth as a gallant soldier, riding on a crocodile, and weareth a dukes crowne, peaceable, &c.

Vuall.

Vuall is a great duke and a strong, he is scene as a great and terrible dromedarie, but in humane forme, he soundeth out in a base voice the Egyptian tong. This man aboue all other procureth the especial loue of women, and knoweth things present, past, and to come, procuring the loue of friends and foes, he was of the order of potestats, and gouerneth thirtie seven legions.

Haagenti.

Haagenti is a great president, appearing like a great bull, hauing the wings of a griphen, but when he taketh humane shape, he maketh a man wise in euerie thing, he changeth all mettals into gold, and changeth wine and water the one into the other, and commandeth as manie legions as Zagan.

Phoenix.

Phoenix is a great marquesse, appearing like the bird Phoenix, hauing a childs voice: but before he standeth still before the coniuroz, he singeth manie sweet notes. Then the exorcist with his companions must beware he giue no care to the melodie, but must by and by bid him put on humane shape; then will he speake maruellouslie of all wonderfull sciences. He is an excellent poet, and obedient, he hopeth to returne to the seventh throne after a thousand two hundred yeares, and gouerneth twentie legions.

Stolas.

Stolas is a great prince, appearing in the forme of a nighttrauen, before the exorcist, he taketh the image and shape of a man, and teacheth astronomie, absolutelie vnderstanding the vertues of herbes and pretious stones; there are vnder him twentie six legions.

¶ Note that a legion is 6666. and now by multiplication count how manie legions doo arise out of euerie particular.

✠ Secre-

✠ Secretum secretorum,

The secret of secrets;

Tu operans sis secretus horum,

Thou that workst them, be secret in them.

The houres wherin principall diuels may be bound,
to wit, raised and restrained from dooing of hurt.

The third Chapter.



A Maymon king of the east, Gorson king of the south, Zimimar king of the north, Goap king and prince of the west, may be bound from the third houre, till none, and from the ninth houre till evening. Marqueses may be bound from the ninth houre till compline, and from compline till the end of the daie. Dukes may be bound from the first houre till none; and cleare wether is to be obserued. Prelates may be bound in anie houre of the daie. Knights from daie dawning, till sunne rising; or from evening, till the sunne set. A President may not be bound in anie houre of the daie, except the king, whome he obeieth, be inuocated; nor in the shutting of the evening. Counties or erles may be bound at anie houre of the daie, so it be in the woods or felde, where men resort not.

The forme of adiuring or citing of the spirits
aforesaid to arise and appeare.

The fourth Chapter.



When you will haue anie spirit, you must know his name and office; you must also fast, and be cleane from all pollution, three or foure daies before; so will the spirit be the more obedient vnto you. Then make a circle, and call by the spirit with great intention, and holding a ring in your hand, rehearse in your owne name, and your companions (for one must alwaies be with you) this prayer

This was the work of one T. R. written in faire letters of red & blacke vpō parchment, and made by him, Ann. 1570. to the maintenance of his liuing, the edifying of the poore, and the glorie of gods holie name: as he himselfe saith.

prayer following, and so no spirit shall annoie you, and your purpose shall take effect. And note how this agreeth with popish charmes and coniurations.

In the name of our Lord Iesus Christ the ✠ father ✠ and the sonne ✠ and the Holie-ghost ✠ holie trinitie and vnseparable vnitie, I call vpon thee, that thou maiest be my saluation and defense, and the protection of my bodie and soule, and of all my goods through the vertue of thy holie crosse, and through the vertue of thy passion, I beseech thee O Lord Iesus Christ, by the merits of thy blessed mother S. Marie, and of all thy saints, that thou giue me grace and diuine power ouer all the wicked spirits, so as which of them soeuer I do call by name, they may come by and by from euerie coast, and accomplish my will, that they neither be hurtfull nor fearefull vnto me, but rather obedient and diligent about me. And through thy vertue streightlie commanding them, let them fulfill my commandements, Amen. Holie, holie, holie, Lord God of sabboth, which wilt come to iudge the quicke and the dead, thou which art A and Ω, first and last, King of kings and Lord of lords, Ioth, Aglanabrath, El, Abiel, Anathiel, Amazim, Sedomel, Gayes, Heli, Messias, Tolimi, Elias, Ischiros, Athanatos, Imas. By these thy holie names, and by all other I do call vpon thee, and beseech thee O Lord Iesus Christ, by thy natiuitie and baptism, by thy crosse and passion, by thine ascension, and by the coming of the Holie-ghost, by the bitterness of thy soule when it departed from thy bodie, by thy five wounds, by the blood and water which went out of thy bodie, by thy vertue, by the sacrament which thou gauest thy disciples the daie before thou sufferedst, by the holie trinitie, and by the inseparable vnitie, by blessed Marie thy mother, by thine angels, archangels, prophets, patriarchs, and by all thy saints, and by all the sacraments which are made in thine honour, I do worship and beseech thee, I blesse and desire thee, to accept these prayers, coniurations, and words of my mouth, which I will vse. I require thee O Lord Iesus Christ, that thou giue me thy vertue & power ouer all thine angels (which were throwne downe from heauen to deceiue mankind) to drawe them to me, to tie and bind them, & also to loose them, to gather them together before me, & to command them to do all that they can, and that by no meanes they con-
temne

Note what names are attributed vnto Christ by the coniuor in this his exorcising exercise.

temne my voice, or the words of my mouth; but that they obeie me and my sayings, and feare me. I beseech thee by thine humanitie, mercie and grace, and I require thee Adonay, Amay, Horta, Vege dora, Mitai, Hel, Suranat, Yfion, Yfesy, and by all thy holie names, and by all thine holie he saints and the saints, by all thine angels and archangels, powers, dominations, and vertues, and by that name that Salomon did bind the diuels, and shut them vp, Elhrach, Ebanher, Agle, Goth, Ioth, Othie, Venoch, Nabrat, and by all thine holie names which are written in this booke, and by the vertue of them all, that thou enable me to congregate all thy spirits throwne downe from heauen, that they may giue me a true answer of all my demands, and that they satisfie all my requests, without the hurt of my bodie or soule, or any thing else that is mine, through our Lord Iesus Christ thy sonne, which liueth and reigneth with thee in the unitie of the Holie-ghost, one God world without end.

What wonderfull force coniurors doe beleeue consisteth in these forged names of Christ.

Oh father omnipotent, oh wise sonne, oh Holie-ghost, the searcher of harts, oh you three in persons, one true godhead in substance; which didst spare Adam and Eue in their sins; and oh thou sonne, which diedst for their sinnes a most filthie death, suffering it vpon the holie crosse; oh thou most mercifull, when I flie vnto thy mercie, and beseech thee by all the means I can, by these the holie names of thy sonne; to wit, A and Ω, and all other his names, grant me thy vertue and power, that I may be able to cite before me, thy spirits which were throwne downe from heauen, & that they may speake with me, & dispatch by & by without delate, & with a good will, & without the hurt of my bodie, soule, or goods, &c: as is contained in the booke called *Annulus Salomonis*.

Oh great and eternall vertue of the highest, which through disposition, these being called to iudgement, Vaicheon, Stimulaton, Esphares, Tetragrammaton, Olioram, Cryon, Elytion, Existion, Eriona, Onela, Brasim, Noym, Messias, Soter, Emanuel, Sabboth, Adonay, I worship thee, I inuocate thee, I imploie thee with all the strength of my mind, that by thee, my present prayers, consecrations, and coniurations be halloied: and wher soeuer wicked spirits are called, in the vertue of thy names, they may come together from euerie coast, and diligentlie fulfill the will of me the exorcist. *Fiat, fiat, fiat, Amen.*

A

A confutation of the manifold vanities contained in the precedent chapters, speciallie of commanding of diuels.

The fift Chapter.

That can be persuaded that these things are true, or wrought indeed according to the assertion of couleners, or according to the supposition of witchmongers & papists, may sone be brought to beleue that the mone is made of greene cheese. You see in this which is called Salomons coniuration, there is a perfect inuentarie registred of the number of diuels, of their names, of their offices, of their personages, of their qualities, of their powers, of their properties, of their kingdomes, of their governments, of their orders, of their dispositions, of their subiection, of their submission, and of the waies to bind or lose them; with a note that wealth, learning, office, commoditie, pleasure, &c: they can giue, and may be forced to yeld in spight of their harts, to such (forsooth) as are cunning in this art: of whome yet was neuer scene any rich man, or at least that gained any thing that waie; or any vnlearned man, that became learned by that meanes; or any happie man, that could with the helpe of this art either deliuer himselfe, or his friends, from aduersitie, or adde vnto his estate any point of felicitie: yet these men, in all worldlie happinesse, must needs exceed all others; if such things could be by them accomplished, according as it is presupposed. For if they may learne of Marbas, all secrets, and to cure all diseases; and of Furcas, wisdom, and to be cunning in all mechanicall arts; and to change anie mans shape, of Zepar: if Bune can make them rich and eloquent, if Beroth can tell them of all things, present, past, and to come; if Asinodaie can make them go invisible and shew them all hidden treasure; if Salmacke will afflict whom they list; & Allocer can procure them the loue of any woman; if Amy can prouide them excellent familiars, if Caym can make them vnderstand the voice of all birds and beasts, and Buer and Bifrons can make them liue long; and finallie, if Orias could

This is contrary to the scripture, which saith that euerie good gift cometh from the father of light, &c.

A breuiarie of the inuentarie of spirits.

could procure unto them great friends, and reconcile their enemies, & they in the end had all these at commandement; should they not liue in all worldlie honoꝛ and felicitie? whereas contrariwise they lead their liues in all obloquie, miserie, and beggerie, and in fine come to the gallowes; as though they had chosen vnto themselves the spirit Valefer, who they saie bringeth all them with whom he entreth into familiaritie, to no better end than the gibet or gallowes. But before I proceed further to the confutation of this stuffe, I will shew other coniurations, deuised moze latelie, and of moze authoritie; wherein you shall see howe soles are trained to beleue these absurdities, being woone by little and little to such credulitie. For the author heereof beginneth, as though all the cunning of coniurors were deriued and fetcht from the planetarie motions, and true course of the stars, celestially bodies, &c.

The au-
thors fur-
ther pur-
pose in the
detection
of cōiuring.

The names of the planets, their characters, together with the twelve signes of the zodiacke, their dispositions, aspects, and gouernment, with other obseruations.

The vj.Chapter.

Conjunction ♂ ♀ ☿ ♁ ♃ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓
Sertile *
Quadrat □
Trine △
Opposition ⚡

♂ ♀ ☿ ♁ ♃ ♄ ♅ ♆ ♇ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓. the characters of the planets.
Satur. Iupiter, Mars, Sol, Venus, Mer. Luna.

The twelve signes of the zodiacke, their charac-
ters and denominations, &c.

♈	♉	♊	♋	♌	♍
Aries	Taurus	Gemini	Cancer	Leo	Virgo

♎	♏	♐	♑	♒	♓
Libra	Scorpio	Sagittarius	Capricornus	Aquarius	Pisces.

Their dispositions or inclinations.

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	Good	♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	Evill	♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	Signes in different.
♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	signes.	♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	signes	♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓	

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓. Merle good signes. ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓. Merle evill signes.

The disposition of the planets.

Planets good, ♄ ♀ ☉. Indifferent, ☉ ☿ ☾. Euill, h ♀						
Asterie Triplici- tie.						
A waterie Triplici- tie.						

The aspects of the planets.

The five
planetarie
aspects:
Coniunct.
Sextil.
Trine.
Quartil.
Opposit.

- ♂ Is the best aspect, with good planets, and worst with euill.
 * Is a meane aspect in goodnesse or badnesse.
 △ Is verie good in aspect to good planets, & hurteth not in euill.
 □ This aspect is of enimitie not full perfect.
 § This aspect is of enimitie most perfect.

How the daie is diuided or distinguished.

A daie naturall is the space of foure and twentie houres, accounting the night withall, and beginneth at one of the clocke after midnight.

An artificiall daie is that space of time, which is betwixt the rising and falling of the ☉ &c. All the rest is night, & beginneth at the ☉ rising.

Hereafter followeth a table, shewing how the daie and the night is diuided by houres, and reduced to the regiment of the planets.

The diuision of the daie, and the
planetarie regiment.

day	Lord	I	2	3	4	5	6	7	8	9	10	11	12
day	Lord	☉	♂	♂	☾	♂	♂	♂	☉	♂	♂	☾	♂
day	Lord	☾	♂	♂	♂	☉	♂	♂	☾	♂	♂	♂	☉
day	Lord	♂	☉	♂	♂	☾	♂	♂	♂	☉	♂	♂	☾
day	Lord	♂	☾	♂	♂	♂	☉	♂	♂	☾	♂	♂	♂
day	Lord	♂	♂	☉	♂	♂	☾	♂	♂	♂	☉	♂	♂
day	Lord	♂	♂	☾	♂	♂	♂	☉	♂	♂	☾	♂	♂
day	Lord	♂	♂	♂	☉	♂	♂	☾	♂	♂	♂	☉	♂
day	Lord	♂	♂	♂	♂	☉	♂	♂	☾	♂	♂	♂	☉

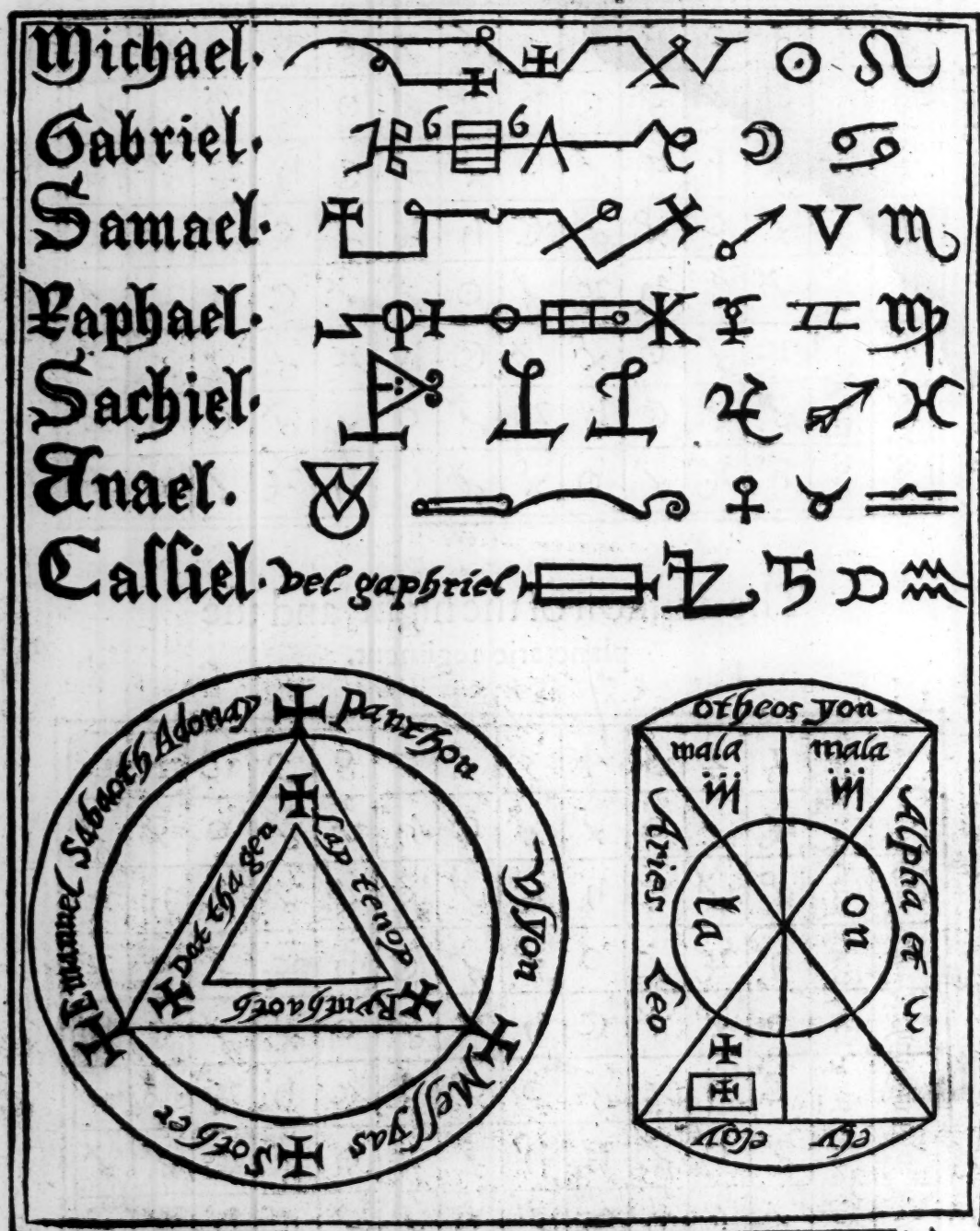
The diuision of the night, and the
planetarie regiment.

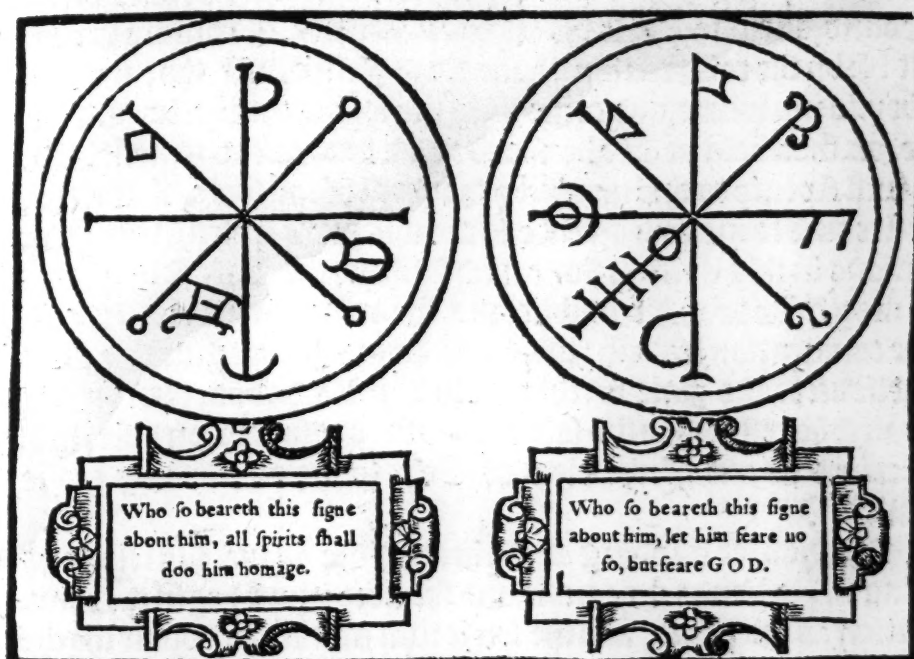
night	Lord	I	2	3	4	5	6	7	8	9	10	11	12
night	Lord	♂	♂	☉	♂	♂	☾	♂	♂	♂	☉	♂	♂
night	Lord	♂	♂	☾	♂	♂	♂	☉	♂	♂	☾	♂	♂
night	Lord	♂	♂	♂	☉	♂	♂	☾	♂	♂	♂	☉	♂
night	Lord	☉	♂	♂	☾	♂	♂	♂	☉	♂	♂	☾	♂
night	Lord	☾	♂	♂	♂	☉	♂	♂	☾	♂	♂	♂	☉
night	Lord	♂	☉	♂	☾	♂	♂	♂	♂	☉	♂	♂	☾
night	Lord	♂	☾	♂	♂	♂	☉	♂	♂	☾	♂	♂	♂

The

The characters of the angels of the seauen daies, with
their names : of figures, seales and periapts.

The seuenth Chapter.





An experiment of the dead.

The eight Chapter.

First fast and praie three daies, and abstaine thee from all filthinesse; go to one that is new buried, such a one as killed himselfe, or destroyed himselfe wilfullie: or else get thee promise of one that shalbe hanged, and let him sweare an oth to thee, after his bodie is dead, that his spirit shall come to thee, and doo thee true service, at thy commandements, in all daies, houres, and minutes. And let no persons see thy doings, but thy fellow. And about eleven a clocke in the night, go to the place where he was buried, and saie with a bold faith & hartie desire, to haue the spirit come that thou dost call for; thy fellow hauing a candle in his left hand, and in his right hand a chrystall stone, and saie these words following, the maister hauing a hazell wand in his right hand, and these names of God written therevpon, Tetragrammaton ✠

Coniuring for a dead spirit.

*For the coufenor (the coniu-
ror I should saie) can do nothing to any purpose without his confederate.

Wh. j. Ado-

Note that
numerus
ternarius,
which is
counted
mysticall,
be obserued

*Ex inferno
nulla redem-
ptio, saith
the scrip-
ture: Ergo
you lie
quoth Nota*

Note what
these great
words may
do.

Adonay ✕ Agla ✕ Craton ✕ Then strike thre strokes on the ground, and saie; Arise N. Arise N. Arise N. I coniure thee spirit N. by the resurrection of our Lord Iesu Christ, that thou do obey to my words, and come vnto me this night verelie and truelie, as thou beleuest to be saued at the daie of iudgement. And I will sweare to thee an oth, by the perill of my soule, that if thou wilt come to me, and appeare to me this night, and shew me true visions in this chrysell stone, and fetch me the fairie Sibyllia, that I may talke with hir visiblie, and she may come before me, as the coniuration leadeth: and in so doing, I will giue thee an almeste dead, and praie for thee N. to my Lord God, whereby thou maiest be restored to thy saluation at the resurrection daie, to be receiued as one of the elect of God, to the everlasting glorie, Amen.

The matter standing at the head of the graue, his fellow hauing in his hands the candle and the stone, must begin the coniuration as followeth, and the spirit will appeare to you in the chrysell stone, in a faire forme of a child of twelue yeares of age. And when he is in, feele the stone, and it will be hot; and feare nothing, for he or thee will shew manie delusions, to driue you from your worke. Feare God, but feare him not. This is to constrain him, as followeth.

I coniure thee spirit N. by the living God, the true God, and by the holie God, and by their vertues and powers which haue created both thee and me, and all the world. I coniure thee N. by these holie names of God, Tetragrammaton ✕ Adonay ✕ Algramay ✕ Saday ✕ Sabaoth ✕ Planaboth ✕ Panthon ✕ Craton ✕ Neupmaton ✕ Deus ✕ Homo ✕ Omnipotens ✕ Sempiternus ✕ Yfus ✕ Terra ✕ Vnigenitus ✕ Saluator ✕ Via ✕ Vita ✕ Manus ✕ Fons ✕ Origo ✕ Filius ✕ And by their vertues and powers, and by all their names, by the which God gaue power to man, both to speake or thinke; so by their vertues and powers I coniure thee spirit N. that now immediatlie thou do appeare in this chrysell stone, visiblie to me and to my fellow, without anie tarrieng or deceit. I coniure thee N. by the excellent name of Iesus Christ A and Ω. the first and the last. For this holie name of Iesus is aboue all names: for in this name of Iesus euerie knee doth bow and obeie, both of heauenlie things,

things,earthlie things,and infernall. And euerie tong doth confesse,that our Lord Iesus Christ is in the glorie of the father: neither is there anie other name giuen to man, whereby he must be saued. Therefore in the name of Iesus of Nazareth, and by his natiuitie, resurrection, and ascension, and by all that apperteineth vnto his passion, and by their vertues and powers I coniure thee spirit N. that thou doe appeare visiblie in this christall stone to me, and to my fellow, without anie dissimulation. I coniure thee N. by the blood of the innocent lambe Iesus Christ, which was shed for vs vpon the crosse: for all those that ^{*Demon} doe beleue in the vertue of his blood, shalbe saued. I coniure thee N. ^{credendo} by the vertues and powers of all the riall names and words of ^{contremiscuns.} the liuing God of me pronounced, that thou be obedient vnto me and to my words rehearsed. If thou refuse this to doe, I by the holie trinitie, and their vertues and powers doe condemne thee thou spirit N. into the place where there is no hope of remedie or rest, but euerlasting horroz and paine there dwelling, and a place where is paine vpon paine, dailie, horrible, and lamentable, thy paine to be there augmented as the starres in the heauen, and as the grauell or sand in the sea: except thou spirit N. doe appeare to me and to my fellow visiblie, immediatlie in this christall stone, and in a faire forme and shape of a child of twelue yeares of age, and that thou alter not thy shape, I charge thee vpon paine of euerlasting condemnation. I coniure thee spirit N. by the golden girdle, which girded the loines of our Lord Iesus Christ: so thou spirit N. be thou bound into the perpetuall paines of hell fier, for thy disobedience and vnreuerent regard, that thou hast to the holie names and words, and his precepts. I coniure thee N. by the two edged sword, which Iohn sawe proceed out of the mouth of the almightie; and so thou spirit N. be torne and cut in peeces with that sword, and to be condemned into euerlasting paine, where the fier goeth not out, and where the worme dieth not. I coniure thee N. by the heauens, and by the celestiaall citie of Ierusalem, and by the earth and the sea, and by all things contained in them, and by their vertues & powers. I coniure thee spirit N. by the obedience that thou dost owe vnto the principall prince. And except thou spirit N. doe come and appeare in this christall stone visiblie in my presence, here immediatlie

^{*Demon}
^{credendo}
^{contremiscuns.}

A heauie
sentence
denounced
of the con-
iuror a-
gainst the
spirit in case
of disobedi-
ence, con-
tempt, or
negligence.

How can
that be,
when a spi-
rit hath
neither
flesh, blood,
nor bones?

diatlie as it is aforesaid. Let the great curſe of God, the anger of God, the ſhadowe and darkneſſe of death, and of eternall condemnation be vpon thee ſpirit N. for euer and euer; bicauſe thou haſt denied thy faith, thy health, & ſaluation. For thy great diſobedience, thou art worthe to be condemned. Therefore let the diuine trinitie, thrones, dominions, principats, poſſeſſats, virtues, cherubim and ſeraphim, and all the ſoules of ſaints, both of men and women, condemne thee for euer, and be a witneſſe againſt thee at the daie of iudgement, bicauſe of thy diſobedience. And let all creatures of our Lord Jeſus Chriſt, ſaie therevnto; *Fiat, fiat, fiat: Amen.*

*The con-
iuror impu-
teth the ap-
pearing of
a ſpirit by
constraint
vnto words
quothe Nota

And when he is appeared in the chriſtall ſtone, as is ſaid be-
fore, bind him with this bond as followeth; to wit, I coniure thee
ſpirit N. that art appeared to me in this chriſtall ſtone, to me and
to my fellow; I coniure thee by*all the riall words aforesaid, the
which did conſtaine thee to appeare therein, and their vertues; I
charge thee ſpirit by them all, that thou ſhalt not depart out of
this chriſtall ſtone, vntill my will being fulfilled, thou be licenced
to depart. I coniure and bind thee ſpirit N. by that omnipotent
God, which commanded the angell S. Michael to driue Lucifer
out of the heauens with a ſword of vengeance, and to fall from
ioy to paine; and for dread of ſuch paine as he is in, I charge thee
ſpirit N. that thou ſhalt not go out of the chriſtall ſtone; nor yet
to alter thy ſhape at this time, except I command thee other-
wiſe; but to come vnto me at all places, and in all houres and
minuts, when and whereſoeuer I ſhall call thee, by the vertue of
our Lord Jeſus Chriſt, or by anie coniuration of words that is
written in this booke, and to ſhew me and my friends true viſi-
ons in this chriſtall ſtone, of anie thing or things that we would
ſee, at anie time or times: and alſo to go and to fetch me the fai-
rie Sibyllia, that I may talke with hir in all kind of talke, as I
ſhall call hir by anie coniuration of words contained in this
booke. I coniure thee ſpirit N. by the great wiſedome and diu-
nitie of his godhead, my will to fulfill, as is aforesaid: I charge
thee vpon paine of condemnation, both in this world, and in the
world to come, *Fiat, fiat, fiat: Amen.*

This done, go to a place ſaſt by, and in a faire parlor or cham-
ber, make a circle with chalke, as hereafter followeth: and make
another

another circle for the fairie Sibylia to appeare in, soute soute from the circle thou art in, & make no names therein, nor cast anie holie thing therein, but make a circle round with chalke; & let the maister and his fellowe sit downe in the first circle, the maister hauing the booke in his hand, his fellowe hauing the chrysell stone in his right hand, looking in the stone when the fairie doth appeare. The maister also must haue vpon his brest this figure



here written in parchment, and beginne to worke in the new of the γ and in the houre of γ the \odot and the γ to be in one of inhabitors signes, as S T X . This bond as followeth, is to cause the spirit in the chrysell stone, to fetch vnto thee the fairie Sibylia. All things fulfilled, beginne this bond as followeth, and be bold, for doubtles they will come before thee, before the coniuration be read seven times.

I coniure thee spirit N. in this chrysell stone, by God the father, by God the sonne Iesus Christ, and by God the Holie-ghost, thee persons and one God, and by their vertues. I coniure thee spirit, that thou do go in peace, and also to come againe to me quicklie, and to bring with thee into that circle appointed, Sibylia fairie, that I may talke with hir in those matters that shall be to hir honour and glorie; and so I charge thee declare vnto hir. I coniure thee spirit N. by the bloud of the innocent lambe, the which redeemed all the world; by the vertue thereof I charge thee thou spirit in the chrysell stone, that thou do declare vnto hir this message. Also I coniure thee spirit N. by all angels and archangels, thrones, dominations, principats, potestates, virtutes, cherubim and seraphim, and by their vertues and powers. I coniure thee N. that thou do depart with speed, and also to come againe with speed, and to bring with thee the fairie Sibylia, to appeare in that circle, before I do read the coniuration in this booke seven times. Thus I charge thee my will to be fulfilled, vpon paine of everlastinge condemnation: *Fiat, fiat, fiat; Amen.*

And whie
might not
he doo it
himselfe, as
well as ma-
dam Sibylia.

Then the figure aforesaid pinned on thy brest, rehearse the words therein, and saie, \times Sorthie \times Sorthia \times Sorthios \times then beginne your coniuration as followeth here, and saie; I

Wh. iij.

con.

The fairie
Sibyllia
coniured
to appeare,
&c.

conjure thee Sibyllia, O gentle virgine of fairies, by the mercie of the Holie-ghost, and by the dreadfull daie of doome, and by their vertues and powers; I conjure thee Sibyllia, O gentle virgine of fairies, and by all the angels of 4 and their characters and vertues, and by all the spirits of 4 and 9 and their characters and vertues, and by all the characters that be in the firmament, and by the king and quene of fairies, and their vertues, and by the faith and obedience that thou bearest vnto them. I conjure thee Sibyllia by the bloud that ranne out of the side of our Lord Iesus Christ crucified, and by the opening of heauen, and by the renting of the temple, and by the darkenes of the sunne in the time of his death, and by the rising vp of the dead in the time of his resurrection, and by the virgine Marie mother of our Lord Iesus Christ, and by the vnspokeable name of God, Tetragrammaton. I conjure thee O Sibyllia, O blessed and beautifull virgine, by all the riall words aforesaid; I conjure thee Sibyllia by all their vertues to appeare in that circle before me visibill, in the forme and shape of a beautifull woman in a bright and besture white, adorned and garnished most faire, and to appeare to me quicklie without deceit or tarrieng, and that thou faile not to fulfill my will & desire effectually. For I will choise thee to be my blessed virgine, & will haue common copulation with thee. Therefore make hast & speed to come vnto me, and to appeare as I said before: to whome be honour and glorie for euer and euer, Amen.

The maner
of binding
the fairie
Sibyllia at
hir appea-
ring.

The which done and ended, if shee come not, repeate the con-
secration till they doe come: for doubtles they will come. And
when she is appeared, take your censers, and incense hir with
frankincense, then bind hir with the bond as followeth. ¶ I doe
conjure thee Sibyllia, by God the Father, God the sonne, and God
the Holie-ghost, thee persons and one God, and by the blessed
virgine Marie mother of our Lord Iesus Christ, and by all the
whole and holie companie of heauen, and by the dreadfull daie of
doome, and by all angels and archangels, thrones, dominations,
principates, potestates, virtutes, cherubim and seraphim, and
their vertues and powers. I conjure thee, and bind thee Sibyllia,
that thou shalt not depart out of the circle wherein thou art ap-
peared, nor yet to alter thy shape, except I giue thee licence to de-
part. I conjure thee Sibyllia by the bloud that ranne out of the side
of

of our Lord Jesus Christ crucified, and by the vertue hereof I coniure thee Sibylia to come to me, and to appeare to me at all times visiblie, as the coniuration of words leadeth, written in this booke. I coniure thee Sibylia, O blessed virgine of fairies, by the opening of heauen, and by the renting of the temple, and by the darknes of the sunne at the time of his death, and by the rising of the dead in the time of his glorious resurrection, and by the unspeakable name of God \times Tetragrammaton \times and by the king and queene of fairies, & by their vertues I coniure thee Sibylia to appeare, before the coniuration be read ouer foure times, and that visiblie to appeare, as the coniuration leadeth written in this booke, and to giue me good counsell at all times, and to come by treasures hidden in the earth, and all other things that is to do me pleasure, and to fulfill my will, without anie deceit or farrieng; nor yet that thou shalt haue anie power of my bodie or soule, earthlie or ghostlie, nor yet to perish so much of my bodie as one haire of my head. I coniure thee Sibylia by all the riall words aforesaid, and by their vertues and powers, I charge and bind thee by the vertue thereof, to be obedient vnto me, and to all the words aforesaid, and this bond to stand betwene thee and me, vpon paine of euerlasting condemnation, *Fiat, fiat, fiat, Amen.*

If all this
will not
fetch hir
vp the di-
uell is a
knaue.

A licence for Sibylia to go and come
by at all times.

The ninth Chapter.

I Coniure thee Sibylia, which art come hither before me, by the commandement of thy Lord and mine, that thou shalt haue no powers in thy going or comming vnto me, imagining anie euill in anie maner of waies, in the earth or vnder the earth, of euill doings, to anie person or persons. I coniure and command thee Sibylia by all the riall words and vertues that be written in this booke, that thou shalt not go to the place from whence thou camest, but shalt remaine peaceablie inuisiblie, and loke thou be readie to come vnto me, when thou art called by anie coniuration of words that be written in this booke, to come (I saie) at my commandement, and to answer vnto me truelie and

Wh. iij.

and

and duellie of all things, my will quicklie to be fulfilled. *Vade in pace, in nomine patris, & filij, & spiritus sancti.* And the holie ✠ crosse ✠ be betwene thee and me, or betwene vs and you, and the lion of Iuda, the roote of Iesse, the kindred of Dauid, be betwene thee & me ✠ Christ commeth ✠ Christ commandeth ✠ Christ giueth power ✠ Christ defend me ✠ and his innocent blood ✠ from all perils of bodie and soule, sleeping or waking: *Fiat, fiat, Amen.*

To know of treasure hidden in the earth.

The tenth Chapter.

This would be much practised if it were not a coufening knacke.



Write in paper these characters following, on the saturdaye, in the houre of 9, and laie it where thou thinkest treasure to be: if there be anye, the paper will burne, else not. And these be the characters.



This is the waie to go inuisible by these three sisters of fairies.

In the name of the Father, and of the Sonne, and of the Holie Ighost. First go to a faire parlor or chamber, & an euen ground, and in no lost, and from people nine daies; for it is the better; and let all thy clothing be cleane and swete. Then make a candle of virgine ware, and light it, and make a faire fier of charcoles, in a faire place, in the middle of the parlor or chamber. Then take faire cleane water, that runneth against the east, and set it vpon the fier: and per thou waldest thy selfe, saie these words, going about the fier, three times, holding the candle in the right hand ✠ Panthon ✠ Craton ✠ Muriton ✠ Biscognaton ✠ Siston ✠ Diaton

Diaton ✠ Maton ✠ Tetragrammaton ✠ Agla ✠ Agarion ✠
 Tegra ✠ Pentefaron ✠ Tendicata ✠ Then rehearse these names
 ✠ Sorthie ✠ Sorthia ✠ Sorthios ✠ Milia ✠ Achilia ✠ Sibylia
 ✠ *In nomine patris, & filij, & spiritus sancti, Amen.* I coniure you
 three sisters of faeries, Milia, Achilia, Sibylia, by the father, by the
 sonne, and by the Holie-ghost, and by their vertues and powers,
 and by the most mercifull and lining God, that will command
 his angell to blowe the trumpe at the date of iudgement; and he
 shall saie, Come, come, come to iudgement; and by all angels,
 archangels, thrones, dominations, principats, potestates, virtu-
 tes, cherubim and seraphim, and by their vertues and powers. I
 coniure you three sisters, by the vertue of all the riall words afore-
 said: I charge you that you doe appeare before me visiblie, in
 forme and shape of faire women, in white vestures, and to bring
 with you to me, the ring of inuisibilitie, by the which I may go in-
 uisible at mine owne will and pleasure, and that in all houres
 and minuts: *In nomine patris, & filij, & spiritus sancti, Amen.* & Be-
 ing appeared, saie this bond following.

The three
 sisters of
 the faeries,
 Milia, A-
 chilia, and
 Sibylia.

O blessed virgins ✠ Milia ✠ Achilia ✠ I coniure you in the
 name of the father, in the name of the sonne, and in the name of
 the Holie-ghost, and by their vertues I charge you to depart
 from me in peace, for a tyme. And Sibylia, I coniure thee, by the
 vertue of our Lord Iesus Christ, and by the vertue of his
 flesh and pretious blood, that he tooke of our blessed ladie the vir-
 gine, and by all the holie companie in heauen: I charge thee Si-
 bylia, by all the vertues aforesaid, that thou be obedient vnto me,
 in the name of God; that when, and at what time and place I
 shall call thee by this foresaid coniuration written in this booke,
 looke thou be readie to come vnto me, at all houres and minuts,
 and to bring vnto me the ring of inuisibilitie, whereby I may go
 inuisible at my will and pleasure, and that at all heures and mi-
 nuts; *Fiat, fiat, Amen.*

The ring of
 inuisibilitie.

And if they come not the first night, then doe the same the second
 night, and so the third night, vntill they doe come: for doubtles
 they will come, and lie thou in thy bed, in the same parlor or cham-
 ber. And laie thy right hand out of the bed, and looke thou haue a
 faire silken kercher bound about thy head, and be not afraid, they
 will doe thee no harme. For there will come before thee three faire
 women,

* Such a
ring it was
that aduan-
ced Giges
to the king-
dome of
Lydia:
*Plato lib. 2.
de iusto.*

women, and all in white clothing; and one of them will put * a ring vpon thy finger, wherewith thou shalt go inuisible. Then with speed bind them with the bond aforesaid. When thou hast this ring on thy finger, looke in a glasse, and thou shalt not see thy selfe. And when thou wilt go inuisible, put it on thy finger, the same finger that they did put it on, and euerie new D renew it againe. For after the first time thou shalt euer haue it, and euer beginne this worke in the new of the D and in the houre of 4 and the D in S 7 X.

An experiment following, of Citrael, &c:
angeli dei dominici.

The eleuenth Chapter.

¶ Saie first the praiers of the angels euerie daie, for the space of seauen daies.

Michael.	☉
Gabriel.	☽
Samael.	♂
Raphael.	♀
Sachiel.	♂
Anael.	♀
Cassiel.	♂



O Ye glorious angels written in this square, be you my coadiutors & helpers in all questions and demands, in all my busines, and other causes, by him which shall come to iudge the quicke and the dead, and the world by fier. *O angeli gloriosi in hac quadra scripti, estote coadiutores & auxiliores in omnibus questionibus & interrogationibus, in omnibus negotijs, ceterisque causis, per eum qui venturus est iudicare vivos & mortuos, & mundum per ignem.*

¶ Saie this praier fasting, called
** Regina lingua.*

* O queene
or gouer-
nesse of the
tong.

✠ Lemaac ✠ solmaac ✠ elmay ✠ gezagra ✠ raamaasin ✠ exierego ✠
mial ✠ egziephiaz ✠ Iosamin ✠ sabach ✠ ha ✠ aem ✠ re ✠ b ✠ e
sepha ✠ sephar ✠ ramar ✠ semoit ✠ lemaio ✠ pheralon ✠ amic ✠ phin
✠ gergoin ✠ letos ✠ Amin ✠ amin ✠.

In the name of the most pitifullest and mercifullest God of Israel and of paradise, of heauen and of earth, of the seas and of the

the infernalles, by thine omnipotent helpe may performe this worke, which liuest and reignest euer one God world without end, Amen.

O most strongest and mightiest God, without beginning or ending, by thy clemencie and knowledg I desire, that my questions, worke, and labour may be fullie and trulie accomplished, through thy worthines, good Lord, which liuest and reignest, euer one God, world without end, Amen.

O holie, patient, and mercifull great God, and to be worshipped, the Lord of all wisdom, cleare and iust; I most hartlie desire thy holines and clemencie, to fulfill, performe and accomplish this my whole worke, thorough thy worthines, and blessed power: which liuest and reignest, euer one God, *Per omnia secula seculorum, Amen.*

How to enclose a spirit in a
chrystall stone.

The twelſe Chapter.



IHis operation following, is to haue a spirit inclosed into a chrystall stone or berill glasse, or into anie other like instrument, &c. ¶ First thou in the new of the being clothed with all new, and fresh, & cleane araie, and shauen, and that day to fast with bread and water, and being cleane confessed, saie the seauen psalmes, and the letanie, for the space of two daies, with this prayer following.

I desire thee O Lord God, my mercifull and most louing God, the giuer of all graces, the giuer of all sciences, grant that I thy welbeloued N. (although vnworthie) may knowe thy grace and power, against all the deceits and craftines of diuels. And grant to me thy power, good Lord, to constrain them by this art: for thou art the true, and liuelie, and eternall GOD, which liuest and reignest euer one GOD through all worlds, Amen.

Thou must doe this five daies, and the first daie haue in a redines, five bright swords: and in some secret place make one circle, with one of the said swords. And then write this name, Sitrael: which done, standing in the circle, thrust in thy sword into that name. And write againe Malanthon, with another sword; and

Thamaor,

Observations of cleanness, abstinence, and deuotion.

An obseruation touching the vse of the five swords.

Thamaor, with another ; and Falaur, with another ; and Sitrami, with another : and do as ye did with the first. All this done, turne thee to Sitrael, and kneeling saie thus, hauing the christall stone in thine hands.

A weightie charge of coniuration vpon the five K. of the north.

O Sitrael, Malantha, Thamaor, Falaur, and Sitrami, written in these circles, appointed to this worke, I do coniure and I do exorcise you, by the father, by the sonne, and by the Holy-ghost, by him which did cast you out of paradise, and by him which spake the word and it was done, and by him which shall come to iudge the quicke and the dead, and the world by fier, that all you five infernall maisters and princes do come vnto me, to accomplish and to fulfill all my desire and request, which I shall command you. Also I coniure you diuels, and command you, I bid you, and appoint you, by the Lord Iesus Christ, the sonne of the most highest God, and by the blessed and glorious virgine Marie, and by all the saints, both of men and women of God, and by all the angels, archangels, patriarches, and prophets, apostles, euangelists, martyrs, and confessors, virgins, and widowes, and all the elect of God. Also I coniure you, and euerie of you, ye infernall kings, by heauen, by the starres, by the ☉ and by the ☿ and by all the planets, by the earth, fier, aier, and water, and by the terrestriall paradise, and by all things in them contained, and by your hell, and by all the diuels in it, and dwelling about it, and by your vertue and power, and by all whatsoever, and with whatsoever it be, which maie constreine and bind you. Therefore by all these foresaid vertues and powers, I do bind you and constreine you into my will and power ; that you being thus bound, may come vnto me in great humilitie, and to appeare in your circles before me visiblie, in faire forme and shape of mankind kings, and to obeie vnto me in all things, whatsoever I shall desire, and that you may not depart from me without my licence. And if you do against my precepts, I will promise vnto you that you shall descend into the profound deepenesse of the sea, except that you do obeie vnto me, in the part of the living sonne of God, which liueth and reigneth in the unitie of the Holie-ghost, by all world of worldes, Amen.

A penaltie for not appearing, &c.

Saie this true coniuration five courses, and then shalt thou see come out of the northpart five kings, with a maruelous companie:

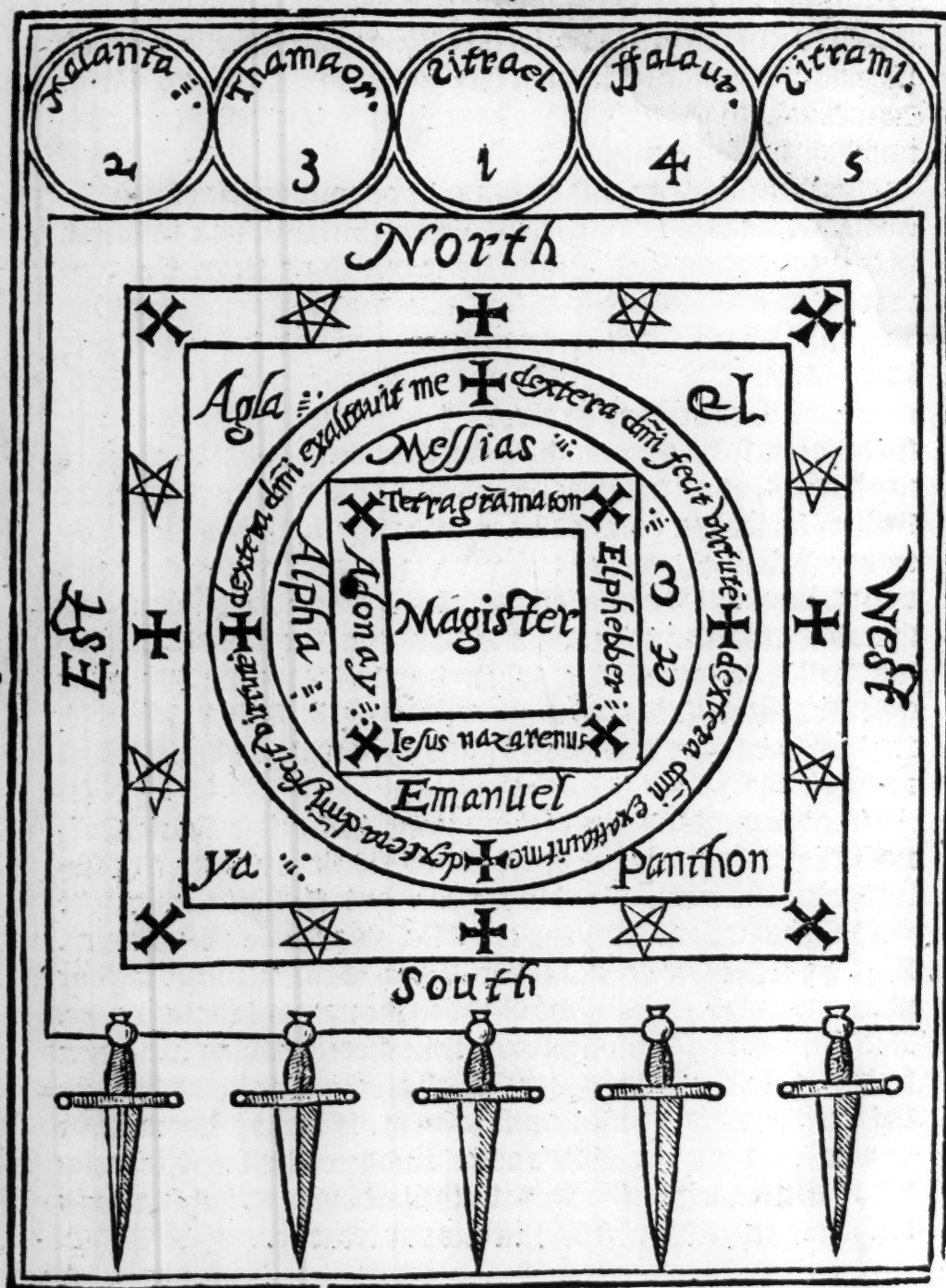
panie: which when they are come to the circle, they will allight
downe off from their horses, and will knéele downe before thee,
saieing: Maister, command vs what thou wilt, and we will out
of hand be obedient vnto thee. Vnto whome thou shalt saie; See
that ye depart not from me, without my licence; and that which
I will command you to do, let it be done trulie, surelie, faithful-
lie, and essentiallie. And then they all will sweare vnto thee to
do all thy will. And after they haue swozne, saie the coniuration
immediatlie following.

I coniure, charge, and command you, and euerie of you, Si-
rrael, Malanthan, Thamaor, Falaur, and Sitrami, you infernall
kings, to put into this christall stone one spirit learned and ex-
pert in all arts and sciences, by the vertue of this name of God
Tetragrammaton, and by the crosse of our Lord Iesu Christ, and
by the bloud of the innocent lambe, which redeemed all the world,
and by all their vertues & powers I charge you, ye noble kings,
that the said spirit may teach, shew, and declare vnto me, and to
my friends, at all houres and minuts, both night and daie, the
truth of all things, both bodilie and ghostlie, in this world, what-
soeuer I shall request or desire, declaring also to me my verie
name. And this I command in your part to do, and to obeie
therevnto, as vnto your owne lord and maister. That done, they
will call a certeine spirit, whom they will command to enter
into the centre of the circled or round christall. Then put the chri-
stall betwene the two circles, and thou shalt see the christall
made blacke.

Then command them to command the spirit in the christall,
not to depart out of the stone, till thou giue him licence, & to ful-
fill thy will for euer. That done, thou shalt see them go vpon the
christall, both to answer your requests, & to farrie your licence.
That done, the spirits will craue licence: and say; Go ye to your
place appointed of almightie God, in the name of the father, &c.
And then take vp thy christall, and loke therein, asking what thou
wilt, and it will shew it vnto thee. Let all your circles be nine
foote euerie waie, & made as followeth. Worke this worke in
5 m or X in the houre of the D or 4. And when the spirit is inclo-
sed, if thou feare him, bind him with some bond, in such sort as is
elsewhere exprested alreadie in this our treatise.

The five
spirits of
the north:
as you shall
see in the
type expres-
sed in pag.
414. next
following.

A figure or type proportionall, shewing what forme must be obserued and kept, in making the figure whereby the former secret of inclosing a spirit in christall is to be accomplished, &c.



The names written within the five circles doo signifie the five infernall kings: See pag. 411, 412, 413.

An experiment of Bealphares.

The xiiij. Chapter.



His is proued the noblest carrier that euer did serue anie man vpon the earth, & here beginneth the inclosing of the said spirit, & how to haue a true answer of him, without anie craft or harme; and he will appeare vnto thee in the likenesse of a faire man, or faire woman, the which spirit will come to thee at all times. And if thou wilt command him to tell thee of hidden treasures that be in anie place, he will tell it thee: or if thou wilt command him to bring to thee gold or siluer, he will bring it thee: or if thou wilt go from one countrie to another, he will beare thee without anie harme of bodie or soule. Therefore * he that will do this worke, shall abstaine from lecherousnes and drunkenesse, and from false swearing, and do all the abstinence that he may do; and namelie three daies before he go to worke, and in the third daie, when the night is come, and when the starres do shine, and the element faire and cleare, he shall bath himselfe, and his fellows (if he haue anie) all together in a quicke wellspring. Then he must be cloathed in cleane white cloathes, and he must haue another priue place, and beare with him inke and pen, where with he shall write this holy name of God almightie in his right hand. ✠ Agla ✠ & in his left hand this name ✠ Ω Ε Ψ Ε ✠ And he must haue a drie thong of a lions or of a harts skin, and make thereof a girdle, and write the holie names of God all about, and in the end ✠ Α and Ω ✠. And vpon his brest he must



haue this present figure or marke The coniu-
written in virgine parchement, as it rors brest-
is here shewed. And it must be set in plate.
ed vpon a peece of new linnen, and
so made fast vpon thy brest. And if
thou wilt haue a fellow to worke
with thee, he must be appointed in
the same maner. You must haue also
a bright knife that was neuer occu-
pled, and he must write on the one
side

*Memoran-
dum with
what vices
the coniu-
nor (the
coniuor I
should saie)
must not be
polluted:
therfore he
must be no
knaue, &c.

Salomons
circle.

side of the blade of the knife ✠ Agla ✠ and on the other side of the knives blade ✠ II E W E ✠ And with the same knife he must make a circle, as hereafter followeth : the which is called Salomons circle. When that he is made, go into the circle, and close againe the place, there where thou wentest in, with the same knife, and saie ; *Per crucis hoc signum ✠ fugiat procul omne malignum ; Et per idem signum ✠ saluetur quodque benignum*, and make suffumigations to thy selfe, and to thy fellowe or fellowes, with frankincense, mastike, *lignum aloes* : then put it in wine, and saie with good deuotion, in the worship of the high God almightie, all together, that he may defend you from all euils. And when he that is maister will close the spirit, he shall saie towards the east, with meeke and deuout deuotion, these psalmes and praers as followeth here in order.

¶ The two and twentieth psalme.

Memorandum that you must read the 22. and 51. psalmes all ouer: or else rehearse them by hart: for these are counted necessarie, &c.

¶ My God my God, looke vpon me, whie hast thou forsaken me, and art so farre from my health, and from the words of my complaint : ¶ And so forth to the end of the same psalme, as it is to be found in the booke.

This psalme also following, being the fiftie one psalme, must be said three times ouer, &c.

¶ **H**Aue mercie vpon me, O God, after thy great goodnes, according to the multitude of thy mercies, doe alwaie mine offenses. ¶ And so forth to the end of the same psalme, concluding it with, Glorie to the Father and to the Sonne, and to the Holie ghost, As it was in the beginning, is now, and euer shall be, world without end, Amen. Then saie this verse : O Lord leaue not my soule with the wicked ; nor my life with the bloudthirstie. Then saie a *Pater noster* an *Aue Maria*, and a *Credo*, & *ne nos inducas*. O Lord shew vs thy mercie, and we shall be saued. O Lord heare our praier, and let our crie come vnto thee. Let vs praie.

O Lord God almightie, as thou warnedst by thine angell, the three kings of Cullen, Iasper, Melchior, and Balthasar, when they came with worshipfull presents towards Bethleem : Iasper brought myrrh ; Melchior, incense ; Balthasar, gold ; worshipping the high king of all the world, Jesus Gods sonne of heauen,

uen, the second person in trinitie, being borne of the holie and cleane virgine S. Marie, quene of heauen, emperesse of hell, and labie of all the world: at that time the holie angell Gabriel warned and bad the foresaid three kings, that they should take another waie, for dread of perill, that Herod the king by his ordinance would haue destroyed these three noble kings, that meeke-
 lie sought out our Lord and saviour. As wittilie and truelie as these three kings turned for dread, and took another waie: so wiselie and so truelie, O Lord GOD, of thy mightifull mercie, blesse vs now at this time, for thy blessed passion saue vs, and keepe vs all together from all euill; and thy holie angell defend vs. Let vs praise.

Gaspar,
 Balthar,
 and Mel-
 chior, who
 followed
 the starre,
 wherin was
 y image of
 a litle babe
 bearing a
 croffe: if
 Longa legē-
 da Colomē
 lie not

O Lord, King of all kings, which conteinest the throne of hea- uens, and beholdest all depes, weighest the hilles, and shuttest vp with thy hand the earth; heare vs, most meekest GOD, and grant vnto vs (being vnworthie) according to thy great mercie, to haue the veritie and vertue of knowledge of hidden treasures by this spirit inuocated, through thy helpe O Lord Iesus Christ, to whome be all honour and glorie, from world to world euer- lastinglie, Amen. Then saie these names ✠ Helie ✠ helyon ✠ effe- iere ✠ Deus aternus ✠ eloy ✠ clemens ✠ heloye ✠ Deus sanctus ✠ saba- oth ✠ Deus exercituum ✠ adonay ✠ Deus mirabilis ✠ iao ✠ verax ✠ anepheneton ✠ Deus ineffabilis ✠ sodoi ✠ dominator dominus ✠ on for- tissimus ✠ Deus ✠ qui, the which wouldest be praised vnto of sin- ners: receiue (we beseech thee) these sacrifices of praise, and our meeke prayers, which we vnworthie doe offer vnto thy diuine ma- iestie. Deliuere vs, and haue mercie vpon vs, and preuent with thy holie spirit this worke, and with thy blessed helpe to followe after; that this our worke begunne of thee, may be ended by thy mightie power, Amen. Then saie this anon after ✠ Homo ✠ sa- carus ✠ muscolameas ✠ cherubor ca ✠ being the figure vpon thy best aforesaid, the girdle about thee, the circle made, blesse the circle with holie water, and sit doونه in the middell, and read this confutation as followeth, sitting backe to backe at the first time.

Herocise and conire Bealphares, the practiser and preceptor of this art, by the maker of heauens and of earth, and by his ver- tue, and by his vspeakeable name Tetragrammaton, and by all the

* Which
must be
enuiro-
ned with
a goodlie
companie
of crosses.

the holie sacraments, and by the holie maiestie and deitie of the liuing God. I coniure and exorcise thee Bealphares by the vertue of all angels, archangels, thrones, dominations, principats, potestats, virtutes, cherubim and seraphim, and by their vertues, and by the most truest and speciallest name of your maister, that you doe come vnto vs, in faire forme of man or womankind, here visiblie, before this circle, and not terrible by anie manner of waies. This * circle being our tuition and protection, by the mercifull goodnes of our Lord and Sautour Iesus Christ, and that you doe make answer truelie, without craft or deceit, vnto all my demands and questions, by the vertue and power of our Lord Iesus Christ, Amen.

To bind the spirit Bealphares, and to lose him againe.

The xiiij. Chapter.



Now when he is appeared, bind him with these words which followe. ¶ I coniure thee Bealphares, by God the father, by God the sonne, and by God the Holie ghost, and by all the holie companie in heauen; and by their vertues and powers I charge thee Bealphares, that thou shalt not depart out of my sight, nor yet to alter thy bodilie shape, that thou art appeared in, nor anie power shalt thou haue of our bodies or soules, earthlie or ghostlie, but to be obedient to me, and to the words of my coniuration, that be wrytten in this booke. I coniure thee Bealphares, by all angels and archangels, thrones, dominations, principats, potestats, virtutes, cherubim and seraphim, and by their vertues and powers. I coniure and charge, bind and constreine thee Bealphares, by all the rfall words aforesaid, and by their vertues, that thou be obedient vnto me, and to come and appeare visiblie vnto me, and that in * all daies, houres, and minuts, whersoever I be, being called by the vertue of our Lord Iesu Christ, the which words are wrytten in this booke. Loke readie thou be to appeare vnto me, and to giue me good counsell, how to come by treasures hidden in the earth, or in the water, and how to come to dignitie and knowledge of all things, that is to saie, of the magike art, and of grammar, dialectike, rhetorike, arithmetike, musike, geometrie,

* On sun-
daies, festi-
uall daies,
and holie
daies, none
excepted.

metrie, and of astronomie, and in all other things my will quick-
lie to be fulfilled: I charge thee vpon paine of everlasting con-
demnation, *Fiat fiat fiat, Amen.*

When he is thus bound, aske him what thing thou wilt, and he
will tell thee, and giue thee all things that thou wilt request of
him, without any sacrifice doing to him, and without forsaking
thy God, that is, thy maker. And when the spirit hath fulfilled thy
will and intent, giue him licence to depart as followeth.

He dares
doo no o-
ther being
so coniured
I rowe.

A licence for the spirit to depart.

¶ Vnto the place predestinated and appointed for thee, where thy Lord GOD
hath appointed thee, vntill I shall call thee againe. Be thou readie vnto me
and to my call, as often as I shall call thee, vpon paine of everlasting damna-
tion. And if thou wilt, thou maiest recite, two or three times, the last coniuration,
vntill thou doo come to this tearme, In throno. If he will not depart, and then say
In throno, that thou depart from this place, without hurt or damage of any bodie,
or of any deed to be doone; that all creatures may knowe, that our Lord is of all
power, most mightiest, and that there is none other God but he, which is three, and
one, liuing for euer and euer. And the malediction of God the father omnipotent,
the sonne and the holie ghost, descend vpon thee, and dwell alwaies with thee, ex-
cept thou doo depart without damage of vs, or of any creature, or any other euill
deed to be doone: & thou to go to the place predestinated. And by our Lord Iesus
Christ I doo else send thee to the great pit of hell, except (I saie) that thou depart to
the place, whereas thy Lord GOD hath appointed thee. And see thou be readie to me
and to my call, at all times and places, at mine owne will and pleasure, daie or
night, without damage or hurt of me, or of any creature, vpon paine of everlasting
damnation: *Fiat fiat fiat, Amen, Amen.* ¶ The peace of Iesus Christ bee be-
tweene vs and you; in the name of the father, and of the sonne, and of the Holie-
ghost: Amen. Per crucis hoc ✠ signum, &c. Saie In principio erat verbum, & ver-
bum erat apud Deum; In the beginning was the word, and the word was with God,
and God was the word: and so forthward, as followeth in the first chapter of saint
Iohns Gospell, staing at these words, full of grace and truth: to whom be all ho-
nour and glorie world without end, Amen.



And on the other side
this name II R T R

The fashion
or forme of
the coniu-
ring knife,
with the
names ther-
on to bee
grauen or
written.

A type or figure of the circle for the maister
and his fellowes to sit in, shewing how
and after what fashion it
should be made.



This is the circle for the maister to sit in, and his fellowe
or fellowes, at the first calling, sit backe to backe, when
he calleth the spirit; and for the faeries make this circle
with chalke on the ground, as is said before. This spi-
rit Bealphares being once called and found, shall ne-
uer haue power to hurt thee. Call him in
the houre of 4 or 9 the d in-
creasing.

The

The making of the holie water.

The xv. Chapter.



Exorciso te creaturam salis, per Deum vinum ✠ per Deum Absque ex-
✠ verum ✠ per Deum sanctum ✠ per Deum qui te per Elizeum orcisimo sal
prophetam in aquam mitti iussit, ut sanaretur sterilitas aque, ut non sit san-
efficiaris sal exorcisatus in salutem credentium; ut sis omnibus te etus.
sumentibus sanitas anime & corporis, & effugiat atque discedat
ab eo loco, qui aspersus fuerit omnis phantasia & nequitia, vel
versutia diabolice fraudis, omnisq; spiritus immundus, adiuratus per eum, qui ventu-
rus est iudicare vivos & mortuos, & seculum per ignem, Amen. Oremus:

Immensam clementiam tuam, omnipotens eterne Deus, humiliter imploramus, ut
hanc creaturam salis, quam in usum generis humani tribuisti, bene ✠ dicere & san-
cti ✠ ficare tua pietate digneris, ut sit omnibus sumentibus salus mentis & corporis,
ut quicquid ex eo tactum fuerit, vel respersum, careat omni immundicia, omniq; im-
pugnatione spiritualis nequitie, per Dominum nostrum Iesum Christum filium tuum,
qui tecum vivit & regnat in unitate spiritus sancti, Deus per omnia secula seculo-
rum, Amen.

To the water saie also as followeth.

Exorciso te creaturam aque in nomine ✠ patris ✠ & Iesu Christi filij eius Domi-
ni nostri, & in virtute spiritus ✠ sancti ✠ ut fias aqua exorcisata, ad effugan-
dam omnem potestatem inimici, & ipsam inimicam eradicare & explantare valeas,
cum angelis suis apostatis, per virtutem eiusdem Domini nostri Iesu Christi, qui
venturus est iudicare vivos & mortuos, & seculum per ignem, Amen. Oremus:

Deus, qui ad salutem humani generis maxima queque sacramenta in aquarum
substantia condidisti, adesto propitius inuocationibus nostris, & elemento huic multi-
modis purificationibus preparato, virtutem tue bene ✠ dictionis infunde, ut creatu-
ra tua mysterijs tuis seruans, ad abigendos demones, morbosq; pellendos, diuine gratie
sumat effectum, ut quicquid in domibus, vel in locis fidelium hec unda resperferit, ca-
reat omni immundicia, liberetur a noxa, non illic resideat spiritus pestilens, non aura
corrumpens, discedant omnes insidie latentis inimici, & si quid est, quod aut incolumi-
tati habitantium inuadet aut quieti, aspersione huius aque effugiat, ut salubritas per
inuocationem sancti tui nominis experita ab omnibus sit impugnationibus defensa,
per Dominum nostrum Iesum Christum filium tuum, qui tecum vivit & regnat, in
unitate spiritus sancti Deus per omnia secula seculorum, Amen.

Then take the salt in thy hand, and saie putting it
into the water, making in the maner of a Crosse.

Commixtio salis & aque pariter fiat, in nomine patris, & filij, & spiritus sancti,
Amen. Dominus vobiscum, Et cum spiritu tuo, Oremus: ¶ Deus inuictę vir-
tutis author, & insuperabilis imperij rex, ac semper magnificus triumphator, qui ad-
uersę dominationis vires reprimis, qui inimici rugientis seuitiam superas, qui hosti-
les nequitias potens expugnas; te Domine tremantes & supplices deprecamur ac peti-
mus, ut hanc creaturam salis & aque aspicias, benignus illustres, pietatis tue rore
sancti ✠ fices, ubicunq; fuerit aspersa, per inuocationem sancti tui nominis, omnis in-
festatio immundi spiritus abiciatur, terrorq; venenosi serpentis procul pellatur, &

Oratio ad
Deum ut sa-
li exorcisato
vires addat.

presentia sancti spiritus nobis misericordiam tuam poscentibus ubiq; adesse dignetur, per Dominum nostrum Iesum Christum filium tuum, qui tecum vivit & regnat in unitate spiritus sancti Deus per omnia secula seculorum, Amen.

Then sprinkle vpon anie thing, and saie as followeth.

*Oratio, in
qua dicenda,
exorcista se-
se sacri la-
ticis asper-
gine debet
perorare.*

A Sperges me Domine hyssopo, & mundabor, lauabis me, & supra niuem dealbabor. Misere mei Deus, secundum magnam misericordiam tuam, & supra niuem dealbabor. Gloria patri, & filio, & spiritui sancto: Sicut erat in principio, & nunc, & semper, & in secula seculorum, Amen. Et supra niuem dealbabor, asperges me, &c. Ostende nobis Domine misericordiam tuam, & salutare tuum da nobis; exaudi nos Domine sancte, pater omnipotens, eterne Deus, & mittere dignare sanctum angelum tuum de caelis, qui custodiat, foveat, visitet, & defendat omnes habitantes in hoc habitaculo, per Christum Dominum nostrum, Amen, Amen.

To make a spirit to appeare in a christall.

The xvj. Chapter.



Now coniure thee N. by the father, and the sonne, and the holie-ghost, the which is the beginning and the ending, the first and the last, and by the latter daie of iudgement, that thou N. do appeare, in this christall stone, or anie other instrument, at my pleasure, to mee and to my felow, gentlie and beautifullie, in faire forme of a boy of twelue yeares of age, without hurt or damage of anie of our bodies or soules; and certeinlie to informe and to shew me, without anie guile or craft, all that we do desire or demand of thee to know, by the vertue of him, which shall come to iudge the quicke and the dead, and the world by fier, Amen.

Marke how
consonant
this is with
poperie, &c.

Also I coniure and exorcise thee N. by the sacrament of the altar, and by the substance therof, by the wisdom of Christ, by the sea, and by his vertue, by the earth, & by all things that are aboue the earth, and by their vertues, by the ☉ and the ☿ by ♀ and ☿ and by their vertues, by the apostles, martyrs, confessors, and the virgins and widowes, and the chaste, and by all saints of men or of women, and innocents, and by their vertues, by all the angels and archangels, thrones, dominations, principats, potestats, virtues, cherubim, and seraphim, and by their vertues, & by the holie names of God, Tetragrammaton, El, Ousion, Agla, and by all the other holie names of God, and by their vertues, by the circumcision, passion, and resurrection of our Lord Iesus Christ, by the beauinties of our ladie the virgine, and by the ioy which she had when

When the saue hie sonne rise from death to life, that thou N. doe appeare in this christall stone, or in anie other instrument, at my pleasure, to me and to my felow, gentlie, and beautifullie, and visible, in faire forme of a child of twelue yeares of age, without hurt or damage of anie of our bodies or soules, and trulie to informe and shew vnto me & to my felow, without fraud or guile, all things according to thine oth and promise to me, whatsoeuer I shall demand or desire of thee, without anie hinderance or tarieng, and this coniuration be read of me three times, vpon paine of eternall condemnation, to the last daie of iudgement: *Fiat fiat, fiat, Amen.*

And when he is appeared, bind him with the bond of the dead aboue written: then saie as followeth. ¶ I charge thee N. by the father, to shew me true visions in this christall stone, if there be anie treasure hidden in such a place N. & wherein it lieth, and how manie foot from this peece of earth, east, west, north, or south. For hidden treasure.

An experiment of the dead.

The xvij. Chapter.



First go and get of some person that shalbe put to death, a promise, and sweare an oth vnto him, that if he will come to thee, after his death, his spirit to be with thee, and to remaine with thee all the daies of thy life, and will doe thee true seruice, as it is contained in the oth and promise following. Then laie thy hand on thy booke, and sweare this oth vnto him. I N. doe sweare and promise to thee N. to giue for thee an almesse euerie moneth, and also to praise for thee once in euerie weeke, to saie the Lords praier for thee, and so to continue all the daies of my life, as God me helpe and holie doome, and by the contents of this booke, Amen.

Promises & oths interchangeable made betweene the coniuror & the spirit.

Then let him make his oth to thee as followeth, and let him saie after thee, laieing his hand vpon the booke. ¶ I N. doe sweare this oth to thee N. by God the father omnipotent, by God the son Iesus Christ, and by his pretious blood which hath redeemed all the world, by the which blood I doe trust to be saued at the general daie of iudgment, and by the vertues therof, I N. doe sweare this oth to thee N. that my spirit that is within my bodie now,

I. iij.

shall

Note the
penaltie of
breaking
promise
with the
spirit.

shall not ascend, nor descend, nor go to anie place of rest, but shall come to thee N. and be verie well pleased to remaine with thee N. all the daies of thy life, and so to be bound to thee N. and to appeare to thee N. in anie chrystall stone, glasse, or other miroꝝ, and so to take it for my resting place. And that, so soone as my spirit is departed out of my bodie, streightwaie to be at your commandements, and that in and at all daies, nights, houres, and minutes, to be obedient vnto thee N. being called of thee by the vertue of our Lord Iesu Christ, & out of hand to haue common talke with thee at all times, and in all houres & minuts, to open and declare to thee N. the truth of all things present, past, and to come, and how to worke the magike art; and all other noble sciences, vnder the throne of God. If I do not performe this oth and promise to thee N. but do flie from anie part thereof, then to be condemned for euer and euer, Amen.

Also I N. do sweare to thee by God the Holie-ghost, and by the great wisdom that is in the diuine Godhead, and by their vertues, and by all the holie angels, archangels, thrones, dominations, principats, potestats, virtutes, cherubim and seraphim, and by all their vertues do I N. sweare, and promise thee to be obedient as is rehearsed. And here, for a witnesse, do I N. giue thee N. my right hand, and do plight thee my faith and troth, as God me helpe and holiedome. And by the holie contents in this booke do I N. sweare, that my spirit shall be thy true seruant, all the daies of thy life, as is before rehearsed. And here for a witnesse, that my spirit shall be obedient to thee N. and to those bonds of words that be written in this N. before the bonds of words shall be rehearsed thyse; else to be damned for euer; and thereto saie all faithfull soules and spirits, Amen, Amen.

*Three
times, in
reuerence
(peraduen-
ture) of the
Trinitie, P.
F. S. S.

Then let him sweare this oth * three times, and at euerie time kisse the booke, and at euerie time make marks to the bond. Then perceiuing the time that he will depart, get awaie the people from you, and get or take your stone or glasse, or other thing in your hand, and saie the *Pater noster*, *Aue*, and *Credo*, and this prayer as followeth. And in all the time of his departing, rehearse the bonds of words; and in the end of euerie bond, saie oftentimes; Remember thine oth and promise. And bind him strongly to thee, and to thy stone, and suffer him not to depart, re-
ding

ding thy bond 24. times. And euerie daie when you doe call him by your other bond, bind him stronglie by the first bond: by the space of 24. daies applie it, & thou shalt be made a man for euer.

Now the Pater noster, Aue, and Credo must be said, and then the praier immediatlie following.

God of Abraham, God of Isaac, God of Iacob, God of Tobias; the which diddest deliuer the thre children from the hot burning ouen, Sidrac, Misac, and Abdenago, and Susanna from the false crume; and Daniel from the lions power: euen so O Lord omnipotent, I beseech thee, for thy great mercie sake, to helpe me in these my works, and to deliuer me this spirit of N. that he may be a true subiect to me N. all the daies of my life, and to remaine with me, and with this N. all the daies of my life. O glorious God, Father, Sonne, and Holie-ghost, I beseech thee to help me at this time, and to giue me power by thine holie name, merits and vertues, wherby I may coniure & constreine this spirit of N. that he may be obedient vnto me, and may fulfill his oth and promise, at all times, by the power of all thine holines. This grant O Lord God of hosts, as thou art righteous and holy, and as thou art the word, and the word God, the beginning and the end, sitting in the thrones of thine euermlasting kingdoms, & in the diuinitie of thine euermlasting Godhead, to whom be all honour and glorie, now and for euer and euer, Amen, Amen.

A bond to bind him to thee, and to thy
N. as followeth.

The xviii. Chapter.

IN. coniure and constreine the spirit of N. by the liuing God, by the true God, and by the holie God, and by their vertues and powers I coniure and constreine the spirit of thee N. that thou shalt not ascend nor descend out of thy bodie, to no place of rest, but onelie to take thy resting place with N. and with this N. all the daies of my life, according to thine oth and promise. I coniure and constreine the spirit of N. by these holie names of God ✠ Tetragrammaton ✠ Adonay ✠ Agla ✠ Saday ✠ Sabaoth ✠ planabothe ✠ panthon ✠ craton ✠ neupmaton ✠ Deus ✠ homo ✠ omnipotens ✠ sempiternus ✠ ysus ✠ terra ✠ vnigenitus ✠ saluator ✠ via ✠ vita ✠ manus ✠ fons ✠ origo ✠ filius ✠ and by their vertues and powers I coniure and constreine the spirit of N. that thou shalt not rest nor remaine in the fier, nor in the water, in the ater, nor in anie priuite place of the earth, but onelie with me N. and with this N. all the daies

Note the
summe of
this obli-
gation or
bond.

*Scripture
as well ap-
plied of the
coniuror,
as that of
satan in
tempting
Christ,
Matth. 4. 6.

daies of my life. I charge the spirit of N. vpon paine of euerla-
sting condemnation, remember thine oth and promise. Also I
coniuere the spirit of N. and constreine thee by the excellent name
of Iesus Christ, A and Ω, the first and the last; for this holie name
of Iesus is aboue all names, for * vnto it all knees doe bowe and
obey, both of heauenlie things, earthlie things, and infernalles.
Nor is there anie other name giuen to man, whereby we haue
anie saluation, but by the name of Iesus. Therefore by the name,
and in the name of Iesus of Nazareth, and by his natiuitie, re-
surrection and ascension, and by all that apperteineth to his pas-
sion, and by their vertues and powers, I doe coniuere and con-
streine the spirit of N. that thou shalt not take anie resting place
in the ☉ nor in the ☾ nor in ♀ nor in ♀ nor in ♀ nor in ♀
nor in anie of the twelue signes, nor in the concavities of the
clouds, nor in anie other priuie place, to rest or staie in, but onelic
with me N. or with this N. all the daies of my life. If thou be not
obedient vnto me, according to thine oth and promise, I N. doe
condemne the spirit of N. into the pit of hell for euer, Amen.

Note what
fore penal-
ties the spi-
rit is inioi-
ned to suf-
fer for dis-
obedience.

I coniuere and constreine the spirit of N. by the blood of the
innocent lambe Iesus Christ, the which was shed vpon the crosse,
for all those that doe obeie vnto it, and beleue in it, shall be saued
and by the vertue thereof, and by all the aforesaid riall names
and words of the liuing God by mee pronounced, I doe coniuere
and constreine the spirit of N. that thou be obedient vnto me, ac-
cording to thine oth and promise. If thou doe refuse to doe as is
aforesaid, I N. by the holie trinitie, and by his vertue and pow-
er doe condemne the spirit of N. into the place whereas there is
no hope of remedie, but euerlasting condemnation, and horroz,
and paine vpon paine, daillie, horrible, & lamentable the paines
there to be augmented, so thicke as the stars in the firmament,
and as the grauell sand in the sea: except thou spirit of N. obeie
me N. as is afore rehearsed; else I N. doe condemne the spirit
of N. into the pit of euerlasting condemnation; *Fiat, fiat, Amen.*
Also I coniuere thee, and constreine the spirit of N. by all angels,
archangels, thrones, dominations, principats, potestats, virtu-
tes, cherubim & seraphim, & by the foure euangelists, Matthew,
Marke, Luke, and Iohn, and by all things contained in the old
lawe and the new, and by their vertues, and by the twelue apo-
stles,

bles, and by all patriarchs, prophets, martyrs, confessors, virgins, innocents, and by all the elect and chosen, is, and shall be, which followeth the lambe of God; and by their vertues and powers I coniure and constreine the spirit of N. strongly, to haue common talke with me, at all times, and in all daies, nights, houres, and minuts, and to talke in my mother tong plainelie, that I may heare it, and vnderstand it, declaring the truth vnto me of all things, according to thine oth and promise; else to be condemned for euer; *Fiat, fiat, Amen.*

Also I coniure and constreine the spirit of N. by the * golden girdle, which girded the loines of our Lord Iesus Christ, so thou spirit of N. be thou bound, and cast into the pit of euerlasting condemnation, for thy great disobedience and vnreuerent regard that thou hast to the holie names and words of God almighty, by me pronounced: *Fiat, Amen.*

* There is no mention made in the gospels that Christ was worth a golden girdle.

Also I coniure, constreine, command, and bind the spirit of N. by the two edged sword, which Iohn saw proceed out of the mouth of God almighty: except thou be obedient as is aforesaid, the sword cut thee in peeces, and condemne thee into the pit of euerlasting paines, where the fier goeth not out, and where the worme dieth not; *Fiat, fiat, fiat, Amen.*

Bugs words

Also I coniure and constreine the spirit of N. by the throne of the Godhead, and by all the heauens vnder him, and by the celestiall citie new Ierusalem, and by the earth, by the sea, and by all things created and contained therein, and by their vertues and powers, and by all the infernalles, and by their vertues and powers, and all things contained therein, and by their vertues and powers, I coniure and constreine the spirit of N. that now immediatlie thou be obedient vnto me, at all times hereafter, and to those words of me pronounced, according to thine oth and promise: * else let the great curse of God, the anger of God, the shadowe and darknesse of euerlasting condemnation be vpon thee thou spirit of N. for euer and euer, bicause thou hast denied thine health, thy faith, and saluation, for thy great disobedience thou art worthe to be condemned. Therefore let the diuine trinitie, angels, and archangels, thrones, dominations, principats, potestates, virtutes, cherubim and seraphim, and all the soules of the saints, that shall stand on the right hand of our Lord Iesus Christ,

* Is it possible to be greater than S. Adalberts curse?

See in Habar, lib. 12. ca. 17. pag. 263, 264, 265.

Christ, at the generall daie of iudgement, condemne the spirit of N. for euer and euer, and be a witnesse against thee, because of thy great disobedience, in and against thy promises, *Fiat, fiat, Amen.*

Being thus bound, he must needs be obedient vnto thee, whether he will or no: proue this. And here followeth a bond to call him to your N. and to shew you true visions at all times, as in the houre of h to bind or inchant anie thing, and in the houre of y for peace and concord, in the houre of d to marre, to destroe, and to make sicke, in the houre of the \odot to bind twongs and other bonds of men, in the houre of q to increase loue, ioy, and good will, in the houre of p to put a waie enimitie or hatred, to know of thest, in the houre of the v for loue, goodwill and concord, h lead y tinne d iron \odot gold q coppar p quicksiluer v siluer, &c.

These plan-
netarie
houres
must in
anie case
be obser-
ued.

This bond as followeth, is to call him into your
christall stone, or glasse, &c.

The xix. Chapter.



Also I doe coniure thee spirit N. by God the father, by God the sonne, and by God the holie-ghost, A and Ω , the first and the last, and by the latter daie of iudgement, of them which shall come to iudge the quicke and the dead, and the world by fier, and by their vertues and powers I constreine thee spirit N. to come to him that holdeth the christall stone in his hand, & to appeare visiblie, as hereafter foloweth. Also I coniure thee spirit N. by these holie names of God ✠ Tetragrammaton ✠ Adonay ✠ El ✠ Ousion ✠ Agla ✠ Iesus ✠ of Nazareth ✠ and by the vertues thereof, and by his natiuitie, death, buriall, resurrection, and ascension, and by all other things apperteining vnto his passion, and by the * blessed virgine Marie mother of our Lord Iesu Christ, and by all the ioy which thee had when thee saw hir sonne rise from death to life, and by the vertues and powers thereof I constreine thee spirit N. to come into the christall stone, & to appeare visiblie, as hereafter shalbe declared. Also I coniure thee N. thou spirit, by all angels, archangels, thrones, dominations, principats, potestats, virtutes, cherubim and seraphim, and by the \odot v h y d q p , and by the twelue signes, and by their vertues and powers, and

* A popish
supple-
ment.

and by all things created and confirmed in the firmament, and by their vertues & powers I conſtreine thee ſpirit N. to appeare viſible in that chriſtall ſtone, in faire forme and ſhape of a white angell, a greene angell, a blacke angell, a man, a woman, a boie, a maiden virgine, a white grehound, a diuell with great hornes, without anie hurt or danger of our bodies or ſoules, and tralie to inſorme and ſhew vnto vs, true viſions of all things in that chriſtall ſtone, according to thine oth and promiſe, and that without anie hinderance or farrieng, to appeare viſible, by this bond of words read ouer by mee three times, vpon paine of euerlaſting condemnation; *Fiat, fiat, Amen.*

*Belike he had the gift to appeare in ſundry ſhapes, as it is ſaid of Proteus in Ouid lib. metamor. 8. fab. 10: and of Vermin- nus; lib metamor. 14. fab. 16.

Then being appeared, ſaie theſe words following.

I Coniure thee ſpirit, by God the father, that thou ſhew true viſions in that chriſtall ſtone, where there be anie N. in ſuch a place or no, vpon paine of euerlaſting condemnation; *Fiat, Amen.* Alſo I coniure thee ſpirit N. by God the ſonne Jeſus Chriſt, that thou doe ſhew true viſions vnto vs, whether it be gold or ſiluer, or anie other metals, or whether there were anie or no, vpon paine of condemnation; *Fiat, Amen.* Alſo I coniure thee ſpirit N. by God the Holie-ghoſt, the which doth ſanctifie all faithfull ſoules and ſpirits, and by their vertues and powers I conſtreine thee ſpirit N. to ſpeake, open, and to declare, the true waie, how we may come by theſe treasures hidden in N. and how to haue it in our cuſtodie, & who are the keepers thereof, and how manie there be, and what be their names, and by whom it was laid there, and to ſhew me true viſions of what ſort and ſimilitude they be, and how long they haue kept it, and to knowe in what daies and houres we ſhall call ſuch a ſpirit, N. to bring vnto vs theſe treasures, into ſuch a place N. vpon paine of euerlaſting condemnation. Alſo I conſtreine thee ſpirit N. by all angels, archangels, thrones, dominations, principats, poſtats, virtutes, cherubim & ſeraphim, that you doe ſhew a true viſion in this chriſtall ſtone, who did conueie or ſteale away ſuch a N. and where it is, & who hath it, and how farre off, and what is his or hir name, and how and when tied to come vnto it, vpon paine of eternall condemnation; *Fiat, Amen.* Alſo I coniure thee ſpirit N. by the O. D. T. 4. 8. 9. and by all the characters in the firmament, that thou doe ſhew vnto me a true viſion in this chriſtall ſtone, where ſuch N. and in what ſtate he is, and how long he hath bene there, and what time he will be in ſuch a place, what daie and houre: and this hell fier. and all other things to declare plainelie, in paine of hell fier; *Fiat, Amen.*

Note that the ſpirit is tied to o- der paine of condem- nation and hell fier.

A licenſe to depart.

Depart out of the ſight of this chriſtall ſtone in peace for a time, and readie to appeare therein againe at anie time or times I ſhall call thee, by the vertue of our Lord Jeſus Chriſt, and by the bonds of words which are written in this booke, and to appeare viſible, as the words be rehearſed. I conſtreine thee ſpirit N. by the diuinitie of the Godhead, to be obedient vnto theſe words rehearſed, vpon paine of euerlaſting condemnation, both in this world, and in the world to come; *Fiat, fiat, fiat, Amen.*

When

When to talke with spirits, and to haue true
answers to find out a theefe.

The xx. Chapter.

This is con-
demned for
ranke follie
by the do-
ctors: as by
Chrysost. sup.
Marsh. Gre-
gor. in homil.
sup. Epiphan.
Domini; and
others.



The daies and houres of $\text{h} \delta \varphi$ and the d is
best to do all crafts of necromancie, & for to speake
with spirits, and for to find theff, and to haue true an-
swer thereof, or of anie other such like. ¶ And in the
daies and houres of $\text{o} \text{v} \varphi$ is best to do all experiments of loue,
and to purchase grace, and for to be inuisible, and to do anie ope-
ration, whatsoeuer it be, for anie thing, the d being in a conueni-
ent signe. ¶ As when thou laborest for theff, see the moone be in an
earthie signe, as $\text{o} \text{m} \text{w}$, or of the aier, as $\text{ii} \text{z} \text{z}$. ¶ And if it be
for loue, fauor or grace, let the d be in a signe of the fier, as $\text{v} \text{a} \text{f}$,
and for hatred, in a signe of the water, as $\text{g} \text{m} \text{x}$. For anie other
experiment, let the d be in v . ¶ And if thou findest the o & the d in
one signe that is called in enen number, then thou maest write,
consecrate, confute, and make readie all maner of things that
thou wilt do, &c.

To speake with spirits.

All these names, Orimoth, Belimoth, Lymocke, and say thus: I con-
fute you by the names of the angels Satur and Azimor, that you in-
tend to me in this houre, and send vnto me a spirit called Sagrigrit, that hee
do fulfill my commandement and desire, and that also can vnderstand my
wordes for one or two yeares, or as long as I will, &c.

A confutation of coniuration, especiallie of the raising, bin-
ding and dismissing of the diuell, of going inuisible, and other lewd
practises.

The xxj. Chapter.

All the for-
mer practi-
ses breeflie
confuted.



Thus farre haue we waded in shewing at
large the vanitie of necromancers, confutors, and
such as pretend to haue reall conference and consul-
tation with spirits and diuels: wherein (I trust) you
see what notozious blasphemie is committed, besides other blind
superstitious ceremonies, a disordered heap, which are so far from
building by the endeuors of these blacke art practitioners, that
they do altogether ruinate & ouerthrow them, making them in
their follies and fallshoods as bare and naked as an anatomie.
As for these ridiculous confutations, last rehearsed, being of no
small reputation among the ignorant, they are for the most part
made by T. R. (for so much of his name he becometh) and Iohn
Cokars,

Cokars, invented and deuised for the augmentation and maintenance of their lining, for the edifying of the poore, and for the propagating and enlarging of Gods glorie, as in the beginning of their booke of coniurations they protest; which in this place, for the further manifestation of their impietie, and of the witchmongers follie and credulitie, I thought good to insert, whereby the residue of their proceedings may be iudged, or rather detected. For if we seriously behold the matter of coniuration, and the drift of coniurores, we shall find them, in mine opinion, more faultie than such as take vpon them to be witches, as manifest offenders against the maiestie of God, and his holie lawe, and as apparent violators of the lawes and quietnesse of this realme: although indeed they bring no such thing to passe, as is surmised and byged by credulous persons, coueners, liers, and witchmongers. For these are alwaies learned, and rather abusers of others, than they themselves by others abused.

See the title of the booke, with the authors intent, in a marginall note, pag. 393.

But let vs see what appearance of truth or possibilitie is wrapped within these mysteries, and let vs unfold the deceit. They haue made choice of certeine words, whereby they saie they can worke miracles, &c. And first of all, that they call diuels & soules out of hell (though we find in the scriptures manifest proofes that all passages are stopped concerning the egressse out of hell) so as they may go thither, but they shall neuer get out, for *Ab inferno nulla est redemptio*, out of hell there is no redemption. Well, when they haue gotten them by, they shut them in a circle made with chalke, which is so strongly beset and inuironed with crosses and names, that they cannot for their liues get out; which is a verie probable matter. Then can they bind them, and lose them at their pleasures, and make them that haue bene liers from the beginning, to tell the truth: yea, they can compell them to do anie thing. And the diuels are forced to be obedient vnto them, and yet cannot be brought to due obedience vnto God their creator. This done (I saie) they can worke all maner of miracles (sauiug blew miracles) and this is beléued of manie to be true:

Luk. 16. &c.

An ironi-
call con-
futation.

Tam credula mens hominis, et arrecte fabulis aures,

So light of beleeve is the mind of man,
And attentine to tales his eares now and than.

Englished by
Abraham
Fleming.

But if Christ (onlie for a time) left the power of working mi-
racles

racles among his apostles and disciples for the confirmation of his gospel, and the faith of his elect: yet I denie altogether, that he left that power with these knaves, which hide their consenning purposes vnder those lewd and foolish words, according to that which Peter saith; With feined words they make merchandize of you. And therefore the counsell is good that Paule giueth vs, when he biddeth vs take heed that no man deceiue vs with vaine words. For it is the Lord only that worketh great wonders, and bringeth mightie things to passe. It is also written, that Gods word, and not the words of coniuers, or the charmes of witches, healeth all things, maketh tempests, and stilleth them.

2. Pet. 2.
Ephes. 5.
Pl. 72, & 78.

Sap. 16.
Ecclus. 43.

To denie
the substi-
tence or
naturall
being of a
thing ma-
teriall and
visible is
impudencie.

But put case the diuell could be fetched vp and fettered, and loosed againe at their pleasure, &c: I maruell yet, that anie can be so bewitched, as to be made to beleue, that by vertue of their words, anie earthlie creature can be made inuisible. We thinke it a lie, to saie that white is blacke, and blacke white: but it is a more shamelesse assertion to affirme, that white is not, or blacke is not at all; and yet more impudencie to hold that a man is a horse; but most apparent impudencie to saie, that a man is no man, or to be extenuated into such a quantitie, as therby he may be inuisible, and yet remaine in life and health, &c: and that in the cleare light of the daie, euen in the presence of them that are not blind. But surelie, he that cannot make one haire white or blacke, thereof (on the other side) not one falleth from the head without Gods speciall prouidence, can neuer bring to passe, that the visible creature of God shall become nothing, or lose the vertue and grace powred therinto by God the creator of all things.

Ezec. 8. & 9.
Isai. 6, & 26.
and 30.

*Iohn Iau-
regui ser-
uant to
Gaspar A-
nastro both
Spaniards.
Ann. Dom.
1582. March

If they saie that the diuell couereth them with a cloud or veile, as M. Mal. Bodin, & manie other doe affirme; yet (me thinkes) we should either see the couer, or the thing couered. And though perchance they saie in their hearts; Tush, the Lord seeth not, who indeed hath blinded them, so as seeing; they see not: yet they shall neuer be able to perswade the wise, but that both God and man doth see both them and their knauerie in this behalfe. I haue heard of a foole, who was made beleue that he should go inuisible, and naked; while he was well whipped by them, who (as he thought) could not see him. Into which fooles paradise they saie* he was brought, that enterprised to kill the prince of Orenge. 18. after dinner vpon a fundae this mischeefe was doone. Read the whole discourse here-
of printed at London for Tho: Chard and Will: Brome bookesellers.

A comparison betweene popish exorcists and other
coniurors, a popish coniuration published by a great
doctor of the Romish church, his rules and cautions.

The xxij. Chapter.

See no difference betweene these
and popish coniurations; for they agree
in order, words, and matter, differing in
no circumstance, but that the papists do
it without shame openlie, the other do it
in hugger mugger secretlie. The papists
(I saie) haue officers in this behalfe, which
are called exorcists or coniurors, and they
looke narrowlie to other counsellors, as hauing gotten the vpper
hand ouer them. And bicause the papists shall be without excuse
in this behalfe, and that the world may see their counsellage, impi-
etie, and follie to be as great as the others, I will cite one coniu-
ration (of which sort I might cite a hundred) published by Iaco- *Iac. de Chusa*
bus de Chusa, a great doctor of the Romish church, which serueth *in lib. de ap-*
to find out the cause of noise and spirituall rumbling in houses, *paritionib.*
churches, or chappels, and to coniure walking spirits: which euert *quorundam*
more is knauerie and counsellage in the highest degree. Marke *spirituum.*
the counselling deuise hereof, and conferre the impietie with the
others.

First (for sooth) he saith it is expedient to fast three daies, and to
celebrate a certeine number of masses, and to repeate the seven
psalmes penitentiall: then foure or fise prests must be called
to the place where the haunt or noise is, then a candle halloved
on candlemas daie must be lighted, and in the lighting thereof
also must the seven psalmes be said, and the gospell of S. Iohn.
Then there must be a crosse and a censel with frankincense, and
therewithall the place must be censed or perfumed, holie water
must be sprinkled, and a holie stoale must be vsed, and (after di-
uerse other ceremonies) a praier to God must be made, in ma-
ner and forme following:

O Lord Iesus Christ, the knowler of all secrets, which alwaies

Reuea

Reuea

Observati-
ons for the
exorcising
preest.

Memorandum that he must be the veriest knaue or foole in all the companie.

reuealest all hoalsome and profitable things to thy faithfull children, and which sufferest a spirit to shew himselfe in this place, we beseech thee for thy bitter passion, &c: vouchsafe to command this spirit, to reueale and signifie vnto vs thy seruants, without our terror or hurt, what he is, to thine honour, and to his comfort; *In nomine patris, &c.* And then proceed in these words: We beseech thee, for Christs sake, O thou spirit, that if there be anie of vs, or among vs, whom thou wouldest answer, name him, or else manifest him by some signe. Is it frier P. or docto D. or docto Birc. or sir Feats, or sir Iohn, or sir Robert: *Et sic de ceteris circumstantibus.* For it is well tried (saith the glosse) he will not answer euerie one. If the spirit make anie sound of voice, or knocking, at the naming of anie one, he is the cousener (the coniuro: I would saie) that must haue the charge of this coniuration or ex-amination. And these forsooth must be the interrogatozies, to wit: Whose soule art thou? Wherefore camest thou? What wouldest thou haue? Wantest thou anie suffrages, masses, or almes? How manie masses will serue thy turne, three, six, ten, twentie, thirtie, &c: By what priest? Must he be religious or secular? Wilt thou haue anie fasts? What? How manie? How great? And by what persons? Among hospitalles? Lepres? Or beggers? What shall be the signe of thy perfect deliuerance? Wherefore liest thou in purgatorie? And such like. This must be done in the night.

These spirits are not so cunning by daie as by night.

*For so they might be bewraied.

For so the couenage may be best handled.

If there appeare no signe at this houre, it must be deferred vntill another houre. Holie water must be left in the place. There is no feare (they saie) that such a spirit will hurt the coniuro: for he can sinne no more, as being in the meane state betwene good and euill, and as yet in the state of satisfaction. * If the spirit do hurt, then it is a damned soule, and not an elect. Euerie man may not be present hereat, speciallie such as be weake of complexion. They appeare in diuerse maners, not alwaies in bodie, or bodilie shape (as it is read in the life of S. Martine, that the diuell did) but sometimes inuisible, as onelie by sound, voice, or noise. Thus farre Iacobus de Chusa.

But bicause you shall see that these be not emptie words, nor flanders; but that in truth such things are commonlie put in practise in the Romish church, I will here set downe an instance, latelie

A late experiment, or coufening coniuration practi-
sed at Orleance by the Franciscane Friers, how it was
detected, and the iudgement against the authors of
that comedie.

The xxiiij. Chapter.

In the yeare of our Lord 1534. at Orleance in France, the Maiors wife di-
ed, willing and desiring to be buried
without anie pompe or noise, &c. Her hus-
band, who reuerenced the memoriall of
hir, did even as she had willed him. And
bicause she was buried in the church of
the* Franciscans, besides hir father and
grandfather, and gaue them in reward onelie six crownes,
whereas they hoped for a greater preie; shortly after it chanced,
that as he felled certeine woods and sold them, they desired him
to giue them some part thereof freele without monie: which
he flatlie denied. This they toke verie greuouslie. And where-
as before they misliked him, now they conceived such displeasure
as they deuised this meanes to be reuenged; to wit, that his wife
was damned for euer. The chiefe workemen and framers of
this tragedie were Colimannus, and Stephanus Aterbatensis,
both doctors of diuinitie; this Coliman. was a great coniuor, &
had all his implements in a readines, which he was wont to vse
in such busines. And thus they handled the matter. They place o-
uer the arches of the church, a yong nouice; who about midnight,
when they came to mumble their prayers, as they were wont to
do, maketh a great rumbling, and noise. Out of hand the monks
beganne to coniure and to charme, but he answered nothing.
Then being required to giue a signe, whether he were a dumme
spirit or no, he beganne to rumble againe: which thing they toke
as a certeine signe. Having laid this foundation, they go vnto
certeine citizens, chiefe men, and such as fauoured them, decla-
ring

A coufe-
ning con-
iuration.

*Of this or-
der read
noble stuffe
in a booke
printed at
Frankesford
vnder the
title of *Al-
coran. Fran-
ciscanorum.*

Note how
the Fran-
ciscans can-
not coniure
without a
confede-
rate.

O notorius
impuden-
cie ! with
such shame-
lesse faces
to abuse so
worship-
full a com-
panie.

* The con-
federate
spirit was
taught that
lesson be-
fore.

ring that a heauie chance had happened at home in their mona-
strie; not shewing what the matter was, but desiring them to
come to their mattens at midnight. When these citizens were
come, and that praier was begunne, the counterfet spirit be-
ginneeth to make a maruellous noise in the top of the church. And
being asked what he meant, and who he was, gaue signes that it
was not lawfull for him to speake. Therefore they commanded
him to make answer by tokens and signes to certeine things
they would demand of him. Now was there a hole made in the
walot, thzough the which he might heare and vnderstand the
voice of the coniuroz. And then had he in his hand a little bozd,
which at euerie question, he strake, in such sort as he might easilie
be heard beneath. First they asked him, whether he were one of
them that had bene buried in the same place. Afterwards they
reckoning manie by name, which had bene buried there; at the
last also they name the Maiors wife: and there by and by the spi-
rit gaue a signe that he was hir soule. He was further asked,
whether he were damned or no; and if he were, for what cause,
for what desert, or fault; whether for couetousnes, or wanton lust,
for pride or want of charitie; or whether it were for heresie, or for
the sect of Luther newlie sprong vp: also what he meant by that
noise and stirre he kept there; whether it were to haue the bodie
now buried in holie ground to be digged vp againe, and laid in
some other place. To all which points he answered by signes, as
he was commanded, by the which he affirmed or denied anye
thing, according as he strake the bozd twise or thrise together.
And when he had thus giuen them to vnderstand, that * the verie
cause of his damnation was Luthers heresie, and that the bodie
must needs be digged vp againe: the monks requested the citi-
zens, whose presence they had vsed or rather abused, that they
would beare witnesse of those things which they had seene with
their eies; and that they would subscribe to such things as were
done a few daies before. The citizens taking good aduise on the
matter, least they should offend the Maior, or bring themselves
in trouble, refused so to do. But the monks notwithstanding
take from thence the swete bread, which they called the host and
bodie of our Lord, with all the reliques of saints, and carrie them
to another place, and there saie their masse. The bishops substi-
tute

tute iudge (whome they called Officiall) vnderstanding that matter, cometh thither, accompanied with certeine honest men, to the intent he might knowe the whole circumstance more exactlie: and therefore he commandeth them to make coniuration in his presence; and also he requireth certeine to be chosen to go vp into the top of the batot, and there to see whether any ghost appeared or not. Stephanus Aterbatensis Stiffelie denied that to be lawfull, and maruellouslie perswading the contrarie, affirmed that the spirit in no wise ought to be troubled. And albeit the Officiall byged them verie much, that there might be some coniuring of the spirit; yet could he nothing preuaile.

For so
might the
confede-
rate be
found.

Whil实现 these things were doing, the Maior, when he had shewed the other Iustices of the citie, what he would haue them to do, tooke his iourne to the king, and opened the whole matter vnto him. And bicause the monks refused iudgement vpon plea of their owne lawes and liberties, the king choosing out certeine of the aldermen of Paris, giueth them absolute and full authoritie to make inquirie of the matter. The like dooth the Chancelor maister Anthonius Pratenfis cardinall and legat for the pope throughout France. Therefore, when they had no exception to alledge, they were conueied vnto Paris, and there constrained to make their answer. But yet could nothing be wrong out of them by confession, wherevpon they were put apart into diuers prisons: the nouice being kept in the house of maister Fumanus, oue of the aldermen, was oftentimes examined, and earnestlie requested to vtter the truth, but would notwithstanding confesse nothing; bicause he feared that the monks would afterwards put him to death for staining their order, and putting it to open shame. But when the iudges had made him sure promise that he should escape punishment, and that he should neuer come into their handling, he opened vnto them the whole matter as it was done: and being brought before his fellowes, auouched the same to their faces. The monks, albeit they were convicted, and by these meanes almost taken tarde with the deed doing; yet did they refuse the iudges, bragging and vaunting themselves on their priuiledges, but all in vaine. For sentence passed vpon them, and they were condemned to be carried backe againe to Orleance, and there to be cast in prison, and so should finally be

An obsti-
nate and
wilfull per-
sisting in
the deni-
eng or not
confessing
of a fault
committed.

brought forth into the chiefe church of the citie openlie, and from thence to the place of execution, where they should make open confession of their trespasses.

A parecu-
fis or tran-
sition of the
author to
matter fur-
ther purpo-
sed.

Surelie this was most common among monks and friers, who mainteined their religion, their lust, their liberties, their pompe, their wealth, their estimation and knauerie by such conuensing practises. Now I will shew you more speciall orders of popish coniurations, that are so shameleslie admitted into the church of Rome, that they are not onelie suffered, but commanded to be vsed, not by night secretlie, but by daye impudentlie. And these forsooth concerne the curing of bewitched persons, and such as are possessed; to wit, such as haue a diuell put into them by witches inchantments. And herewithall I will set downe certeine rules deliuered vnto vs by such popish doctors, as are of greatest reputation.

Who may be coniurors in the Romish church besides priests; a ridiculous definition of superstition, what words are to be vsed and not vsed in exorcismes, rebaptisme allowed, it is lawfull to coniuere any thing, differences betweene holie water and coniuration.

The xxiiiij. Chapter.

In 4. di. ff.
23. sens.



Thomas Aquinas saith, that anie bodie, though he be of an inferior or superior order, yea though of none order at all (and as Gulielmus Durandus glossator Raimundi affirmeth, a woman so the blesse not the girdle or the garment, but the person of the bewitched) hath power to exercise the order of an exorcist or coniu-
ro, euen as well as any praest may saie masse in a house unconsecrated. But that is (saith M. Mal.) rather through the godnesse and licence of the pope, than through the grace of the sacrament. Paie, there are examples set downe, where some being bewitched were cured (as M. Mal. taketh it) without any coniuration at all. Marrie there were certeine *Pater nasters*, *Aues*, and *Credos* said,

said, and crosses made, but they are charmes, they saie, and no coniurations. For they saie that such charmes are lawfull, because there is no superstition in them, &c.

And it is woorth my labour, to shew you how papists define superstition, and how they expound the definition thereof: *Superstition* (saie they) is a religion obserued beyond measure, a religion practised with euill and vnperfect circumstances. Also, whatsoeuer vsurpeth the name of religion, through humane tradition, without the popes authoritie, is superstitious: as to adde or ioine anie hymnes to the masse, to interrupt anie diriges, to to abridge anie part of the creed in the singing thereof, or to sing when the organs go, and not when the quier singeth, not to haue one to helpe the priest to masse: and such like, &c.

These popish exorcists doe manie times forget their owne rules. For they should not directlie in their coniurations call vpon the diuell (as they doe) with intreatie, but with authoritie and commandement. Neither should they haue in their charmes and coniurations anie vnknowne names. Neither should there be (as alwaies there is) anie falshood contained in the matter of the charme of coniuration, as (saie they) old women haue in theirs, when they saie; The blessed virgine passed ouer Iordan; and then S. Steuen met hir, and asked hir, &c. Neither should they haue anie other vaine characters, but the crosse (for those are the words:) and manie other such cautions haue they, which they obserue not, for they haue made it lawfull elsewhere.

But Thomas their chiefe pillar proueth their coniuring and charmes lawfull by S. Marke, who saith; *signa eos qui crediderunt*; And, *In nomine meo demonia eicient*, &c.: whereby he also proueth that they maie confute serpents. And there he taketh paines to proue, that the words of God are of as great holinesse as relikes of saints, whereas (in such respect as they meane) they are both alike, and indeed nothing woorth. And I can tell them further; that so they maie be carried, as either of them maie doe a man much harme either in bodie or soule.

But they proue this by S. Augustine, saieing; *Non est minus verbum Dei, quam corpus Christi*: whereupon they conclude thus; By all mens opinions it is lawfull to carrie about reuerentlie the relikes of saints; Ergo it is lawfull against euill spirits, to inuocate

Et glos. super illo ad coll. 2.

Mendaces debent esse memores, multo magis astuti exorcistę.

Tho. Aquin. super. Marc. ultim.

Mark, 16, 17

A trimme consequent

Mal. malef.

par. 2. qu. 2.

Rites, cere-
monies, and
relikes of
exorcisme
in rebapti-
sing of the
possessed or
bewitched.

Memoran-
dum that
this is for
one bewit-
ched.

ocate the name of God euerie waie; by the *Pater noster*, the *Aue*, the *nativitie*, the *passion*, the *five wounds*, the *title triumphant*, by the *seven words* spoken on the *croffe*, by the *nailles*, &c: and there maie be hope repoled in them. *Yea*, they saie it is lawfull to coniure all things, bicause the diuell maie haue power in all things. And first, alwaies the person or thing, wherein the diuell is, must be exorcised, and then the diuell must be coniured. Also they affirme, that it is as expedient to consecrate and coniure porrage and meate, as water and salt, or such like things.

The right order of exorcisme in rebaptisme of a person possessed or bewitched, requireth that exsufflation and abrenunciation be done toward the west. Item, there must be erection of hands, confession, profession, oration, benediction, imposition of hands, denudation and unction, with holie oile after baptism, communion, and induition of the surplis. But they saie that this needeth not, where the bewitched is exorcised: but that the bewitched be first confessed, and then to hold a candle in his hand, and in steed of a surplis to tie about his bare bodie a holie candle of the length of Christ, or of the croffe whereupon he died, which for monie maie be had at Rome. *Ergo* (saith M. Mal.) this maie be said; I coniure thee Peter or Barbara being sicke, but regenerate in the holie water of baptism, by the living God, by the true God, by the holie God, by the God which redeemed thee with his pretious blood, that thou maiest be made a conured man, that euerie fantasie and wickednesse of diabolicall deceit do auoid and depart from thee; and that euerie uncleane spirit be conured through him that shall come to iudge the quicke and the dead, and the world by fier, Amen: *Oremus*, &c. And this conuration, with *Oremus*, and a praier, must be thise repeated, and at the end alwaies must be said; *Ergo maledicte diabole recognosce sententiam tuam*, &c. And this order must alwaies be followed. And finallie, there must be diligent search made, in euerie corner, and vnder euerie couerlet and pallet, and vnder euerie threshold of the doores, for instruments of witchcraft. And if any be found, they must straightwaie be throwne into the fier. Also they must change all their bedding, their clothing, and their habitation. And if nothing be found, the partie that is to be exorcised or conured, must come to the church rash in the morning: and the holier the daie is, the better,

better, speciallie our Ladie daie. And the priest, if he be shynen himselfe and in perfect state, shall doe the better therein. And let him that is exorcised hold a holie candle in his hand, &c. Alwaies prouided, that the holie water be thzobone vpon him, and a stole put about his necke, with *Dens in adiutorium*, and the Letanie, with inuocation of saints. And this order maie continue thzise a weeke, so as (saie they) through multiplication of intercessors, or rather intercessions, grace maie be obtained, and sauez procured.

Note the
prouiso.

There is also some question in the Romish church, whether the sacrament of the altar is to be receiued before or after the exorcisme. Item in thzist, the confessor must learne whether the partie be not excommunicate, and so for want of absolution, endure this veration. Thomas sheweth the difference betwixt holie water and coniuration, saieing that holie water driueth the diuell alwaie from the externall and outward parts; but coniurations from the internall and inward parts; and therefore vnto the bewitched partie both are to be applied.

Tho. Aquin.
supr. dist. 6.

The seuen reasons why some are not rid of the diuell with all their popish coniurations, why there were no coniurors in the primitiue church, and why the diuell is not so scone cast out of the bewitched as of the possessed.

The xxv. Chapter.



The reason why some are not remedied for all their coniurations, the papists say is for seuen causes. First, for that the faith of the standers by is naught; secondlie, for that theirs that present the partie is no better; thirdlie, because of the finnes of the bewitched; fourthlie, for the neglecting of meete remedies; fifthlie, for the reuerence of vertues going out into others; sixthlie, for the purgation; seuenthlie, for the merit of the partie bewitched. And so, the first soute are proued by Mathew the 7. and Marke the 4.

when

1

2

3

4

5

6

7

Proper
proofes of
the former
seuen rea-
sons.

Why there
were no
couiurors
in y^e primi-
tiue church
with other
subtill
points.

When one presented his sonne, and the multitude wanted faith, & the father said, Lord helpe mine incredulitie or vnbeleefe. Whereupon was said, Oh faithlesse and peruerse generation, how long shall I be with you? And where these words are written; And Jesus rebuked him, &c. That is to saie, saie they, the possessed or bewitched for his sinnes. For by the neglect of due remedies it appeareth, that there were not with Christ good and perfect men: for the pillars of the faith; to wit, Peter, James, and Iohn were absent. Neither was there fasting and prayer, without the which that kind of diuels could not be cast out. For the fourth point; to wit, the fault of the exorcist in faith maie appeare; for that afterwards the disciples asked the cause of their impotencie therein. And Jesus answered, it was for their incredulitie; saleng that if they had as much faith as a graine of mustard seed, they should moue mountaines, &c. The fift is proued by *Vitas patrum*, the liues of the fathers, where it appeareth that S. Anthonie could not doe that cure, when his scholar Paule could doe it; and did it. For the prooue of the sixt excuse it is said, that though the fault be taken awaie therby; yet it followeth not that alwaies the punishment is released. Last of all it is said, that it is possible that the diuell was not coniured out of the partie before baptisme by the exorcist, or the midwife hath not baptised him well, but omitted some part of the sacrament. If any object that there were no exorcists in the primitiue church, it is answered, that the church cannot now erre. And saint Gregorie would neuer haue instituted it in vaine. And it is a generall rule, that who or whatsoeuer is netolie exorcised, must be rebaptised: as also such as walke or talke in their sleepe; for (saie they) call them by their names, and presentlie they wake, or fall if they clime: whereby it is gathered, that they are not trulie named in baptisme. Item they saie, it is somewhat more difficult to coniure the diuell out of one bewitched, than out of one possessed: because in the bewitched, he is double; in the other single. They haue a hundred such beggerlie, foolish, and frivolo^{us} notes in this behalfe.

Other

Other grosse absurdities of witchmongers
in this matter of coniurations.

The xxvj. Chapter.



Surelie I cannot see what difference or distinction the witchmongers do put betwene the knowledge and power of God and the diuell; but that they think, if they praie, or rather talke to God, till their heartsake, he neuer heareth them; but that the diuell doth knowe euerie thought and imagination of their minds, and both can and also will do any thing for them. For if anie that meaneth good faith with the diuell read certeine coniurations, he commeth vp (they saie) at a trice. Marrie if another that hath none intent to raise him, read or pronounce the words, he will not stirre. And yet I. Bodin confesseth, that he is afraid to read such coniurations, as Iohn Wierus reciteth; least (belike) the diuell would come vp, and scratch him with his sawle long nails. In which sort I wonder that the diuell dealeth with none other, than witches and coniurors. I for my part haue read a number of their coniurations, but neuer could see anie diuels of theirs, except it were in a plaie. But the diuell (belike) knoweth my mind; to wit, that I would be loth to come within the compasse of his clawes. But lo what reason such people haue. Bodin, Bartholomeus Spineus, Sprenger, and Institor, &c. do constantlie affirme, that witches are to be punished with more extremitie than coniurors; and sometimes with death, when the other are to be pardoned doing the same offense: because (say they) the witches make a league with the diuell, & so do not coniurors. Now if coniurors make no league by their owne confession, and diuels indeed know not our cogitations (as I haue sufficientlie proued) then would I woe of our witchmongers the reason, (if I read the coniuration and performe the ceremonie) why the diuell will not come at my call? But oh absurd credulitie! Euen in this point manie wise & learned men haue bene & are abused:

whereas

A coniuror
then belike
must not be
timorous or
fearefull.

Where a
witch cu-
reth by in-
cantation,
and the
coniuror
by coniu-
ration.

whereas, if they would make experience, or duly expend the cause, they might be soon resolved; specially when the whole art and circumstance is so contrarie to Gods word, as it must be false, if the other be true. So as you may vnderstand, that the papists do not onlie by their doctrine, in bookes & sermons teach & publish coniu-
rations, & the order thereof, whereby they may induce men to be-
stowe, or rather cast a waie their monie vpon masses and suffra-
ges for their soules; but they make it also a parcell of their sacra-
ment of orders (of the which number a coniuero is one) and in-
sert manie formes of coniuurations into their diuine seruice, and
not onelie into their pontificals, but into their masse bookes; yea
into the verie canon of the masse.

Certaine coniuurations taken out of the pon-
tificall and out of the missall.

The xxvij. Chapter.

Ut see yet a little more of popish
coniuurations, and conferre them with
the other. In the *pontificall you shall
find this coniuuration, which the other con-
iuers vse as solemnelie as they: I con-
iure thee thou creature of water in the
name of the fa-ther, of the so-
nne, and of the Holie-ghost, that thou driue
alwaie the diuell from the bounds of the iust, that he remaine not
in the darke corners of this church and altar. ✱ You shall find
in the same title, these words following, to be vsed at the hallow-
ing of churches. There must a crosse of ashes be made vpon the
pauement, from one end of the church to the other, one handfull
broad: and one of the priests must write on the one side thereof
the Greeke alphabet, and on the other side the Latin alphabet. Du-
randus yeeldeth this reason thereof; to wit, It representeth the
union in faith of the Jewes and Gentiles. And yet well agree-
ing to himselfe he saith euen there, that the crosse reaching from
the one end to the other, signifieth that the people, which were in
the head, shalbe made the taile.

*Tit. de ec-
clesie dedi-
catione.

Ibidem, fol.
108.

Durand. de
ecclesie de-
dicatione lib.
1. fol. 12.

¶ A coniuration written in the masse
booke. Fol. 1.

I Coniure thee O creature of salt by God, by the God ✠ that *In Missal.*
liueth, by the true ✠ God, by the holie ✠ God, which by *Elizæus fol. 1.*
the prophet commanded, that thou shouldest be throwne into the *The maner*
water, that it thereby might be made whole and sound, that thou *of coniur-*
salt [here let the priest looke vpon the salt] maist be coniu- *ring salt.*
red for the health of all beleuers, and that thou be to all that take thee,
health both of bodie and soule; and let all phantasies and wicked-
nesse, or diabollicall craft or deceit, depart from the place where-
on it is sprinkled; as also euerie vncleane spirit, being coniu-
red by him that iudgeth both the quicke and the dead by fier. Resp:
Amen. Then followeth a praier to be said, without *Dominus voluf-*
cum; but yet with *Oremus*; as followeth;

¶ Oremus.

A mighty and everlasting God, we humble desire thy cle- *A praier to*
amency [here let the priest looke vpon the salt] that thou woul- *be applied*
dest vouchsafe, through thy pietie, to bl-esse and sanc-tifie *to the for-*
this creature of salt, which thou hast giuen for the vse of mankind, *mer exor-*
that it may be to all that receiue it, health of mind and bodie; so *cisme.*
as whatsoeuer shall be touched thereby, or sprinkled therewith,
may be void of all vncleannesse, and all resistance of spirituall
iniquitie, through our Lord, Amen.

What can be made but a coniuration of these words also,
which are written in the canon, or rather in the saccaring of
masse: This holie commirtion of the bodie and bloud of
our Lord Iesus Christ, let it be made to me, and to
all the receiuers thereof, health of mind and
bodie, and a wholesome preparatiue for
the desertiing and receiuing of
everlasting life, through
our Lord Iesus,
Amen.

That

That popish priests leaue nothing vnconiured,
a forme of exorcisme for incense.

The xxviij. Chapter.



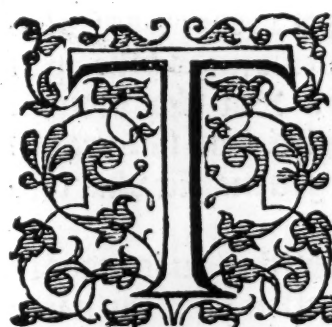
Although the papists haue manie coniurations, so as neither water, nor fier, nor bread, nor wine, nor wax, nor tallowe, nor church, nor churchyard, nor altar, nor altar cloath, nor ashes, nor coles, nor belles, nor bell ropes, nor copes, nor vestments, nor oile, nor salt, nor candle, nor candlesticke, nor beds, nor bedstaues, &c; are without their forme of coniuration: yet I will for breuitie let all passe, and end here with incense, which they do coniure in this sort. ✠ I coniure thee most filthy and horrible spirit, and euerie vision of our enimie, &c: that thou go and depart from out of this creature of frankincense, with all thy deceit and wickednes, that this creature may be sanctified, and in the name of our Lord ✠ Iesus ✠ Christ ✠ that all they that taste, touch, or smell the same, may receiue the virtue and assistance of the Holie-ghost; so as wheresoeuer this incense or frankincense shall remaine, that there thou in no wise be so bold as to approach or once presume or attempt to hurt: but what vncleane spirit so euer thou be, that thou with all thy craft and subtiltie auoid and depart, being contured by the name of God the father almighty, &c. And that wheresoeuer the fume or smoke thereof shall come, euerie kind and sort of diuels may be driuen alwaie, and expelled; as they were at the increase of the liuer of fish, which the archangell Raphaell made, &c.

A coniuration of frankincense set forth in forme.

The

The rules and lawes of popish Exorcists and other
coniurors all one, with a confutation of their whole
power, how S. Martine coniured the diuell.

The xxix. Chapter.



The papists you see, haue their cer-
teine generall rules and lawes, as to ab-
steine from sinne, and to fast, as also o-
therwise to be cleane from all pollutions,
ec: and euen so likewise haue the other
coniurozs. Some will saie that papists
vse diuine seruice, and pzaiers; euen so doe
common coniurozs (as you see) euen in the
same papistlicall forme, no whit swaruing from theirs in faith
and doctrine, noz yet in vngodlie and vnrasonable kinds of pe-
titions. He thinks it may be a sufficient argument, to ouerthrow
the calling bp and miraculous woorks of spirits, that it is writ-
ten; God onelie knoweth and searcheth the harts, and onelie
woorketh great woonders. The which argument being prosecu-
ted to the end, can neuer be answered: insomuch as that diuine
power is required in that action.

Papists and
coniurors
coufening
compeers.

1. Sam. 16, 7.
1. Reg. 8, 39.
Iere. 17, 10.
Psal. 44, 21.
Psal. 72, 18.

And if it be said, that in this coniuration we speake to the spi-
rits, and they heare vs, & therefore need not know our thoughts
and imaginations: I first aske them whether king Baell, or A-
moimon, which are spirits reigning in the furthest regions of the
east (as they saie) may heare a coniurozs voice, which calleth for
them, being in the extreamest parts of the west, there being such
noises interposed, where perhaps also they may be busie, and set
to worke on the like affaires. Secondlie, whether those spirits
be of the same power that God is, who is euerie where, filling all
places, and able to heare all men at one instant, ec. Thirddie,
whence commeth the force of such words as raise the dead, and
command diuels. If sound doe it, then may it be done by a taber
and a pipe, or any other instrument that hath no life. If the voice
doe it, then may it be done by any beasts or birds. If words,
then a parret may doe it. If in mans words onlie, where is the
force,

force, in the first, second, or third syllable? If in syllables, then not in words. If in imaginations, then the diuell knoweth our thoughts. But all this stuffe is vaine and fabulous.

Sap. 1. 14.

Ecclesi. 9.

Gen. 1.

Act. 19.

It is written; All the generations of the earth were healthfull, and there is no poison of destruction in them. Why then doe they coniure holosome creatures; as salt, water, &c: where no diuels are? God looked vpon all his works, and saue they were all good. What effect (I praie you) had the 7. sonnes of Sceua; which is the great obiection of witchmongers? They would needs take vpon them to coniure diuels out of the possessed. But what brought they to passe? Yet that was in the time, whilst God suffered miracles commonlie to be wrought. By that you may see what coniuers can doe.

Mark. 16. 17.

Where is such a promise to coniuers or witches, as is made in the Gospell to the faithfull? where it is written; In my name they shall cast out diuels, speake with new tongues: if they shall drinke any deadlie thing, it shall not hurt them; they shall take awaie serpents, they shall laie hands on the sicke, and they shall recouer. According to the promise, this grant of miraculous working was performed in the primitiue church, for the confirmation of Christs doctrine, and the establisshing of the Gospell.

But as in another place I haue proued, the gift thereof was but for a time, and is now ceased; neither was it euer made to papist, witch, or coniuers. They take vpon them to call bp and cast out diuels; and to vndoe with one diuell, that which another diuell hath done. If one diuell could cast out another, it were a kingdome diuided, and could not stand. Which argument Christ himselfe maketh: and therefore I maie the more boldlie saie euen with Christ, that they haue no such power. For^a besides him,
^b verse. 13. there is no sauour, none can deliuer out of his hand. Who but
cap. 44. hee can declare, set in order, appoint, and tell what is to come? He
verse. 7. destroyeth the tokens of soothsaiers, and maketh the coniecturers
verse. 25. fooles, &c. He declareth things to come, and so cannot witches.

Isai. 46. 10.

cap. 47. verse.

12. 13, &c.

Luke. 11. 20.

Matt. 12. 28.

Acts, 8. 19.

There is no helpe in inchanters and soothsaiers, and other such vaine sciences. For diuels are cast out by the finger of God, which Matthew calleth the spirit of God, which is the mightie power of God, and not by the vertue of the bare name onelie, being spoken or pronounced: for then might euerie wicked man
do

do it. And Simon Magus needed not then to haue proffered monie to haue bought the power to do miracles and wonders: for he could speake and pronounce the name of God, as well as the apostles. Indeed they maie sone throwe out all the diuels that are in frankincense, and such like creatures, wherein no diuels are: but neither they, nor all their holie water can indeed cure a man possessed with a diuell, either in bodie or mind; as Christ did. Saie, why do they not cast out the diuell that possesseth their owne soules?

Let me heare anie of them all speake with new tongues, let them drinke but one dramme of a potion which I will prepare for them, let them cure the sicke by laieng on of hands (though witches take it vpon them, and witchmongers beleue it) and then I will subscribe vnto them. But if they, which repose such certaintie in the actions of witches and coniuroers, would diligentlie note their deceit, and how the scope whereat they shote is monie (I meane not such witches as are falselie accused, but such as take vpon them to giue answers, &c: as mother Bungie did) they should apparentlie see the coulenage. For they are abused, as are manie beholders of iugglers, which suppose they do miraculoussie, that which is done by slight and subtiltie.

Monie is
the marke
whereat
all witches
& coniu-
rors doe
aime.

But in this matter of witchcrafts and coniurations, if men would rather trust their owne eyes, than old wiues tales and lies, I dare undertake this matter would sone be at a perfect point; as being easier to be perceiued than iuggling. But I must needs confesse, that it is no great maruell, though the simple be abused therein, when such lies concerning those matters are mainteined by such persons of account, and thrust into their diuine seruice. As for example: It is written that S. Martine thrust

S. Martins
coniuration:
*In die sancti
Martini.
lect. I.*

his fingers into ones mouth that had a diuell within him, and vsed to bite folke; and then did bid him deuoure them if he could. And because the diuell could not get out at his mouth, being stoppt with S. Martins fingers, he was faine to run out at his fundament. O skin-king lie!

¶ I. f.

That

That^{it} is a shame for papists to beleue other coniu-
rors doings, their owne being of so litle force, Hippo-
crates his opinion herein.

The xxx. Chapter.



And still me thinks papists (of all
others) which indeed are most credulous,
and doe most mainteine the force of wit-
ches charmes, and of coniuers conse-
nages, should perceiue and iudge coniu-
ers doings to be void of effect. For when
they see their owne stuffe, as holie water,
salt, candles, &c: coniuersed by their holie
bishop and priests; & that in the words of consecration or coniu-
ration (for so* their owne doctors terme them) they adiure the wa-
ter, &c: to heale, not onelie the soules infirmitie, but also euerie
maladie, hurt, or ach of the bodie; and doe also command the can-
dles, with the force of all their authoritie and power, and by the
effect of all their holie words, not to consume: and yet neither
soule nor bodie anie thing recouer, nor the candles last one mi-
nute the longer: with what face can they defend the others mira-
culous workes; as though the witches and coniuers actions
were more effectuell than their owne? Hippocrates being but
a heathen, and not hauing the perfect knowledge of God, could
see and perceiue their consenage and knauerie well enough, who
saith; They which boast so, that they can remoue or helpe the in-
fections of diseases, with sacrifices, coniuurations, or other magi-
call instruments or meanes, are but needie fellows, wanting
liuing; and therefore referre their words to the diuell: bicause
they would seeme to know somewhat more than the common
people. It is maruell that papists doe affirme, that their holie
water, crosses, or bugges words haue such vertue and violence,
as to driue awaie diuels: so as they dare not approach to anie
place or person besmeared with such stuffe; when as it appeareth
in the gospel, that the diuell presumed to assault and tempt
Christ himselfe. For the diuell indeed most earnestlie busieth him-
selfe

* To wit,
*Vincent. do-
minica in al-
bis: in octa.
pasch. sermo-
ne. 15.
Durand. de
exorcist.*

selfe to seduce the godlie : as for the wicked, he maketh reckoning and iust account of them, as of his owne alreadie. But let vs go forward in our refutation.

How coniurors haue beguiled witches, what bookes they carie about to procure credit to their art, wicked assertions against Moses and Ioseph.

The xxxj. Chapter.

THUS you see that coniurors are no small soles. For whereas witches being poore and needie, go from doore to doore for reliefe, haue they neuer so manie todes or cats at home, or neuer so much hogs dung and charuill about them, or neuer so manie charmes in store: these coniurors (I saie) haue gotten them offices in the church of Rome, wherby they haue obtained authoritie & great estimation. And further, to adde credit to that art, these A fowle offense to backbite y absent, & to bee-lie the dead. confurors carrie about at this daie, bookes intituled vnder the names of Adam, Abel, Tobie, & Enoch; which Enoch they repute the most diuine fellow in such matters. They haue also among them bookes that they saie Abraham, Aaron and Salomon made. Item they haue bookes of Zacharie, Paule, Honorius, Cyprian, Ierome, Ieremie, Albert, and Thomas: also of the angels, Riziel, Razael, and Raphael; and these doubtlesse were such bookes as were said to haue bene burnt in the lesser Asia. And for their further credit they boast, that they must be and are skilfull and learned in these arts; to wit, *Ars Almadell*, *ars Notoria*, *ars Bulaphia*, *ars Arthephyj*, *ars Pomena*, *ars Reuelationis*, &c. Yea, these coniurors in corners sticke not (with Iustine) to report and affirme, that Ioseph, who was a true figure of Christ that deliuered and redeemed vs, was learned in these arts, and thereby prophesied and expounded dreames: and that those arts came from him to Moses, and finallie from Moses to them: which thing both Plinie and Tacitus affirme of Moses. Also Strabo in his cosmographie maketh the verie like blasphemous report. And likewise Apollonius, Molon,

Acts. 19.
Iust. lib. 16.
Plin. lib. 30.
cap. 2.
Strab. lib. 16.

*Dan, in dia-
log, de sorti-
arijs.*

Molon, Possidonius, Lisimachus, and Appian terme Moses both a magician and a coniuero: whom Eusebius confuteth with manie notable arguments. For Moses differed as much from a magician, as truth from falshood, and pietie from vanitie: for in truth, he confounded all magicke, and made the world see, and the cunningest magicians of the earth confesse, that their owne doings were but illusions, and that his miracles were wrought by the finger of God. But that the poore old witches knowledge reacheth thus farre (as Danaus affirmeth it doth) is untrue: for their furthest fetches that I can comprehend, are but to fetch a pot of milke, &c: from their neighbors house, halfe a mile distant from them.

All magicall arts confuted by an argument concerning Nero, what Cornelius Agrippa and Carolus Gallus haue left written thereof, and prooued by experience.

The xxxij. Chapter.

Surelie Nero prooued all these magicall arts to be vaine and fabulous lies, and nothing but couenage and knaue-rie. He was a notable prince, hauing gifts of nature enow to haue conceiued such matters, treasure enough to haue employed in the search thereof, he made no conscience therein, he had singular conferences thereabout; he offered, and would haue giuen halfe his kingdome to haue learned those things, which he heard might be wrought by magicians; he procured all the cunning magicians in the world to come to Rome, he searched for booke also, and all other things necessarie for a magician; and neuer could find anie thing in it, but couenage and legierdemaine. At length he met with one Tiridates, the great magician, who hauing with him all his companions, and fellowe magicians, witches, coniueroz, and coueners, invited Nero to certeine magicall bankets and exercises. Which when Nero required to learne, he

*Tiridates
the great
magician
biddeth
the empe-
ror Nero
to a ban-
ket, &c.*

he (to hide his coufenage) answered that he would not, nor could not teach him, though he would haue giuen him his kingdome. The matter of his refusall (I saie) was, least Nero should espie the coufening deuises thereof. Which when Nero conceiued, and saue the same, and all the residue of that art to be vaine, lieng and ridiculous, hauing onelie shadowes of truth, and that their arts were onelie beneficall; he prohibited the same vtterlie, and made good and strong lawes against the vse and the practisers thereof: as Plinie and others doe report. It is maruell that anie man can be so much abused, as to suppose that sathan may be commanded, compelled, or tied by the power of man: as though the diuell would yeld to man, beyond nature; that will not yeld to God his creator, according to the rules of nature. And in so much as there be (as they confesse) good angels as well as bad; I would know whie they call by the angels of hell, and not call downe the angels of heauen. But this they answer (as Agrippa saith.) Good angels (forsooth) doe hardlie appeare, and the other are readie at hand. Here I may not omit to tell you how Cor. Agrippa betwraeth, detecteth, and defaceth this art of coniuration, who in his youth travelled into the bottome of all these magicall sciences, and was not onelie a great coniuroz and practiser thereof, but also wrote cunninglie *De occulta philosophia*. Howbeit, afterwards in his wiser age, he recanteth his opinions, and lamenteth his follies in that behalfe, and discovereth the impietie and vanities of magicians, and inchanters, which boast they can doe miracles: which action is now sealed (saith he) and assigneth them a place with Iannes and Iambres, affirming that this art teacheth nothing but vaine toies for a shew. Carolus Gallus also saith; I haue tried oftentimes, by the witches and coniuroz themselves, that their arts (especiallie those which doe consist of charmes, impossibilities, coniurations, and witchcrafts, whereof they were wont to boast) to be mere foolishnes, dotting lies, and dreames. I for my part can saie as much, but that

Nero made lawes against con- iurors and coniura- tions.

C. Agrip. lib. de vanitat. sciens.

I delight not to alledge mine owne proofes and authorities; for that mine aduersaries will saie they are parciall, and not indifferent.

Of Salomons coniurations, and of the opinion conceiued of his cunning and practise therein.

The xxxiiij. Chapter.

It is affirmed by sundrie authors, that Salomon was the first inuentor of those coniurations; and thereof Iosephus is the first reporter, who in his first booke *De Iudeorum antiquitatibus*, cap. 22. rehearseth soberlie this storie following; which Polydore Virgil, and manie other repeat verbatim, in this wise, and seeme to credit the fable, wherof there is skant a true word.

Probatum
est vpon a
patient be-
fore witnes:
Ergo no lie.

Salomon was the greatest philosopher, and did philosophie about all things, and had the full and perfect knowlege of all their proprieties; but he had that gift giuen from aboue to him, for the profit and health of mankind: which is effectuell against diuels. He made also inchantments, wherewith diseases are driuen awaie; and left diuerse maners of coniurations written, wherevnto the diuels giuing place are so driuen awaie, that they neuer returne. And this kind of healing is very common among my countremen: for I saue a neighbour of mine, one Eleazer, that in the presence of Vespasian and his sonnes, and the rest of the souldiers, cured many that were possessed with spirits. The maner and order of his cure was this. He did put vnto the nose of the possessed a ring, vnder the seale wherof was inclosed a kind of roote, whose vertue Salomon declared, and the saueur thereof dreyue the diuell out at his nose; so as doونه fell the man, and then Eleazer contured the diuell to depart, & to return no more to him. In the meane time he made mention of Salomon, reciting incantations of Salomons owne making. And then Eleazer being willing to shew the standers by his cunning, and the wonderfull efficacie of his art, did set not farre from thence, a pot or basen full of water, & commanded the diuell that went out of the man, that by the ouerthrowing thereof, he would giue a signe to the beholders, that he had vtterlie forsaken and leaft the man.

Which

Which thing being done, none there doubted how great Salomons knowledge and wisdom was. Wherin a tugging knacke was produced, to confirme a coggling cast of knauerie or coulenage:

Another storie of Salomons conuiration I find cited in the first lesson, read in the church of Rome vpon S. Margarets daie, far more ridiculous than this. Also Peter Lombard maister of the sentences, and Gratian his brother, the compiler of the golden decrees; and Durandus in his *Rationale diuinorum*, doe all soberlie affirme Salomons cunning in this behalfe; and speciallly this tale; to wit, that Salomon inclosed certeine thousand diuels in a brazen botle, and left it in a deepe hole or lake, so as afterwards the Babylonians found it, and supposing there had bene gold or siluer therein, brake it, and out flew all the diuels, &c. And that this fable is of credit, you shall perceiue, in that it is thought woorthie to be read in the Romish church as parcell of their diuine seruice. Looke in the lessons of S. Margarets daie the virgine, and you shall find these words verbatim: which I the rather recite, bicause it serueth me for diuers turnes; to wit, for Salomons conuurations, for the tale of the brazen vessel, and for the popes conuurations, which extended both to faith and doctrine, and to shew of what credit their religion is, that so shamesfullie is stained with lies and fables.

Lib. 4 dist. 14
Decret. au-
reum. dist. 21
Rub. de ex-
orcism.

Leet. 5. & 6.

Lessons read in all churches, where the pope hath authoritie, on S. Margarets daie, translated into English word for word.

The xxxiiij. Chapter.

The Margaret required of GOD, that she might haue a conflict face to face with hir secret enimie the diuell; and rising from prayer, she saue a terrible dragon, that would haue deuoured hir, but she made the signe of the crosse, and the dragon burst in the midst.

Leet. in die
sanctissime
Marg. vir. 5.

Afterwards, she saue another man

Leet. 6.

A Lity,

sitting

Looke in
the word
Ildoni,
pag. 383.

sitting like a Piger, having his hands bound fast to his knees, she taking him by the haire of the head, threw him to the ground, and set his foote on his head; and his praier being made, a light shined from heauen into the prison where she was, and the crosse of Christ was seene in heauen, with a doone sitting thereon, who said; Blessed art thou O Margaret, the gates of paradise attend thy comming. Then she giuing thanks to God, said to the diuell, Declare to me thy name. The diuell said; Take awaie thy foote from my head, that I may be able to speake, and tell thee: which being done, the diuell said, I am Veltis, one of them whome Salomon shut in the brazen vessell, and the Babylonians comming, and supposing there had bene gold therein, brake the vessell, and then we flew out: euer since lieng in wait to annoie the iust. But seeing I haue recited a part of his storie, you shall also haue the end thereof: for at the time of his execution this was his praier following.

* For the
preefts pro-
fit, I war-
rant you.

This is com-
mon (they
saie) when
a witch or
coniuror
dieth.

Grant therefore O father, that whosoever writeth, readeth, or heareth my passion, or maketh memorie of me, may deserue pardon for all his finnes: whosoever calleth on me, being at the point of death, deliuer him out of the hands of his aduersaries. And I also require, O Lord, that whosoever shall build a church in the honoz of me, or ministrerh vnto me anie candles* of his iust labour, let him obtaine whatsoever he asketh for his health. Deliuer all women in trauell that call vpon me, from the danger thereof.

His praier ended, there were manie great thunderclaps, and a doone came downe from heauen, saying; Blessed art thou O Margaret the spouse of Christ. Such things as thou hast asked, are granted vnto thee; therefore come thou into euerlasting rest, &c. Then the hangman (though he did bid him) refused to cut off his head: to whom she said; Except thou do it, thou canst haue no part with me, and then lo he did it, &c. But sithens I haue bene, and must be tedious, I thought good to refresh my reader with a lamentable storie, depending vpon the matter precedent, reported by manie graue authors, word for word, in maner and forme following.

A delicate storie of a Lombard, who by S. Margarets example would needs fight with a reall diuell.

The xxxv. Chapter.

Here was (after a sermon made, wherein this storie of S. Margaret was recited, for in such stufte consisted not onelie their service, but also their sermons in the blind time of poperie:) there was (I saie) a certeine yong man, being a Lombard, whose simplicitie was such, as he had no respect vnto the commoditie of worldlie things, but did altogither affect the saluation of his soule, who hearing how great S. Margarets triumph was, began to consider with himselfe, how full of slights the diuell was. And among other things thus he said; Oh that God would suffer, that the diuell might fight with me hand to hand in visiblie forme! I would then surelie in like maner ouerthrow him, and would fight with him till I had the victorie. And therefore about the twelue houre he went out of the towne, and finding a conuenient place where to praye, secretlie kneeling on his knees, he prayed among other things, that God would suffer the diuell to appeare vnto him in visiblie forme, that according to the example of S. Margaret, he might overcome him in battell. And as he was in the midst of his prayers, there came into that place a woman with a hooke in hir hand, to gather certeine hearbs which grew there, who was dumme bozne. And when she came into the place, and saw the yong man among the hearbs on his knees, she was afraid, and wared pale, and going backe, she rored in such sort, as hir voice could not be vnderstood, and with hir head and fists made threatening signes vnto him. The yong man seeing such an illfaoured soule queane, that was for age decrepit and full of wrinkles, with a long bodie, leane of face, pale of colour, with ragged cloathes, crieng verie lowd, and hauing a voice not vnderstandable, threatening him with the hooke which she carried in hir hand, he thought surelie she had bene no woman, but a diuell appearing

Kakozelia.

Mutual
error by
meanes
of sudden
sight.

ring vnto him in the shape of a woman, and thought God had heard his prayers. For the which causes he fell vpon his lustilie, and at length threw him downe to the ground, saying; Art thou come thou cursed diuell, art thou come? No no, thou shalt not ouerthrow me in visible fight, whome thou hast often overcome in inuisible temptation.

*S. Vincent
raiseth the
dead wo-
man to life.*

*S. Vincent
maketh the
dumbe to
speake.*

*Dist. 8. ex-
empl. 17.
serm. 59.
cap. 20.*

And as he spake these words, he caught him by the haire, and drew him about, beating him sometimes with his hands, sometimes with his heeles, and sometimes with the hooke so long, and wounded him so sore, that he left him a dieng. At the noise whereof manie people came running vnto them, and seeing what was done, they apprehended the yong man, and thrust him into a vile prison. S. Vincent by vertue of his holines vnderstanding all this matter, caused the bodie that seemed dead to be brought vnto him, and therevpon (according to his maner) he laid his hand vpon him, who immediatlie reuiued, and he called one of his chaplines to heare his confession. But they that were present said to the man of God, that it were altogether in vaine so to doo, for that she had bene from his natiuitie dumbe, and could neither heare nor vnderstand the priest, neither could in words confesse his sinnes. Notwithstanding, S. Vincent bad the priest heare his confession, affirming that she should verie distinctlie speake all things vnto him. And therefore, whatsoeuer the man of God commanded, the priest did confidentlie accomplish and obeie: and as soone as the priest approached vnto him, to heare his confession, she, whome all Cathalonia knew to be dumbe borne, spake, and confessed him selfe, pronouncing euerie word as distinctlie, as though she had neuer bene dumbe. After his confession she required the eucharist and extreame unction to be ministred vnto him, and at length she commended him selfe to God; and in the presence of all that came to see that miracle, she spake as long as she had anie breath in his bodie. The yong man that killed him being saved from the gallowes by S. Vincents meanes, and at his intercession, departed home into Italie. This storie last rehearsed is found in *speculo exemplorum*, and repeated also by Robert Carocul: bishop of Aquinas, and manie others, and preached publikelie in the church of Rome.

The

The storie of Saint Margaret prooued to be both
ridiculous and impious in euerie point.

The xxxvj. Chapter.

First, that the storie of S. Margaret
is a fable, may be prooued by the incredi-
ble, impossible, foolish, impious, and blas-
phemous matters contained therein, and
by the ridiculous circumstance thereof.
Though it were cruellie done of hir to
beat the diuell, when his hands were
bound; yet it was courteslie done of
hir, to pull awaie hir foot at his desire. He could not speake so long
as she trod on his head, and yet he said; Tread off, that I may
tell you what I am. She sawe the heauens open, and yet she was
in a close prison. But hir sight was verie cleare, that could see a
little done sitting vpon a crosse so farre off. For heauen is high-
er than the funne; and the sunne, when it is nearest to vs, is
3966000. miles from vs. And she had a good paire of eares,
that could heare a doue speake so farre off. And she had good
lucke, that S. Peter, who (they saie) is porter, or else the pope, who
hath more doings than Peter, had such leisure as to staie the
gates so long for hir. Salomon prouided no good place, neither
tooke good order with his brasen bowle. I maruell how they es-
caped that let out the diuels. It is maruell also they melted it not
with their breath long before: for the diuels carrie hell and hell
fier about with them alwaies; in so much as (they saie) they leaue
ashes euer more where they stand. Surelie she made in hir prater
an vnreasonable request. But the date of hir patent is out: for
I beleue that whosoener at this daie shall burne a pound of good
candle before hir, shall be neuer the better, but three pence the
worse. But now we may find in S. Margarets life, who it is that
is Christes wife: whereby we are so much wiser than we were
before. But looke in the life of S. Katharine, in the golden legend,
and you shall find that he was also married to S. Katharine, and
that our ladie made the marriage, &c. An excellent authoritie for
bigamie.

Secundum

Bordinum

Corrigenf.

Quest.

Mash. tract.

1. sect. 77.

Psellus de

operatione

demonum.

bigamie. Here I will also cite other of their notable stories, or miracles of authoritie, and so leaue shaming of them, or rather troubling you the readers thereof. Neither would I haue written these fables, but that they are authentike among the papists, and that we that are protestants may be satisfied, as well of con- iurors and witches miracles, as of the others: for the one is as grosse as the other.

A pleasant miracle wrought by a
popish preest.

The xxxvij. Chapter.

*In speculo
exemplorum,
dist. 6. ex lib.
exemplorum,
Caesarij, ex-
empl. 69.*



What time the Waldenses heresies beganne to spring, certeine wicked men, being vpheld and mainteined by diabollicall vertue, shewed certeine signes and wonders, wherby they strengthened and confirmed their heresies, and peruerter in faith many faithfull men; for they walked on the water and were not drowned.

Memorandum, it is confessed in poperie that true miracles cannot be ioined with false doctrine: Ergo neither papist, witch, nor con- iuror can worke mi- racles.

But a certeine catholike preest seeing the same, and knowing that true signes could not be ioined with false doctrine, brought the bodie of our Lord, with the pix, to the water, where they shewed their power and vertue to the people, and said in the hearing of all that were present: I coniure thee O diuell, by him, whom I carrie in my hands, that thou exercise not these great visions and phantasies by these men, to the drowning of this people. Notwithstanding these words, when they walked still on the water, as they did before, the preest in a rage threw the bodie of our Lord, with the pix into the riuer, and by and by, so soone as the sacrament touched the element, the phantasie gaue place to the veritie; and they being proued and made false, did sinke like lead to the bottome, and were drowned; the pix with the sacrament immediatlie was taken awaie by an angell. The preest seeing all these things, was verie glad of the miracle, but for the losse of the sacrament he was verie pensive, passing a waie the whole night in teares and moyning: in the moyning he found the pix with the sacrament vpon the altar.

The

The former miracle confuted, with a strange
storie of saint Lucie.

The xxxviij. Chapter.

How glad Sir John was now
it were follie for me to saie. How would
he haue plagued the diuell, that threw his
god in the riuer to be drowned? But if
other had had no more power to destroie
the Waldenses with sword and fier, than
this prest had to drowne them with his
coniuering bore & coufening sacraments,
there should haue bene many a life saued. But I may not omit
one fable, which is of authoritie, wherein though there be no con-
furation exprested, yet I warrant you there was coufenance both
in the doing and telling thereof. ¶ You shall read in the les-
son on saint Lucies daie, that she being condemned, could not be
remoued from the place with a teeme of oxen, neither could any
fier burne hir, insomuch as one was faine to cut off hir head with
a sword, and yet she could speake afterwards as long as she list.
And this passeth all other miracles, except it be that which Bodin
and M. Mal. recite out of Nider, of a witch that could not be bur-
ned, till a scroll was taken awaie from where she hid it, betwixt
hir skin and flesh.

*Left in die
sancte Lucie
7 & 8.*

Of visions, noises, apparitions, and imagined sounds,
and of other illusions, of wandering soules: with a con-
futation thereof.

The xxxix. Chapter.

Manie thorough melancholie doe
imagine, that they see or heare visions,
spirits, ghosts, strange noises, &c: as
I haue already proued before, at large.
Manie againe thorough feare procé-
ding from a cowardlie nature and con-
plexion, or from an effeminate and fond
bzinging vp, are timorous and afraid of
spirits

*See the sto-
rie of Simo
Daue and
Ade his
wife, lib. 3.
cap. 10. pag.
55, 56, 57.*

Spirits, and bugs, &c. Some through imperfection of sight also are afraid of their owne shadowes, and (as Aristotle saith) see themselves sometimes as it were in a glasse. And some through weakenesse of bodie haue such vnperfect imaginations. Drunken men also sometimes suppose they see trees walke, &c: according to that which Salomon saith to the Drunkards; Thine eyes shall see strange visions, and meruellous appearances.

Against the
counterfet
visions of
popish
preests, &
other cou-
fening de-
uises.

In all ages monks and preests haue abused and bewitched the world with counterfet visions; which proceeded through idleness, and restraint of marriage, wherby they grew hot and lecherous, and therefore deuised such meanes to compasse and obtaine their loues. And the simple people being then so superstitious, would neuer seeme to mistrust, that such holie men would make them cuckholds, but forsooke their beds in that case, and gaue roome to the cleargie. Item, little children haue bene so scared with their mothers maids, that they could neuer after endure to be in the darke alone, for feare of bugs. Manie are deceiued by glasses through art perspective. Manie hearkening vnto false reports, conceiue and beleue that which is nothing so. Manie giue credit to that which they read in authozs. But how manie stories and bookes are written of walking spirits and soules of men, contrarie to the word of God; a reasonable volume cannot containe. How common an opinion was it among the papists, that all soules walked on the earth, after they departed from their bodies: In so much as it was in the time of poperie a vsuall matter, to desire sicke people in their death beds, to appeare to them after their death, and to reueale their estate. The fathers and ancient doctors of the church were too credulous herein, &c. Therefore no meruell, though the common simple sort of men, and least of all, that women be deceiued herein. God in times past did send downe visible angels and appearances to men; but now he doth not so. Through ignorance of late in religion, it was thought, that euerie churchyard swarmed with soules and spirits: but now the word of God being more free, open, and knowne, those conceits and illusions are made more manifest and apparent, &c.

The doctors, counsels, and popes, which (they saie) cannot erre, haue confirmed the walking, appearing, & raising of soules.

But

But where find they in the scriptures anie such doctrine? And who certified them, that those appearances were true? Trulie all they cannot bring to passe, that the lies which haue bene spread abroad herein, should now beginne to be true, though the pope himselfe subscribe, seale, and sweare therevnto neuer so much. Where are the soules that swarmed in times past? Where are the spirits? Who heareth their noises? Who seeth their visions? Where are the soules that made such mone for trentals, whereby to be eased of the paines in purgatorie? Are they all gone into Italie, bicause masses are growne deere here in England? Marke well this illusion, and see how contrarie it is vnto the word of God. Consider how all papists beleue this illusion to be true, and how all protestants are driuen to saie it is and was popish illusion. Where be the spirits that wandered to haue buriall for their bodies? For manie of those walking soules went about their busines. Do you not thinke, that the papists shew not themselves godlie diuines, to preach and teach the people such doctrine; and to insert into their diuine seruice such fables as are read in the Romish church, all scripture giuing place thereto for the time? You shall see in the lessons read there vpon S. Steuens daie, that Gamaliel Nidodemus his kinsman, and Abdias his sonne, with his friend S. Steuen, appeared to a certeine prest, called Sir Lucian, requesting him to remoue their bodies, and to burie them in some better place (for they had lien from the time of their death, vntill then, being in the reigne of Honorius the emperor; to wit, foure hundred yeeres buried in the field of Gamaliel, who in that respect said to Sir Lucian; *non mei solummodo causa sollicitus sum, sed potius pro illis qui mecum sunt*; that is, I am not onlie carefull for my selfe, but chiefe for those my friends that are with me. Whereby the whole course may be perceiued to be a false practise, and a counterfet vision, or rather a lewd inuention. For in heauen mens soules remaine not in sorrow and care; neither studie they there how to compassse and get a worshipfull buriall here in earth. If they did, they would not haue forslowd it so long. Now therefore let vs not suffer our selues to be abused anie longer, either with confuring prests, or melancholicall witches; but be thankfull to God that hath deliuered vs from such blindness and error.

This doctrine was not onlie preached, but also prooued; note the particular instances following.

Cardanus.

Cardanus opinion of strange noises, how counterfet visions grow to be credited, of popish appeerances, of pope Boniface.

The xl. Chapter.

*H Card. lib.
de var. rer.
15. ca. 92.*



Cardanus speaking of noises, among other things, saith thus; A noise is heard in your house; it may be a mouse, a cat, or a dog among dishes; it may be a counterfet or a thèse indeed, or the fault may be in your eares. I could recite a great number of tales, how men haue euen forsaken their houses, bicause of such apparitions and noises: and all hath bene by méere and ranke knauerie. And wheresoeuer you shall heare, that there is in the night season such rumbling and fearefull noises, be you well assured that it is flat knauerie, performed by some that seemeth most to complaine, and is least mistrusted. And hereof there is a verie art, which for some respects I will not discouer. The diuell seeketh dailie as well as nightlie whome he may deuoure, and can do his feats as well by daie as by night, or else he is a yong diuell, and a verie bungler. But of all other coueners, these coniurations are in the highest degré, and are most worthe of death for their blasphemous impietie. But that these popish visions and coniurations vled as well by papists, as by the popes themselves, were méere couenages; and that the tales of the popes recited by Bruno and Platina, of their magicall deuises, were but plaine couenages and knaueries, may appeare by the historie of Bonifacius the eight, who vled this kind of inchantment, to get away the popedome from his predecessor Cœlestinus. He counterfetted a voice through a cane reed, as though it had come from heauen, persuading him to yeld vp his authoritie of popeship, and to institute therein one Bonifacius, a worthier man: otherwise he threatened him with damnation. And therfore the foole yelded it vp accordingle, to the said Bonifacius, An. 1264. of whom it was said; He came in like a fox, liued like a wolfe, and died like a dog. There

Pope Celestinus couened of his popedome by pope Boniface.

There be innumerable examples of such visions, which when they are not detected, go for true stories: and therefore when it is answered that some are true tales and some are false, untill they be able to shew forth before your eyes one matter of truth, you may replie vpon them with this distinction; to wit: visions tried are false visions, vnderdetermined and vntried are true.

Visions distinguished.

Of the noise or sound of eccho, of one that narrowly escaped drowning thereby, &c.

The xli. Chapter.



Alas! how manie naturall things are there so strange; as to manie seeme miraculous; and how manie counterfet matters are there, that to the simple seeme yet more wonderfull: Cardane telleth of one Comensis, who comming late to a riuers side, not knowing where to passe ouer, cried out aloud for some bodie to shew him the ford: who hearing an eccho to answer according to his last word, supposing it to be a man that answered him and informed him of the waie, he passed through the riuer, euen there where was a deepe whirlepoole, so as he hardlie escaped with his life; and told his friends, that the diuell had almost persuaded him to drowne himselfe. And in some places these noises of eccho are farre more strange than other, speciallie at Ticinum in Italie, in the great hall, where it rendereth sundrie and manifold noises or voices, which seeme to end so lamentable, as it were a man that laie a dieng; so as few can be persuaded that it is the eccho, but a spirit that answereth.

H. Card. lib. de subtilitat. 18.

Idem, ibid.

The noise at Winchester was said to be a verie miracle, and much wondering was there at it, about the yeare 1569. though indeed a mere naturall noise ingendered of the wind, the concavities of the place, and other instrumentall matters helping the sound to seeme strange to the hearers; speciallie to such as would adde new reports to the augmentation of the wonder.

Of Winchester noise.

Of Theurgie, with a confutation thereof, a letter
sent to me concerning these matters.

The xlij. Chapter.



Here is yet another art professed by these coufening coniurozs, which some fond diuines affirme to be more honest and lawfull than necromancie, which is called Theurgie; wherein they worke by good angels. Howbeit, their ceremonies are altogether papisticall and superstitious, consisting in cleanliness partlie of the mind, partlie of the bodie, and partlie of things about and belonging to the bodie; as in the skinne, in the apparell, in the house, in the bestell and household stuffe, in oblations and sacrifices; the cleanliness whereof, they saie, dooth dispose men to the contemplation of heauenlie things. They cite these words of Esaie for their authoritie; to wit: Wash your selues and be cleane, &c. In so much as I haue knowne diuerse superstitious persons of good account, which vsuallie washed all their apparell vpon conceits ridiculouslie. For vncleanlinesse (they say) corrupteth the aire, infecteth man, and chalethe awaie cleane spirits. Herevnto belongeth the art of Almadel, the art of Paule, the art of Reuelations, and the art of Potarie. But (as Agrippa saith) the more diuine these arts seeme to the ignorant, the more damnable they be. But their false assertions, their presumptions to worke miracles, their characters, their strange names, their diffuse phrases, their counterfet holines, their popish ceremonies, their foolish words mingled with impietie, their barbarous and vnlearned order of construction, their shameles practises, their paltrie stuffe, their secret dealing, their beggerlie life, their bargaining with foles, their coufening of the simple, their scope and drift for none dooth betwaie all their art to be counterfet coufenance. And the more throughlie to satisfie you herein, I thought good in this place to insert a letter, vpon occasion sent vnto me, by one which at this present time lieth as a prisoner condemned for this verie matter in the kings bench, and repzied by his maiesties mercie,

Appen-
dents vn-
to the sup-
posed di-
uine art
of Theur-
gie.

tie, through the good mediation of a most noble and vertuous personage, whose honorable and godlie disposition at this time I will forbear to commend as I ought. The person truelie that wrote this letter seemeth vnto me a good bodie, well reformed, and penitent, not expecting anie gaines at my hands, but rather fearing to speake that which he knoweth further in this matter, least displeasure might ensue and follow.

The copie of a letter sent vnto me R. S. by T. E.

Maister of art, and practiser both of physicke, and also in times past, of certeine vaine sciences; now condemned to die for the same; wherein he openeth the truth touching these deceits.



MAister R. Scot, according to your request, I haue drawne out certeine abuses worth the noting, touching the worke you haue in hand; things which I my selfe haue scene within these xxvj. yeares, among those which were counted famous and skilfull in those sciences. And bicause the whole discourse cannot be set downe, without nominating certeine persons, of whom some are dead & some liuing, whose freends remaine yet of great credit: in respect therof, I knowing that mine enemies doo alreadye in number exceed my freends; I haue considered with my selfe, that it is better for me to staie my hand, than to commit that to the world, which may increase my miserie more than releue the same. Notwithstanding, bicause I am noted aboue a great manie others to haue had some dealings in those vaine arts and wicked practises; I am therefore to signifie vnto you, and I speake it in the presence of God, that among all those famous and noted practisers, that I haue beene conuersant withall these xxvj. yeares, I could neuer see anie matter of truth to be

Marke the summe and scope of this letter.

M m. ij.

doone

S. Iohn
Malbornes
booke de-
tecting the
deuises of
coniuratio,
&c.

doone in those wicked sciences, but onelie meere cou-
sings and illusions. And they, whome I thought to be
most skilfull therein, sought to see some things at my
hands, who had spent my time a dozen or fourteen years,
to my great losse and hinderance, and could neuer at anie
time see anie one truth, or sparkle of truth therein. Yet
at this present I stand worthilie condemned for the same,
for that, contrarie to my princes lawes, and the lawe of
God, and also to mine owne conscience, I did spend my
time in such vaine and wicked studies and practises: be-
ing made and remaining a spectacle for all others to re-
ceiue warning by. The Lord grant I may be the last (I
speake it from my hart) and I wish it, not onlie in my na-
tiue coutrie, but also through the whole face of the earth,
speciallie among Christians. For mine owne part I la-
ment my time lost, & haue repented me fūe yeares past:
at which time I sawe a booke, written in the old Saxon
toong, by one Sir Iohn Malborne a diuine of Oxenford,
three hundred yeares past; wherein he openeth all the
illusions & inuentions of those arts and sciences: a thing
most worthie the noting. I left the booke with the par-
son of Slangham in Suffex, where if you send for it in my
name, you may haue it. You shall thinke your labour
well bestowed, and it shall greatlie further the good enter-
prise you haue in hand: and there shall you see the whole
science throughlie discussed, and all their illusions and
cousenages deciphered at large. Thus crauing pardon
at your hands for that I promised you, being verie feare-
full, doubtfull, and loth to set my hand or name vnder
any thing that may be offenseiue to the world, or hurtfull
to my selfe, considering my case, except I had the better
warrant from my L. of Leicester, who is my verie good
Lord, and by whome next vnder God (hir Maiestie one-
lie excepted) I haue beene preserued; and therefore loth
to doo any thing that may offend his Lordships eares,
And

And so I leaue your Worshop to the Lords keeping, who bring you and all your actions to good end and purpose, to Gods glorie, and to the profit of all Christians. From the bench this 8. of March, 1582. Your Worships poore and desolate friend and seruant, T. E.

I sent for this booke of purpose, to the parson of Slangham, and procured his best friends, men of great worship and credit, to deale with him, that I might borrowe it for a time. But such is his follie and superstition, that although he confessed he had it; yet he would not lend it: albeit a friend of mine, being knight of the shire would haue giuen his word for the restitution of the same safe and sound.

The conclusion therefore shall be this, whatsoeuer heretofore hath gone for currant, touching all these fallible arts, thereof hitherto I haue written in ample sort, be now counted counterfet, and therefore not to be allowed no not by common sense, much lesse by reason, which should sift such cloyed and pretended practises, turning them out of their rags and patched clowts, that they may appere discovered, and shew themselves in their nakednesse. Which will be the end of euerie secret intent, priue purpose, hidden practise, and close deuise, haue they neuer such shrowds and shelters for the time: and be they with neuer so much cautelousnesse and subtill circumspection clouded and shadowed, yet will they at length be manifestlie detected by the light, according to that old rimed verse:

Quicquid nix celat, solis calor omne reuelat:

What thing soeuer snowe dooth hide,
Heat of the sunne dooth make it spide.

And according to the verdict of Christ, the true Nazarite, who neuer told vntruth, but who is the substance and ground:

wozke of truth it selfe, saieing; *Nihil est tam occultum*

quod non sit detegendum, Nothing is so se-

cret, but it shall be knowne

and reuealed.

*Andreas
Garnierus
Marimontanus, Eng.
by Ab. Fle.*

Matt. 10, 26.
Mark. 4 22.
Luke. 8, 17.
And. 12, 2.

Mm. iij.

The

¶ *The xvj. booke.*

A conclusion, in maner of an epilog, repeating manie of the former absurdities of witchmongers conceipts, confutations thereof, and of the authoritie of Iames Sprenger and Henrie Institor inquisitors and compilers of M. Mal.

The first Chapter.



¶ Hitherto you haue had deliuered vnto you, that which I haue conceiued and gathered of this matter. In the substance and principall parts whereof I can see no difference among the writers hereupon; of what countrie, condition, estate, or religion so euer they be; but I find almost all of them to agree in vnconstancie, fables, and impossibilities;

scratching out of M. Mal. the substance of all their arguments: so as their authors being disapproued, they must coine new stufte, or go to their grandams maids to learne more old wiues tales, whereof this art of witchcraft is contriued. But you must know that Iames Sprenger, and Henrie Institor, whome I haue had occasion to alledge manie times, were coparteners in the composition of that profound & learned booke called *Malleus Maleficarum*, & were the greatest doctors of that art: out of whom I haue gathered matter and absurditie enough, to confound the opinions conceiued of witchcraft; although they were allowed inquisitors and assigned by the pope, with the authoritie and commendation of all the doctors of the vniuersitie of Collen, &c: to call before them

The compilers or makers of the booke called A Mallet to braine witches.

them, to imprison, to condemne, and to execute witches; and finally to seaze and confiscate their goods.

These two doctors, to mainteine ~~their~~ their credit, and to coner their iniuries, haue published those same monstrous lies, which haue abused all Christendome, being spread abroad with such authoritie, as it will be hard to suppress the credit of their writings, be they neuer so ridiculous and false. Which although they mainteine and stirre vp with their owne praises; yet men are so bewitched, as to giue credit vnto them. For prooue thereof I remember they write in one place of their said booke, that by reason of their seuerer proceedings against witches, they suffered intolerable assaults, speciallie in the night, many times finding needels sticking in their biggens, which were thither conueied by witches charmes: and through their innocencie and holinesse (they saie) they were euer miraculously preserved from hurt. Howbeit they affirme that they will not tell all that might make to the manifestation of their holines: for then should their owne praise stinke in their owne mouthes. And yet God knoweth their whole booke containeth but stinking lies and poperie. Which groundworke and foundation how weake and wauering it is, how vnlike to continue, and how slenderlie laid, a child may some discern and perceiue.

No marvel that they were so opinionatiue herein, for God gaue them ouer into strong delusions.

By what meanes the common people haue beene made beleue in the miraculous works of witches, a definition of witchcraft, and a description thereof.

The second Chapter.

The common people haue bene so allotted and bewitched, with whatsoever poets haue feigned of witchcraft, either in earnest, in iest, or else in derision; and with whatsoever lowd liers and couersers for their pleasures heerein haue inuented, and with whatsoever tales they haue heard from old doting women, or from their mothers maids, and with whatsoever the grandscole

their

M. liij.

their ghostlie father, or anie other morrow masse priest had informed them; and finallie with whatsoeuer they haue swallowed by thorough tract of time, or through their owne timorous nature or ignorant conceipt, concerning these matters of haggas and witches: as they haue so settled their opinion and credit thereupon, that they thinke it heresie to doubt in anie part of the matter; speciallie bicause they find this word witchcraft expressed in the scriptures; which is as to defend praiseng to saints, bicause *Sanctus, Sanctus, Sanctus* is written in *Te Deum*.

The definition or description of witchcraft.

The formal cause.

The finall cause.

The materiall cause.

And now to come to the definition of witchcraft, which hitherto I deferre and put off purposely: that you might perceiue the true nature thereof, by the circumstances, and therefore the rather to allow of the same, seeing the varietie of other writers. Witchcraft is in truth a coufening art, wherein the name of God is abused, prophaned and blasphemed, and his power attributed to a vile creature. In estimation of the vulgar people, it is a supernaturall worke, contriued betwene a corporall old woman, and a spirituall diuell. The maner thereof is so secret, mysticall, and strange, that to this date there hath neuer bene any credible witness therof. It is incomprehensible to the wise, learned or faithfull; a probable matter to children, foles, melancholike persons and papists. The trade is thought to be impious. The effect and end thereof to be sometimes euill, as when thereby man or beast, grasse, trees, or corne, &c; is hurt: sometimes good, as whereby sicke folkes are healed, theeuers bewraied, and true men come to their goods, &c. The matter and instruments, whereby it is accomplished, are words, charmes, signes, images, characters, &c: the which words although any other creature doe pronounce, in maner and forme as they doe, leauing out no circumstance requisite or vsuall for that action: yet none is said to haue the grace or gift to performe the matter, except she be a witch, and so taken, either by hir owne consent, or by others imputation.

Reasons

Reasons to prooue that words and characters are but bables, & that witches cannot doo ſuch things as the multitude ſuppoſeth they can, their greateſt woonders prooued trifles, of a yong gentleman couſened.

The third Chapter.

That words, characters, images, and ſuch other trinkets, which are thought ſo neceſſarie inſtruments for witchcraft (as without the which no ſuch thing can be accompliſhed) are but bables, deuised by couſeners, to abuſe the people withall; I truſt I haue ſufficientlie prooued. And the ſame maie be further and more plainelie perceiued by theſe ſhort and compendious reaſons following.

Fiſt, in that the Turkes and infidels, in their witchcraft, uſe both other words, and other characters than our witches doo, and alſo ſuch as are moſt contrarie. In ſo much as, if ours be bad, in reaſon theirs ſhould be good. If their witches can doo anie thing, ours can doo nothing. For as our witches are ſaid to renounce Chriſt, and deſpiſe his ſacraments: ſo doo the other forſake Mahomet, and his lawes, which is one large ſtep to chriſtianitie.

It is alſo to be thought, that all witches are couſeners; when mother Bungie, a principall witch, ſo reputed, tried, and condemned of all men, and continuing in that exerciſe and eſtimation manie yeares (hauing couſened & abuſed the whole realme, in ſo much as there came to hir, witchmongers from all the ſureſt parts of the land, ſhe being in diuerſe bookes ſet out with authoritie, regiſtered and chronicled by the name of the great witch of Rocheſter, and reputed among all men for the cheefe ringleader of all other witches) by good proſe is found to be a mere couſener; confeſſing in hir death bed freeilie, without compulſion or inforcement, that hir cunning conſiſted onlie in deluding and deceiuing the people: ſauiug that ſhe had (towards the maintenance of hir credit in that couſening trade) ſome ſight in phyſicke and ſurgerie, and the aſſiſtance of a friend of hers, called

A neceſſarie ſequele.

Probatum eſt, by mother Bungies confeſſion that al witches are couſeners.

led Heron, a professoꝛ thereof. And this I know, partlie of mine owne knowledge, and partlie by the testimonie of hir husband, and others of credit, to whome (I saie) in hir death bed, and at sundrie other times she protested these things; and also that she neuer had indeed anie materiall spirit oꝛ diuell (as the voice went) noꝛ yet knew how to worke anie supernaturall matter, as she in hir life time made men beleue she had and could do.

The like may be said of one T. of Canturburie, whose name I will not litterallie discouer, who wonderfullie abused manie in these parts, making them thinke he could tell where anie thing lost became: with diuerse other such practises, whereby his fame was farre beyond the others. And yet on his death bed he confessed, that he knew nothing moze than anie other, but by sight and deuises, without the assistance of anie diuell oꝛ spirit, sauing the spirit of coufenage: and this did he (I saie) protest before manie of great honestie, credit, & wisdom, who can witnesse the same, and also gaue him good commendations foꝛ his godlie and honest end.

Againe, who will mainteine, that common witchcrafts are not coufenages, when the great and famous witchcrafts, which had stolne credit not onlie from all the common people, but from men of great wisdom and authoritie, are discouered to be beggerlie flights of coufening varlots: Which otherwise might and would haue remained a perpetuall oblection against me. Were there not * thre images of late pēres found in a downhill, to the terror & astonishment of manie thousands: In so much as great matters were thought to haue bene pretended to be done by witchcraft. But if the Lord pꝛeserue those persons (whose destruction was doubted to haue bene intended therby) from all other the lewd practises and attempts of their enemies; I feare not, but they shall easilie withstand these and such like deuises, although they should indeed be practised against them. But no doubt, if such bables could haue brought those matters of mischēse to passe, by the hands of traitoꝛs, witches, oꝛ papists; we should long since haue bene depꝛiued of the most excellent iewel and comfort that we enioy in this world. Howbeit, I confesse, that the feare, conceipt, and doubt of such mischēfous pretenses may breed inconuenience to them that stand in awe of the same.

I. Bodin in the preface before his booke of *Demonomania* reporteth this by a coniuring pꝛest late Curat of Islington: hee also sheweth to what end: read the place you that vnderstand Latine.

same. And I wish, that euen for such practises, though they neuer can or do take effect, the practisers be punished with all extremitie : bicause therein is manifested a traiterous heart to the Quene, and a presumption against God.

But to returne to the discoverie of the aforesaid knauerie and witchcraft. So it was that one old couenser, wanting monie, deuised or rather practised (for it is a stale deuise) to supplie his want, by promising a yong Gentleman, whose humoz he thought would that waie be well serued, that for the summe of fourtie pounds, he would not faile by his cunning in that art of witchcraft, to procure vnto him the loue of anie three women whome he would name, and of whome he should make choise at his pleasure. The yong Gentleman being abused with his cunning deuises, and too hassilie yelding to that motion, satisfied this cunning mans demand of monie. Which, bicause he had it not presentlie to disburse, provided it for him at the hands of a friend of his. Finallie, this cunning man made the three puppets of war, &c : leauing nothing vndone that appertained to the couensage, vntill he had buried them, as you haue heard. But I omit to tell what a do was made herof, and also what reports and lies were huted ; as what white dogs and blacke dogs there were scene in the night season passing through the watch, makinge all their force and preparation against them, &c. But the yong Gentleman, who for a litle space remained in hope mixed with ioy and loue, now through tract of time hath those his felicities powdered with doubt and despaire. For in steed of atchieuing his loue, he would gladlie haue obtained his monie. But bicause he could by no meanes get either the one or the other (his monie being in hucksters handling, and his sute in no better forwardnes) he reuealed the whole matter, hoping by that meanes to recouer his monie ; which he neither can yet get againe, nor hath paid it where he borrowed. But till triall was had of his simplicitie or rather follie herein, he receiued some trouble himselfe hereabouts, though now dismissed.

Note this deuise of the waxen images found of late neere London.

Of one that was ſo bewitched that he could read
no ſcriptures but canonicall, of a diuel that could ſpeake
no Latine, a prooſe that witchcraft is flat couſenage.

The fourth Chapter.

A ſtrange
miracle, if
it were
true.

There the
hypocrite
was ouer-
matcht for
all his diſ-
ſembled
grauitie.

Ere I may aptlie insert another
miracle of importance, that happened
within the compaſſe of a childes remem-
brance, which may induce anie reſonable
bodie to conceiue, that theſe ſupernatu-
rall actions are but fables & couſenages.
There was one, whom for ſome reſpects
I name not, that was taken blind, deaſe,
& dumbe; ſo as no phyſician could helpe him. That man (for ſooth)
though he was (as is ſaid) both blind, dumbe & deaſe, yet could he
read anie canonicall ſcriptures; but as for apocrypha, he could
read none: wherein a Gods name conſiſted the miracle. But a
leaſe of apocrypha being extraordinarylie inserted among the ca-
nonicall ſcriptures, he read the ſame as authentike: wherein his
knauerie was betrayed. Another had a diuell, that answered
men to all queſtions, marie hir diuell could vnderſtand no La-
tine, and ſo was ſhe (and by ſuch meanes all the reſt may be) be-
trayed. Indeed our witching writers ſaie, that certeine diuels
ſpeake onelie the language of that countrie where they are re-
ſtant, as French, or English, &c.

Furthermore, in my conceipt, nothing proueth more appa-
rentlie that witchcraft is couſenage, and that witches inſtru-
ments are but ridiculous bables, and altogether void of effect;
than when learned and godlie diuines, in their ſerious wri-
tings, produce experiments as wrought by witches,
and by diuels at witches commandements:
which they expound by miracles, although
indeed mere trifles. Whereof they
conceiue amiſſe, being ouer-
taken with credu-
litie.

Of

Of the diuination by the siue and sheeres, and by the booke and key, Hemingius his opinion thereof confuted, a bable to know what is a clocke, of certeine iugling knacks, manifold reasons for the ouerthrowe of witches and coniurors, and their coufenages, of the diuels transformations, of *Ferrum candens*, &c.

The fift Chapter.

I passe ouer all the fables, which are vouched by the popish doctors, you shall heare the words of N. Hemingius, *Heming. in lib. de superst. magicis.* whose zeale & learning otherwise I might iustlie commend: howbeit I am sorie and ashamed to see his ignorance and follie in this behalfe. Neither would I haue bewraied it, but that he himselte, among other absurdities concerning the maintenance of witches omnipotencie, hath published it to his great discredit. Popish priests (saith he) as the Chaldeans vsed the diuination by siue & sheeres for the detection of theft, doe practise with a psalter and a keie fastened vpon the 49. psalme, to discover a theefe. And when the names of the suspected persons are orderlie put into the pipe of the keie, at the reading of these words of the psalme [If thou sawest a theefe thou diddest consent vnto him] the booke will wagge, and fall out of the fingers of them that hold it, and he whose name remaineth in the keie must be the theefe. Herevpon Hemingius inferreth, that although coniuring priests and witches bring not this to passe by the absolute words of the psalme, which tend to a farre other scope; yet sathan dooth nimblie, with his inuisible hand, giue such a twitch to the booke, as also in the other case to the siue and the sheeres, that downe falles the booke and keie, siue and sheeres, vp starts the theefe, and awaie runneth the diuell laughing, &c.

The greatest clarkes are not the wisest men.

But alas, Hemingius is deceiued, as not perceiuing the conceipt, or rather the deceit hereof. For where he supposeth those actions to be miraculous, and done by a diuell; they are in truth mere

A naturall
reason of
the former
knacke.

meere bables, wherein consisteth not so much as legierdemaine. For euerie carter may conceiue the slight hereof: bicause the booke and keie, siue and sheeres, being stated vp in that order, by naturall course, of necessitie must within that space (by meanes of the aire, and the pulse beating at the fingers end) turne and fall downe. Which experience being knowne to the witch or coniuero, she or he doo forme and frame their prophesie accordingly: as whosoever maketh profe thereof shall manifestlie perceine it. By this art, practise, or experience, you shall knowe what it is a clocke, if you hold betweene your finger and your thumbe a thred of six or seven inches long, vnto the other end whereof is tied a gold ring, or some such like thing: in such sort as vpon the beating of your pulse, and the moving of the ring, the same may strike vpon either side of a goblet or glasse. These things are (I confesse) witchcraft, bicause the effect or euent proceedeth not of that cause which such couleners saie, and others beleue they doo. As when they laie a medicine for the ague, &c: to a childs wrists, they also pronounce certeine words or charmes, by vertue whereof (they saie) the child is healed: whereas indeed the medicine onelie dooth the feate. And this is also a sillie jugglers knacke, which wanteth legierdemaine, whom you shall see to thrust a pinne, or a small knife, through the head and braine of a chicken or pullet, and with certeine mysticall words seeme to cure him: whereas, though no such words were spoken, the chicken would liue, and doo well enough; as experience teacheth and declareth.

Againe, when such as haue mainteined the art and profession of coniuering, and haue written therevpon most cunninglie, haue published recantations, and confessed the deceipts thereof, as Cornelius Agrippa did, whie should we defend it: Also, when heathen princes, of great renowne, authoritie, & learning, haue searched, with much industrie and charge, the knowledge & secrecie of coniuuration and witchcraft, & finallie found by experience all to be false and vaine that is reported of them, as Nero, Iulianus apostata, and Valence did; whie should we seeke for further triall, to proue witchcraft and coniuuration to be coulenage?

Also, when the miracles imputed vnto them, exceed in quantitie, qualitie and number, all the miracles that Christ wrought here vpon earth, for the establisshing of his gospell, for the confir-

mation

C. Agripp. in
lib. de vanit.
scient. & in
epistola ante
librum de
occulta phi-
losophia.

Plin. lib.
natural. hist.

30. cap. 1.

Pet. Mart.
in locis com-
munibus.

mation of our faith; and for the aduancement of his glorious name; what good christian will beleue them to be true? And when Christ himfelfe saith; The works that I do, no man else can accomplifh; whie should we thinke that a folifh old woman can do them all, and manie more?

Also, when Christ knew not these witches, nor spake one word of them in all the time of his being here vpon earth, hauing fuch necessarie occasion (if at leaftwife they with their familiars could do as he did by the Spirit of God, as is constantlie affirmed) whie should we fuppose that they can do as they faie, but rather that they are deceiuers. When they are faine to faie, that witches wrought not in that art, all thofe thirtie three yeares that Christ liued, and that there were none in Iobs time, and that the coufening oracles are now ceafed; who faeth not that they are witlefse, and madde foles that mainteine it? When all the mischiefes are accomplifhed by poifons and naturall meanes, which they affirme to be brought to paffe by words, it manifeftefth to the world their coufenage. When all the places of fcripture, which witchmongers allowe for the profe of fuch witches, are prooued to make nothing for their purpose, their own fables & lies deferne fmall credit. When one of the chiefe points in controuerfie; to wit, execution of witches, is grounded vpon a false translation; namelie, *Vou shall not suffer a witch to liue* (which is in Latine, *Beneficam non retinebitis in vita*) where the word in euerie mans eare foundeth to be a poifoner, rather than a worker of miracles, and fo interpreted by the feuentie interpreters, Iosephus, and almost of all the Rabbins, which were Hebrues borne; whie should anie of their interpretations or allegations be trusted, or well accounted of? When working of miracles is ceafed, and the gift of prophesie also; fo as the godlie, through inuocation of the holie Spirit, cannot perfoyme fuch wonderfull things, as these witches and coniurors by the inuocation of diuels and wicked Spirits vndertake, and are faid to do; what man that knoweth and honoureth God will be fo infatuate as to beleue these lies, and fo preferre the power of witches and diuels before the godlie endued with Gods holie Spirit? When manie printed bookes are published, euen with authoritie, in confirmation of fuch miracles wrought by thofe coufeners, for the detection of witchcraft; and

Note that during all Christs time vpon earth, which was 33. yeares, witches were put to silence, &c.

and in fine all is not onelie found false, and to haue béene accom-
plished by couenage, but that there hath béene therein a set pur-
pose to defame honest matrones, as to make them be thought to
be witches: whie should we beleue Bodin, M. Mal. &c: in their
couenening tales and fables? When they saie that witches can
flie in the aire, and come in at a little coane, or a hole in a glasse
windowe, and steale awaie suckling childzen, and hurt their mo-
thers; and yet when they are brought into prison, they cannot es-
cape out of the grate, which is farre bigger: who will not con-
demne such accusations or confessions to be friuolous, &c: When
(if their assertions were true) concerning the diuels vsuall ta-
king of shapes, and walking, talking, conferring, hurting, and
all maner of dealing with mortall creatures, Christs argument
to Thomas had béene weake and easilie answered; yea the one
halfe, or all the whole world might be inhabited by diuels, euerie
poore mans house might be hired ouer his head by a diuell, he
might take the shape and fauor of an honest woman, and plaie
the witch; or of an honest man, and plaie the theefe, and so bring
them both, or whome he list to the gallowes: who seeth not the va-
nitie of such assertions? For then the diuell might in the likenes
of an honest man commit anie criminall offense; as Lauater
in his ninetenth chapter *De Spectris* reporteth of a graue wise ma-
gistrate in the territorie of Tigurie, who affirmed, that as he and
his seruant went through certeine pastures, he espied in a moor-
ning, the diuell in likenes of one whome he knew verie well,
wickedlie dealing with a mare. Upon the sight whereof he im-
mediatlie went to that fellowes house, and certeinlie learned
there, that the same person went not out of his chamber that
daie. And if he had not wiselie bolted out the matter, the good ho-
nest man (saith he) had surelie béene cast into prison, and put on
the racke, &c.

But Christs
argument
was vn-
doubted:
Ergo, &c.

I maruell
for what
purpose the
magistrate
went to that
fellowes
house.

Albertus
Cranzius in
lib. 4. metro-
polis. cap. 4.

Prou. 6.

The like storie we read of one Cunegunda, wife to Henrie
the second emperoꝝ of that name, in whose chamber the diuell (in
the likenes of a yongman, with whome she was suspected to be
too familiar in court) was often seene comming in and out. How-
beit, she was purged by the triall *Candentis ferri*, and proued in-
nocent: for she went vpon glowing iron unhurt, &c. And yet Sa-
lomon saith; Maie a man carrie fier in his bosome, and his
clothes

clothes not be burned: Or can a man go vpon coles, & his fete not scorched: And thus might the diuell get him vp into euerie pulpit, and spread heresies, as I doubt not but he doth in the mouth of wicked preachers, though not so grosselie as is imagined and reported by the papists and witchmongers. And because it shall not be said that I belie them, I will cite a storie creditable reported by their chiefeest doctors; namelie James Sprenger, *Mal. malef. par. 2. que. 1. cap. 9.* and Henrie Institor, who saie as followeth, euen word for word.

How the diuell preached good doctrine in the shape of a preest, how he was discovered, and that it is a shame (after confutation of the greater witchcrafts) for anie man to giue credit to the lesser points thereof.

The sixt Chapter.



At a time the diuell went vp into a pulpit, and there made a verie catholike sermon: but a holie preest comming to the god speed, by his holinesse perceiued that it was the diuell. So he gaue good eare vnto him, but could find no fault with his doctrine. And therefore so soon as the sermon was done, he called the diuell vnto him, demanding the cause of his sincere preaching; who answered: Behold I speake the truth, knowing that while men be hearers of the word, and not followers, God is the more offended, and my kingdome the more enlarged. And this was the strangest deuise (I thinke) that euer anie diuell vled: for the apostles themselves could haue done no more. Againe, when with all their familiars, their ointments, &c: whereby they ride inuincible, nor with all their charmes, they can neither conueie themselves from the hands of such as laie wait for them; nor can get out of prison, that otherwise can go in and out at a mouse hole; nor finallie can saue themselves from the gallowes, that can transubstantiate their own and others bodies into flies or fleas, &c: who seeth not, that either they lie, or are belied in their miracles: When they are said to transfer their neighbors corne into

He should rather haue asked who gaue him orders and licence to preach.

¶ n. s.

their

their owne ground, and yet are perpetuall beggers, and cannot enrich themselues, either with monie or otherwise: who is so foolish as to remaine longer in doubt of their supernaturall power: When neuer any yet from the beginning of the world till this date, hath openlie shewed any other tricke, concept, or cunning point of witchcraft, than legierdemaine or coulenage: who will tarrie any longer for further triall: When both the common law and also the iniunctions doe condemne prophesying, & likewise false miracles, and such as beleue them in these daies: who will not be afraid to giue credit to those knaueries: When hereby they make the diuell to be a god that heareth the prayers, and vnderstandeth the minds of men: who will not be ashamed, being a christian, to be so abused by them: When they that doe write most franklie of these matters, except lieng Sprenger & Institor, haue neuer seene any thing herein; insomuch as the most credible

John Bodin. p^{ro}ueth that Bodin bringeth of his wonderfull tales of witchcraft, is the report of his host at an alehouse where he baited: who will giue further eare vnto these incredible fables: When in all the new testament, we are not warned of these bodilie appearances of diuels, as we are of his other subtilties, &c: who will be afraid of their bugs: When no such bargain is mentioned in the scriptures, why should we beleue so incredible and impossible covenants, being the ground of all witchmongers religion, without the which they haue no probabilitie in the rest of their foolish assertions: When as, if any honest mans conscience be appealed vnto, he must confesse he neuer saw triall of such witchcraft or con-
 furation to take effect, as is now so certeintie affirmed: what conscience can condemne poore soules that are accused wrong-
 fullie, or beleue them that take vpon them impiouslie to doe or worke those impossible things: When the whole course of the scrip-
 ture is vtterlie repugnant to these impossible opinions, sauing a few sentences, which neuerthelesse rightlie vnderstood, releue them nothing at all: who will be seduced by their fond argu-
 ments: When as now that men haue spied the knauerie of oracles, & such pelfe, and that there is not one oracle in the world remaining: who cannot perceiue that all the residue heretofore of those deuisses, haue bene coulenages, knaueries, and lies: When the power of God is so impudentlie transferred to a base crea-
 ture,

Yet manie
 that beare
 the shew of
 honest men
 are verie
 credulous
 herein.

ture, what good chriſtian can abide to yeeld vnto ſuch miracles wrought by ſoules: When the old women accuſed of witchcraft, are vtterlie inſenſible, and vnable to ſaie for themſelues; and much leſſe to bring ſuch matters to paſſe, as they are accuſed of: who will not lament to ſee the extremitie vſed againſt them: When the ſooliſher ſort of people are alwaies moſt miſtruſtfull of hurt by witchcraft, and the ſimpleſt and dottingeſt people miſtruſted to doe the hurt: what wiſe man will not conceiue all to be but follie: When it were an eaſie matter for the diuell, if he can doe as they affirme, to giue them great ſtoze of monie, and make them rich, and dooth it not; being a thing which would procure him moze diſciples than any other thing in the world: the wiſe muſt needs condemne the diuell of follie, and the witches of peeuishneſſe, that take ſuch paines, and giue their ſoules to the diuell to be tormented in hell fier, and their bodies to the hangman to be truſſed on the gallowes, for nichels in a bag.

Witches
are comon-
lie verie
beggars.

A concluſion againſt witchcraft, in maner and forme of an Induction.

The ſeuenth Chapter.

By this time all kentishmen know (a ſew ſoules excepted) that Robin goodfel- lowe is a knaue. All wiſemen vnderſtand that witches miraculous enterpriſes, being contrarie to nature, probabilitie and reaſon, are void of truth or poſſibilitie. All proteſtants perceiue, that popiſh charmes, coniurations, execrations, and benedictions are not effectually, but be toies and deuices onelie to keepe the people blind, and to enrich the cleargie. All chriſtians ſee, that to confeſſe witches can doe as they ſaie, were to attribute to a creature the power of the Creator. All children well brought vp conceiue and ſpie, or at the leaſt are taught, that iuglers miracles doe conſiſt of legierdemaine and confederacie. The verie heathen people are driuen to confeſſe, that there can be no ſuch conference betwene a ſpirituall diuell and a corporall witch, as is ſuppoſed. For no doubt, all the heathen would

A generall
concluſion
againſt
them who
the ſubiect
of this book
concerneth

P n. g.

then

then haue euerie one his familiar diuell; for they would make no conscience to acquaint themselves with a diuell that are not acquainted with God.

I haue dealt, and conferred with manie (marrie I must confesse papists for the most part) that mainteine euery point of these absurdities. And surelie I allow better of their iudgements, than of others, vnto whome some part of these couenages are discouered and seene: and yet concerning the residue, they remaine as wise as they were before; speciallie being satisfied in the highest and greatest parts of coniuring and couensing; to wit, in poperie, and yet will be abused with beggerlie iugling, and witchcraft.

Of naturall witchcraft or
fascination.

The eight Chapter.

Ut bicause I am loth to oppose my selfe against all the writers herein, or altogether to discredit their stories, or wholie to deface their reports, touching the effects of fascination or witchcraft; I will now set downe certeine parts thereof, which although I my selfe cannot admit, without some doubts, difficulties and exceptions, yet will I giue free libertie to others to beleue them, if they list; for that they do not directlie oppugne my purpose.

Manie great and graue authors write, and manie fond writers also affirme, that there are certeine families in Aphrica, which with their voices bewitch whatsoever they praise. Inso much as, if they commend either plant, corne, infant, horse, or anie other beasts, the same presentlie withereth, decateth and dieth. This mysterie of witchcraft is not vnknowne or neglected of our witchmongers, and superstitious soles here in Europa. But to shew you examples nere home here in England, as though our voice had the like operation: you shall not heare a butcher or horsecourser cheape a bullocke or a iade, but if he

*Higonus.
Memphradora.
Solon, &c.
Vairus.
I. Bodinus.
Mal. malef.*

buie

buie him not, he saith, God saue him; if he doe forget it, and the horse or bullocke chance to die, the fault is imputed to the chapman. Certainelie the sentence is godlie, if it doe proceed from a faithfull and a godlie mind: but if it be spoken as a superstitious charme, by those words and syllables to compound with the fascination and misadventure of infortunate words, the phrase is wicked and superstitious, though there were farre greater shew of godlinesse than appeereth therein.

Of enchanting or bewitching eies.

The ninth Chapter.

Manie writers agree with Virgil and Theocritus in the effect of witching eies, affirming that in Scythia, there are women called Bithia, having two balles or rather blacks in the apple of their eies. And as Didymus reporteth, some haue in the one eie two such balles, and in the other the image of a horse. These (forsooth) with their angrie looks doe bewitch and hurt not onelie young lambs, but young children. There be other that reteine such beuome in their eies, and send it forth by beames and streames so violentlie, that therewith they annoie not onlie them with whom they are conuersant continuallie; but also all other, whose company they frequent, of what age, strength, or complexion soeuer they be: as Cicero, Plutarch, Philarchus, and manie others glue out in their writings.

With the like propertie were the old Illyrian people indued: if we will credit the words of Sabinus grounded vpon the report of Aul. Gell.

This fascination (saith Iohn Baptista Porta Neapolitanus) though it begin by touching or breathing, is alwaies accomplished and finished by the eie, as an extermination or expulsion of the spirits through the eies, approaching to the hart of the bewitched, and infecting the same, &c. Wherby it commeth to passe, that a child, or a young man endued with a cleare, whole, subtil and sweet blood, yeldeth the like spirits, breath, and vapors springing from the purer blood of the hart. And the lightest and finest spirits,

This is held
offome for
truth.

Spirits, ascending into the highest parts of the head, do fall into the eies, and so are from thence sent forth, as being of all other parts of the bodie the most cleare, and fullest of veines and pores, and with the verie spirit or vapoꝝ proceeding thence, is conueied out as it were by beames and streames a certeine fierie force; whereof he that beholdeth soꝛe eies shall haue good experience. For the poison and disease in the eie infecteth the aire next vnto it, and the same proceedeth further, carrieng with it the vapoꝝ and infection of the corrupted bloud: with the contagion thereof, the eies of the beholders are most apt to be infected. By this same meanes it is thought that the cockatrice depriueth the life, and a wolfe taketh awaie the voice of such as they suddenlie meete withall and behold.

*Non est in
speculo res
que specu-
latur in eo.*

Old women, in whome the ordinarie course of nature faileth in the office of purging their naturall monethlie humoꝛs, shew also some pꝛoofe hereof. For (as the said I.B. P.N. reporteth, alledging Aristotle for his authoꝝ) they leaue in a looking glasse a certeine froth, by meanes of the grosse vapoꝛs proceeding out of their eies. Which commeth so to passe, bicause those vapoꝛs or spirits, which so abundantly come from their eies, cannot pearse and enter into the glasse, which is hard, and without pores, and therefore resisteth: but the beames which are carried in the chariot or conueiance of the spirits, from the eies of one bodie to another, do pearse to the inward parts, and there breed infection, whilst they search and seeke for their proper region. And as these beames & vapoꝛs do proceed from the hart of the one, so are they turned into bloud about the hart of the other: which bloud disagreeing with the nature of the bewitched partie, infeebleth the rest of his bodie, and maketh him sicke: the contagion ther-

of so long continueth, as the distempered bloud

hath force in the members. And bicause the

infection is of bloud, the feuer or sicknes

will be continuall; whereas if it

were of choler, or flegme,

it would be intermit-

tent or alter-

able.

OF

Of naturall witchcraft for
loue, &c.

The tenth Chapter.

UT as there is fascination and witchcraft by malicious and angrie eies vnto displeasure: so are there witching aspects, tending contrariwise to loue, or at the least, to the procuring of good will and liking. For if the fascination or witchcraft be brought to passe or prouoked by the desire, by the wishing and coueting of anie beautifull shape or fauor, the venome is strained through the eies, though it be from a far, and the imagination of a beautifull forme resteth in the hart of the louer, and kindleth the fier wherewith it is afflicted. And bicause the most delicate, sweete, and tender blood of the beloued doth there wander, his countenance is there represented shining in his owne blood, and cannot there be quiet; and is so haled from thence, that the blood of him that is wounded, reboundeth and slipeth into the wounder, according to the saying of Lucretius the poet to the like purpose and meaning in these verses:

*Idque petit corpus, mens vnde est saucia amore,
Namque omnes plerunque cadunt in vulnus, & illam
Emicat in partem sanguis, vnde icimur ictu;
Et si cominus est, os tum ruber occupat humor:*

And to that bodie tis rebounded,
From whence the mind by loue is wounded,
For in a maner all and some,
Into that wound of loue doo come,

Nescio quis oculus teneros mihi fascinat agnos, saith Virgil: and thus Englished by Abraham Fleming:

I wote not if
What witching eie
Doth use to haue
My tender lams
Sucking their damps
And them inchant,

Englished by
Abraham
Fleming.

And to that part the bloud doth flee
 From whence with stroke we stricken bee,
 If hard at hand, and neere in place,
 Then ruddie colour fillles the face.

Thus much may seeme sufficient touching this matter of naturall magicke; wherevnto though much more may be annexed, yet for the auoiding of tediousnes, and for speedier passage to that which remaineth, I will breake off this present treatise. And now somewhat shall be said concerning diuels and spirits in the discourse following.





A Discourse vpon diuels and spirits,
and first of philosophers opinions, also the
maner of their reasoning herevpon;
and the same confuted.

The first Chapter.



Here is no question nor
theme (saith Hierome Car-
dane) so difficult to deale in,
nor so noble an argument
to dispute vpon, as this of di-
uels and spirits. For that
being confessed or doubted
of, the eternitie of the soule
is either affirmed or denied.
The heathen philosophers re-
son hereof amongst them-
selues in this sort. First, they
that mainteine the perpe-
tuitie of the soule, saie that if

*H. Card. lib.
de var. rer.
16. cap. 93.*

The Plato-
nists and
Stoicks.

the soule died with the bodie; to what end should men take paines
either to liue well or die well, when no reward for vertue nor pu-
nishment for vice insueth after this life, the which otherwise they
might spend in ease and securitie: The other sort saie that vertue
and honestie is to be pursued, *Non spe pramij, sed virtutis amore*, that
is, Not for hope of reward, but for loue of vertue. If the soule
liue euer (saie the other) the least portion of life is here. And there-
fore we that mainteine the perpetuitie of the soule, may be of the
better comfort and courage, to susseine with more constancie the
losse of children, yea and the losse of life it selfe: whereas, if the
soule

The Epicu-
reans and
Peripate-
tiks.

Summum bonum cannot consist in the happiness of the bodie or mind.

Morall temperance.

Morall prudence.

Morall iustice.

Morall fortitude.

Rom. 2.

soule were mortall, all our hope and felicitie were to be placed in this life, which manie Atheists (I warrant you) at this daie doe. But both the one and the other missed the cushion. For, to doe anie thing without Christ, is to wearie our selues in vaine; sith in him onelie our corruptions are purged. And therefore the follie of the Gentils, that place *summum bonum* in the felicitie of the bodie, or in the happines or pleasures of the mind, is not onelie to be derided, but also abhorred. For, both our bodies and minds are intermedled with most miserable calamities: and therefore therein cannot consist perfect felicitie. But in the word of God is exhibited and offered vnto vs that hope which is most certeine, absolute, sound & sincere, not to be answered or denied by the iudgement of philosophers themselves. For they that preferre temperance before all other things as *summum bonum*, must needs see it to be but a witnesse of their naturall calamitie, corruption and wickednes; and that it serueth for nothing, but to restraine the dissolutenes, which hath place in their minds infected with vices; which are to be bridled with such corrections: yea and the best of them all faileth in some point of modestie. Wherefore serueth our philosophers prudence, but to provide for their owne follie and miserie; whereby they might else be vtterlie ouerthrowne: And if their nature were not intangled in errors, they should haue no need of such circumspection. The iustice whereof they speake, serueth but to keepe them from rauine, theft, and violence: and yet none of them all are so iust, but that the verie best and brightest of them fall into great infirmities, both doing and suffering much wrong and iniurie. And what is their fortitude, but to arme them to endure miserie, græse, danger, and death it selfe: But what happinesse or goodnesse is to be repored in that life, which must be waited vpon with such calamities, and finallie must haue the helpe of death to finish it? I saie, if it be so miserable, why doe they place *summum bonum* therein? S. Paule to the Romans sheweth, that it cannot be that we should attaine to iustice, through the morall and naturall actions and duties of this life: bicause that neuer the Iewes nor the Gentiles could expresse so much in their liues, as the verie lawe of nature or of Moses required. And therefore he that worketh without Christ, doth as he that reckoneth without his holl.

Mine

Mine owne opinion concerning this argument, to
the dilprocofe offome writers herevpon.

The second Chapter.

For my part doo also thinke this argument, about the nature & substance of diuels and spirits, to be difficult, as I am perswaded that no one autho^r hath in anie certeine or perfect sort hitherto written thereof. In which respect I can neither allowe the vngodly and prophane sects and doctrines of the Sadduces & Peripatetiks, who denie that there are any diuels or spirits at all; nor the fond & superstitious treatises of Plato, Proclus, Plotinus, Porphyrie; nor yet the vaine & absurd opinions of Pfellus, Nider, Sprenger, Cumanus, Bodin, Michaël, Andræas, Ianus Matthæus, Laurentius Ananias, Iamblichus, &c: who with manie others write so ridiculouslie in these matters, as if they were babes frayed with bugges; some affirming that the soules of the dead become spirits, the good to be angels, the bad to be diuels; some that spirits or diuels are onelie in this life; some, that they are men; some, that they are women; some, that diuels are of such gender as they list themselves; some, that they had no beginning, nor shall haue ending, as the Manicheis mainteine; some, that they are mortall & die, as Plutarch affirmeth of Pan; some, that they haue no bodies at all, but receiue bodies according to their phantasies & imaginations; some, that their bodies are giuen vnto them; some, that they make themselves. Some saie they are wind; some, that they are the breath of liuing creatures; some, that one of them begatt another; some, that they were created of the least part of the masse, whereof the earth was made; and some, that they are substances betwene God and man, and that of them some are terrestriall, some celestiaall, some waterie, some airie, some fierie, some starrie, and some of each and euerie part of the elements, and that they know our thoughts, and carrie our good works and praiers to God, and returne his benefitts backe vnto vs, and

The question about spirits doubtfull and difficult.

Plotinus.
The Greks.
Lam. Ananias.

The Manicheis.

Plutarch.

Pfellus.

Mal. malef.

Auicen, and the Cabalists.

The Thalmudists.

Pfellus, &c.

The Platonists.

The Papi.

and that they are to be worshipped: wherein they mæte and agréé iumpe with the papists; as if you read the notes vpon the second chapter to the Colossians, in the Seminarie testament printed at Rhemes, you shall manifestlie see, though as contrarie to the word of God as blacke to white, as appeareth in the Apocalypse, where the angell expresselie forbade Iohn to worship him.

Apoc. 19. 10
Ibid. 22. 8. 9.

The Sadduces.

Again, some saie that they are meane betwixt terrestriall and celesttiall bodie, communicating part of each nature; and that although they be eternall, yet that they are moued with affecti- ons: and as there are birds in the aire, fishes in the water, and wormes in the earth; so in the fourth element, which is the fier, is the habitation of spirits and diuels. And least we should thinke them idle, they saie they haue charge ouer men, and gouernement in all countries and nations. Some saie that they are onelie imaginations in the mind of man. Tertullian saith they are birds, and flie faster than anie fowle of the aire. Some saie that diuels are not, but when they are sent; and therefore are called euill angels. Some thinke that the diuell sendeth his angels abroad, and he himselfe maketh his continuall abode in hell, his mansion place.

The opinion of Psellus touching spirits, of their seuerall orders, and a confutation of his errors therein.

The third Chapter.

Psellus de
operatione
demonum,
cap. 8.



Psellus being of authoritie in the church of Rome, and not impugnable by anie catholike, being also instructed in these supernaturall or rather diabolicall matters by a monke called Marcus, who had bene familiarlie conuersant a long time, as he said, with a certeine diuell, reporteth vpon the same diuels owne word, which must needs vnderstand best the state of this question, that the bodie of angels and diuels consist not now of all one element, though perhaps it were otherwise before the fall of Lucifer,

fer; and that the bodies of spirits and diuels can feele and be felt, do hurt and be hurt: in so much as they lament when they are stricken; and being put to the fier are burnt, and yet that they themselues burne continuallie, in such sort as they leaue ashes behind them in places where they haue bene; as manifest triall thereof hath bene (if he saie truelie) in the borders of Italie. He also saith vpon like credit and assurance, that diuels and spirits do auoid and shed from out of their bodies, such seed or nature, as whereby certeine vermine are ingendered; and that they are nourished with food, as we are, sauing that they receiue it not into their mouthes, but sucke it vp into their bodies, in such sort as sponges soke vp water. Also he saith they haue names, shapen, and dwelling places, as indeed they haue, though not in temporall and corporall sort.

Such are spirits walking in white sheetes, &c.

Psellus, ibid. cap. 9.

Idem, cap. 10.

Furthermore, he saith, that there are six principall kind of diuels, which are not onelie corporall, but temporall and worlddie. The first sort consist of fier, wandering in the region nere to the moone, but haue no power to go into the moone. The second sort consisting of aire, haue their habitation more lowe and nere vnto vs: these (saith he) are proud and great boasters, verie wise and deceitfull, and when they come downe are seene shining with streames of fier at their taile. He saith that these are commonlie coniured vp to make images laugh, and lamps burne of their owne accord; and that in Assyria they vse much to prophesie in a bason of water. Which kind of incantation is vsuall among our coniurores: but it is here commonlie performed in a pitcher or pot of water; or else in a viall of glasse filled with water, wherein they say at the first a litle sound is heard without a voice, which is a token of the diuels comming. Anon the water seemeth to be troubled, and then there are heard small voices, wherewith they giue their answers, speaking so softly as no man can well heare them: bicause (saith Cardane) they would not be argued or rebuked of lies. But this I haue else where more largelie described and confuted. The third sort of diuels *Psellus* saith are earthlie; the fourth waterie, or of the sea; the fift vnder the earth; the sixth sort are *Lucifugi*, that is, such as delight in darkenes, & are scant indued with sense, and so dull, as they can scarce be moued with charmes or conjurations.

Idem ibid. cap. 11.

Oh herethenish, nay oh papisticall follie!

The opinions of all papists.

A counselling knauerie.

H. Card. lib. de var. rer. 16. cap. 93.

The

Diuels of
diuerse na-
tures, and
their ope-
rations.

The same man saith, that some diuels are worse than other, but yet that they all hate God, and are enemies to man. But the worse moitie of diuels are *Aquei*, *Subterranei*, and *Lucifugi*; that is, waterie, vnder the earth, and shunners of light: because (saith he) these hurt not the soules of men, but destroy mens bodies like mad and rauening beasts, molesting both the inward and outward parts thereof. *Aquei* are they that raise tempests, and drown seafaring men, and doe all other mischēses on the water. *Subterranei* and *Lucifugi* enter into the bowels of men, and torment them that they possesse with the phrensie, and the falling euill. They also assault them that are miners or pioners, which vse to worke in deepe and darke holes vnder the earth. Such diuels as are earthie and aierie, he saith enter by subtiltie into the minds of men, to deceiue them, prouoking men to absurd and vnlawfull affections.

The for-
mer opini-
on confu-
ted.

But herein his philosophie is verie vnprobable, for if the diuell be earthie, he must needs be palpable; if he be palpable, he must needs kill them into whose bodies he entereth. Item, if he be of earth created, then must he also be visible and intransformable in that point: for Gods creation cannot be annihilated by the creature. So as, though it were granted, that they might adde to their substance matter and forme, &c: yet is it most certaine, that they cannot diminish or alter the substance whereof they consist, as not to be (when they list) spirituall, or to relinquish and leaue earth, water, fier, aier, or this and that element whereof they are created. But howsoeuer they imagine of water, aier, or fier, I am sure earth must alwaies be visible and palpable; yea, and aier must alwaies be inuisible, and fier must be hot, and water must be moist. And of these three latter bodies, speciallie of water and aier, no forme nor shape can be exhibited to mortall eyes naturallie, or by the power of any creature.

More

More absurd assertions of Psellus and such others,
concerning the actions and passions of spirits, his de-
finition of them, and of his experience therein.

The fourth Chapter.

Moreouer, the same author saith, *Psellus lib. de operas. dem. cap. 12.* that spirits whisper in our minds, and yet not speaking so lowd, as our eares may heare them: but in such sort as our soules speake together when they are dissolued; making an example by lowd speaking a farre off, and a comparison of soft whispering neere hand, so as the diuell entred so neere to the mind as the eare need not heare him; and that euerie part of a diuell or spirit seeth, heareth, and speaketh, &c. But here in I will beleue Paule better than Psellus, or his monke, or the monks diuell. For Paule saith; If the whole bodie were an eie, *1. Cor. 12.* where were hearing: If the whole bodie were hearing, where were smelling, &c. Whereby you may see what accord is betwixt Gods word and witchmongers.

The papists proceed in this matter, and saie, that these spirits vse great knauerie and vnspeakeable baloderie in the bzech and middle parts of man and woman, by tickeling, and by other lecherous deuises; so that they fall iumpe in iudgement and opinion, though verie erroniously, with the foresaid Psellus, of whose doctrine also this is a parcell; to wit, that these diuels hurt not cattell for the hate they beare vnto them, but for loue of their naturall and temperate heate and moisture, being brought vp in deepe, drie and cold places: marie they hate the heate of the sun and the fier, because that kind of heate drieth too fast. They throwe downe stones vpon men, but the blowes thereof doe no harme to them whome they hit, because they are not cast with anie force: for (saith he) the diuels haue little and small strength, so as these stones doe nothing but fraie and terrifie men, as searecrowes doe birds out of the corne fields. But when these diuels enter in to the pores, than doe they raise wonderfull tumults in the bodie and

Psellus lib. de operas. dem. cap. 12.
If this were spoken of the temptations, &c. of satan, it were tolerable.

Psellus. ibid. cap. 13.

If a babe of two yeeres old throwe stones from Powles steeple, they will doe hurt, &c.

Howbeit I thinke the spirit of

temptation
to be that
diuell; &
therefore
Christ bid-
deth vs
watch and
praie, least
we be tem-
ted, &c.

*Pfellus ope-
ras. dem.
cap. 14.*

Idem. cap. 17

Beastlike
diuels.

But *Pfellus*
sawe no-
thing him-
selfe.

and mind of man. And if it be a subterrene diuell, it dooth with
and bote the possessed, and speaketh by him, vsing the spirit of the
patient as his instrument. But he saith, that when Lucifugus
possesseth a man, he maketh him dumbe, and as it were dead:
and these be they that are cast out (saith he) onelie by fasting and
praier.

The same *Pfellus*, with his mates *Bodin* and the penners of
M. Mal. and others, doe find fault with the physicians that affirme
such infirmities to be cureable with diet, and not by inchant-
ments; saieng, that physicians doe onlie attend vpon the bodie, &
that which is perceiueable by outward sense; and that as touch-
ing this kind of diuine philosophie, they haue no skill at all. And
to make diuels and spirits seeme yet more corporall and terrene,
he saith that certeine diuels are belonging to certeine countries,
and speake the languages of the same countries, and none other;
some the Assyrian, some the Chaldaean, & some the Persian tong,
and that they feele stripes, and feare hurt, and speciallie the dint
of the sword (in which respect coniuers haue swords with them in
their circles, to terrifie them) and that they change shapes, euen
as suddenlie as men doe change colour with blushing, feare, an-
ger, and other moods of the mind. He saith yet further, that there
be brute beasts among them, and yet diuels, and subiect to anie
kind of death; insomuch as they are so foolish, as they may be
compared to flies, fleas, and wormes, who haue no respect to any
thing but their food, not regarding or remembring the hole from
out of whence they came last. Warre diuels compounded of
earth, cannot often transforme themselves, but abide in some one
shape, such as they best like, and most delight in; to wit, in the
shape of birds or women: and therefore the Greeks call them
Neidas, *Nereidas*, and *Dreidas* in the feminine gender; which
Dreida inhabited (as some write) the islands beside Scotland cal-
led *Druida*, which by that meanes had their denomination and
name. Other diuels that dwell in drier places transforme them-
selues into the masculine kind. Finally *Pfellus* saith they know
our thoughts, and can prophesie of things to come. His definiti-
on is, that they are perpetuall minds in a passible bodie.

To veresie these toies he saith, that he himselfe sawe in a cer-
teine night a man brought by by *Aletus Libius* into a moun-
taine,

taine, and that he toke an hearbe, and spat thise into his mouth, and annointed his eies with a certeine ointment, so as thereby he sawe great tropes of diuels, and perceiued a crowe to flie into his mouth; and since that houre he could prophesie at all times, sauing on good fridate, and easter sundate. If the end of this tale were true, it might not onelie haue satisfied the Greeke church, in keeping the daie of easter, together with the church of Rome; but might also haue made the pope (that now is) content with our christmas and easter daie, and not to haue gathered the minuts together, and reformed it so, as to shew how falselie he and his predecessors (whome they saie could not erre) haue obserued it hitherto. And trulie this, and the dānsing of the sunne on easter daie morning sufficientlie or rather miraculouſlie proueth that computation, which the pope now beginneth to doubt of, and to call in question.

Probable
and likelie
stutfe.

The opinion of Fascius Cardanus touching spirits, and of his familiar diuell.

The fift Chapter.

Fascius Cardanus had (as he himselfe and his sonne Hierome Cardanus report) a familiar diuell, consisting of the fierie element, who, so long as he vsed coniuration, did giue true answers to all his demands: but when he burned by his booke of coniurations, though he resorted still vnto him, yet did he make false answers continuallie. He held him bound twentie & eight yeares, and lose fiue yeares. And during the time that he was bound, he told him that there were manie diuels or spirits. He came not alwaies alone, but sometimes some of his fellows with him. He rather agreed with Psellus than with Plato: for he said they were begotten, borne, died, and liued long; but how long, they told him not: howbeit as he might coniecture by his diuels face, who was 42. yeares old, and yet appeared verie yong, he thought they liued two or three hundred yeares; and they said that their soules

Fasc. Card.
operas. de
demon.

D. s. j.

and

and ours also died with their bodies. They had scholes and vniuersities among them: but he conceiued not that anie were so dull headed, as Pfellus maketh them. But they are verie quicke in credit, that beleue such fables, which indeed is the groundworke of witchcraft and coniuration. But these histories are so grosse and palpable, that I might be thought as wise in going about to confute them, as to answer the stories of Frier Rush, Adam Bell, or the golden Legend.

The opinion of Plato concerning spirits, diuels and angels, what sacrifices they like best, what they feare, and of Socrates his familiar diuell.

The sixt Chapter.

The Platonists opinion.

Plato and his followers hold, that good spirits appeare in their owne likeness; but that euill spirits appeare and shew themselves in the forme of other bodies; and that one diuell reigneth ouer the rest, as a prince doth in euerie perfect commonwelth ouer men. Item, they obtaine their purposes and desires, onelie by intreatie, of men and women; bicause in nature they are their inferiours, and vse authoritie ouer men none otherwise than priests by vertue of their function, and bicause of religion, wherein (they saie) they execute the office of God. Sometimes they saie that the fierie spirits or supreme substances enter into the purtie of the mind, and so obtaine their purpose; sometimes otherwise, to wit, by vertue of holie charmes, and euen as a poore man obtaineth for Gods sake anie thing at a princes hand as it were by importunatnesse.

What kind of sacrifices each spirit liketh best.

The other sort of diuels and defiled soules are so conuersant on earth, as that they do much hurt vnto earthlie bodies, speciallie in lecherie. Gods and angels (saie they) bicause they want all materiall and grosse substance, desire most the pure sacrifice of the mind. The grosser and more terrestriall spirits desire the grosser sacrifices; as beasts and cattell. They in the middle or meane

meane region delight to haue frankincense, and such meane stufte offered vnto them: and therefore (saie they) it is necessarie to sacrifice vnto them, all maner of things, so the same be slaine, and die not of their owne accord: for such they abhorre. Some saie that spirits feare wonderfullie vaine threats, and therevpon will depart; as if you tell them that you will cut the heauens in peeces, or reueale their secrets, or complaine of them to the gods, or saie that you will doe anie impossibilitie, or such things as they cannot vnderstand; they are so timorous, as they will presentlie be gone: and that is thought the best waie to be rid of them. But these be most commonlie of that sort or companie, which are called *Principatus*, being of all other the most easie to be confuted.

They saie Socrates had a familiar diuell: which Plato relieth much vpon, vsing none other argument to proue that there are such spirits, but bicause Socrates (that would not lie) said so; and partlie bicause that diuell did euer dissuade and prohibit, not onelie in Socrates his owne cases, but sometimes in his friends behalfe; who (if they had bene ruled) might through his admonition haue saued their liues. His disciples gathered that his diuell was Saturnall, and a principall fierie diuell; and that he, and all such as do naturallie know their diuels, are onlie such as are called *Dæmonij viri*, otherwise, Counsellers. Item, they saie that fierie spirits bidge men to contemplation, the aserie to busines, the waterie to lust; and among these there are some that are Martiall, which giue fortitude; some are Iouiall, giuing wisdom; some Saturniall, alwaies vsing dissuasion and deborting. Item, some are borne with vs, and remaine with vs all our life; some are mere strangers, who are nothing else but the soules of men departed this life, &c.

Of Socrates his priuate diuell or familiar spirit.

Platos nine orders of spirits and angels, Dionysius his diuision thereof not much differing from the same, all disproued by learned diuines.

The seuenth Chapter.



Lato proposeth or setteth forth nine seuerall orders of spirits, besides the spirits and soules of men. The first spirit is God that commandeth all the residue; the second are those that are called Idea, which giue all things to all men; the third are the soules of heauenlie bodies which are mortall; the fourth are angels; the fifth archangels; the sixth are diuels, who are ministers to infernall powers, as angels are to supernall; the seventh are halfe gods; the eighth are principalities; the ninth are princes. From which diuision Dionysius dooth not much swarue, sauing that he dealeth (as he saith) onelie with good spirits, whome he likewise diuideth into nine parts or offices. The first he calleth Seraphim, the second Cherubim, the third thrones, the fourth dominations, the fifth vertues, the sixth powers, the seventh principalities, the eighth archangels, the ninth and inferior sort he calleth angels. Howbeit, some of these (in my thinking) are euill spirits: or else Paule gaue vs euill counsell, when he willed vs to fight against principalities, and powers, and all spirituall wickednes.

*Dionys. in
caest. hie-
rarch. cap.
9. 10.*

Ephes. 6.

*Dionys. in
caest. hie-
rarch.*

*J. Calu. lib.
instit. 3. c. 14.*

But Dionysius in that place goeth further, impropriating to euerie countrie, and almost to euerie person of anie accompt, a peculiar angell; as to Iewrie, he assigneth Michael; to Adam, Razael; to Abraham, Zakiel; to Isaach, Raphael; to Iacob, Peliel; to Moses, Metraton, &c. But in these discourses he either solowed his owne imaginations and conceits, or else the corruptions of that age. Neuertheles, I had rather confute him by M. Caluine, and my kinsman M. Deering, than by my selfe, or mine owne words. For M. Caluine saith, that Dionysius herein speaketh not as by hearesaie, but as though he had slipped downe from heauen, and told of things which he had seene. And yet (saith he)
Paule

Paule was rapt into the third heauen, and reporteth no such matters. But if you read *Edw. Deering* vpon the first chapter to the Hebrues, you shall see this matter notablie handled; where he saith, that whensoever archangell is mentioned in the scriptures, it signifieth our saviour Christ, and no creature. And certaine it is that Christ himselfe was called an angell. The names also of angels, as Michael, Gabriel, &c: are giuen to them (saith Caluine) according to the capacitie of our weakenesse. But bicause the decision of this question is neither within the compasse of mans capacitie, nor yet of his knowledge, I will proceed no further to discusse the same, but to shew the absurd opinions of papists and witchmongers on the one side, and the most sober and probable collections of the contrarie minded on the other side.

Edw. Deering, in lect. vpon the Hebrues reading. 6.

Mal. 3. 1.

The commensment of diuels fondlie gathered out of the 14. of Isaie, of Lucifer and of his fall, the Cabalists the Thalmudists and Schoolemens opinions of the creation of angels.

The eight Chapter.

The witchmongers, which are most commonlie bastard diuines, do fondlie gather and falselie conceiue the commensment of diuels out of the fourteenth of Isaie; where they suppose Lucifer is cited, as the name of an angell; who on a time being desirous to be checkemate with God himselfe, would needs (when God was gone a litle aside) be sitting downe, or rather piking vp in Gods owne principall and cathedrall chaire; and that therefore God cast him and all his confederates out of heauen: so as some fell downe from thence to the bottome of the earth; some hauing descended but into the midle region, and the taile of them hauing not yet passed through the higher region, staid euen there, when God said, *Ho.* But God knoweth there is no such thing ment nor mentioned in that place. For there is onlie fore-shewed the deposing and depriuation of king Nabuchadnezzar, who

Isai. 14.

Do. 14.

who

who exalting himselfe in pride (as it were aboute the starres) esteemed his glorie to surmount all others; as farre as Lucifer the bright morning starre shineth more gloriouse than the other common starres, and was punished by exile; untill such time as he had humbled himselfe; and therefore metaphoricallie was called Lucifer.

The opini-
on of the
Thalmu-
dists,

Laure. Anan.
lib. de natur.
dem. 1.

Creatus ca-
lum & ter-
ram.

Laure. Anan.
lib. de natur.
dem. 1.

But forsooth, bicause these great clarkes would be thought methodicall, and to haue crept out of wisedomes bosome, who rather cralled out of follies breeches; they take vpon them to shew vs, first, whereof these angels that fell from heauen were created; to wit, of the left side of that massie mold, whereof the world was compounded, the which (saie they) was *Putredo terra*, that is, the rottennesse of the earth. The Cabalists, with whome Auicen seemeth to agree, saie that one of these begat another: others saie, they were made all at once. The Greekes doe write that angels were created before the world. The Latinists saie they were made the fourth daie, when the starres were made. Laurence Ananias saith, they were made the first daie, and could not be made the fourth daie, bicause it is written; *Quando facta sunt sidera, laudauerunt me angeli*: so as (saith he) they were made vnder the name of the heauens.

There is also a great question among the scholemen, whether more angels fell downe with Lucifer, or remained in heauen with Michael. Manie hauing a bad opinion of the angels honesties, affirme that the greater part fell with Lucifer: but the better opinion is (saith Laurentius Ananias) that the most part remained. And of them that thinke so, some saie the tenth part were cast downe, some the ninth; and some gather vpon S. Iohn,

that the third part were onelie damned; bicause it is

written, that the dragon with his taile plue

ked downe with him the third part

of the starres.

Of the contention betweene the Greeke and Latine church touching the fall of angels, the variance among papists themselues herein, a conflict betweene Michael and Lucifer.

The ninth Chapter.

Here was also another contention betweene the Greeke church and the Latine; to wit, of what orders of angels they were that did fall with Lucifer. Our scholemen saie they were of the nine orders of angels in Lucifers conspiracie. But bicause the superiour order was of the more noble constitution and excellent estate, and the inferiour of a lesse worthie nature, the more part of the inferiour orders fell as guiltie and offenders with Lucifer. Some saie the diuell himselfe was of the inferiour order of angels, and some that he was of the highest order: bicause it is written, *In cherubim extensus & protegens posui te in monte sancto Dei.* And these saie further, that he was called the dragon, bicause of his excellent knowledge. Finallie, these great doctors conclude, that the diuell himselfe was of the order of seraphim, which is the highest, bicause it is written, *Quomodo enim manet oriebaris Lucifer?* They of this sect affirme, that Cacodæmones were they that rebelled against Ioue; I meane they of Plato his sect, himselfe also holding the same opinion. Our scholemen differ much in the cause of Lucifers fall. For some said it was for speaking these words, *Ponam sedem meam in aquilone, & similis era altissimo*: others saie, bicause he vtterlie refused felicitie, and thought scorne thereof; others saie, bicause he thought all his strength proceeded from himselfe, and not from God; others saie that it was, bicause he attempted to do that by himselfe, and his owne abilitie, which he should haue obtained by the gift of another; others saie, that his condemnation grew hereupon, for that he challenged the place of the Messias; others saie, bicause he detracted the time to adore the maiestie of God, as other angels did; others saie, bicause

*Lat. Anan.
lib. de natu.
dem. 1.*

*I will settle
my selfe in
the north,
and will be
like the
highest.*

Do. iij.

cause

*Law. Anan.
lib. de natw.
dem. 1.*

cause he bitterlie refused it. Scotus and his disciples saie that it was, bicause he rebelliouslie claimed equall omnipotencie with God: with whom lightlie the Thomists neuer agré. Others saie it was for all these causes together, and manie moze: so as here, vpon (saith Laurentius Ananias) grew a wonderfull conflict betwene Michaël and the good angels on the one side, and Lucifer and his friends on the other: so as, after a long and doubtfull skirmish, Michaël ouerthrew Lucifer, and turned him and his fellows out of the dores.

Where the battell betweene Michael and Lucifer was fought, how long it continued, and of their power, how fondlie papists and infidels write of them, and how reuerentlie Christians ought to thinke of them.

The tenth Chapter.

Now where this battell was fought, and how long it continued, there is as great contention among the scholemen, as was betwixt Michaël and Lucifer. The Thomists saie this battell was fought in the imperetiall heauen, where the abode is of blessed spirits, and the place of pleasure and felicitie. Augustine and manie others saie, that the battell was fought in the highest region of the aier; others saie, in the firmament; others in paradise. The Thomists also saie it continued but one instant or picke of time; for they tarried but two instants in all, euen from their creation to their expulsion. The Scotists saie, that betwene their production and their fall, there were iust foure instants. Neuertheles, the greatest number of scholemen affirme, that they continued onelie three instants: bicause it stood with Gods iustice, to giue them three warnings; so as at the third warning Lucifer fell downe like led (for so are the words) to the bottome of hell; the rest were left in the aier, to tempt man. The Sadduces were as grosse the other waie: for they said, that by angels was ment nothing else, but the motion that God dooth inspire in men, or the tokens

*Instant, viz.
punctum
temp. nempe
individu-
um Nunc.*

tokens of his power. He that readeth Eusebius shall see manie more absurd opinions and asseuerations of angels: as how manie thousand yeares they serue as angels, before they come to the promotion of archangels, &c.

*Euseb. in ec-
clesiast. histor.*

Monseigneur Bodin, M. Mal. and manie other papists gather vpon the seuenth of Daniel, that there are iust ten millions of angels in heauen. Manie saie that angels are not by nature, but by office. Finallie, it were infinite to shew the absurd and curious collections hereabout. I for my part thinke with Caluine, that angels are creatures of God; though Moses spake nothing of their creation, who onelie applied himselfe to the capacitie of the common people, reciting nothing but things seene. And I saie further with him, that they are heauenlie spirits, whose ministracion and seruice God bleth; and in that respect are called angels. I saie yet againe with him, that it is verie certeine, that they haue no shape at all; for they are spirits, who neuer haue anie: and finallie, I saie with him, that the scriptures, for the capacitie of our wit, doth not in baine paint out angels vnto vs with wings; bicause we should conceiue, that they are readie swiftlie to succour vs. And certeinlie all the souldier diuines doe conceiue and giue out, that both the names and also the number of angels are set downe in the scripture by the Holie-ghost, in termes to make vs vnderstand the greatnesse and the manner of their messages; which (I saie) are either expounded by the number of angels, or signified by their names.

10000000.
*Iohannes
Cassianus
in confessi-
one theolog.
script.*

*I. Callib. in-
stit. l. cap. 14.
sect. 8.*

Furthermore, the schoole doctors affirme, that foure of the superior orders of angels neuer take anie forme or shape of bodies, neither are sent of anie arrand at anie time. As for archangels, they are sent onelie about great and secret matters; and angels are common hacknies about euerie trifle; and that these can take what shape or bodie they list: manie they neuer take the forme of women or children. Item they saie that angels take most terrible shapes: for Gabriel appeared to Marie, when he saluted hir, *Facie rutilante, veste coruscante, ingressu mirabili, aspectu terribili, &c.* that is, with a bright countenance, shining attire, wonderfull gesture, and a dreadfull visage, &c. But of apparitions I haue spoken somewhat before, and will saie more hereafter. It hath bene long, and continueth yet a constant opinion, not one-
lie

*Mich. And.
thes. 107. 108.
Idem thes. 103. 108.*

lie among the papists; but among others also, that euery man hath assigned him, at the time of his natiuitie, a good angell and a bad. For the which there is no reason in nature, nor authoritie in scripture. For not one angell, but all the angels are said to re-
 Luk. 15, 7. toise more of one conuert, than of ninetie and nine iust. Neither
 Luk. 16, 23. did one onelie angell conuert Lazarus into Abrahams bosome.
 1. Cor. 12, 11. And therefore I conclude with Caluine, that he which referreth
 2. Reg. 16, 17. to one angell, therate that GOD hath to euery one of vs, doth himselfe great wrong: as may appeare by so manie fierie chariots shewed by Elizeus to his seruant. But touching this mysterie of angels, let vs reuerentlie thinke of them, and not curiously search into the nature of them, considering the vileness of our condition, in respect of the glorie of their creation. And as for the foresaid fond imaginations and fables of Lucifer, &c: they are such as are not onelie ridiculous, but also accomptable among those impious curiosities, and vaine questions, which Paule speaketh of: neither haue they anie tittle or letter in the scripture for the maintenance of their grosse opinions in this behalfe.

Whether they became diuels which being angels kept not their vocation, in Iude and Peter; of the fond opinions of the Rabbins touching spirits and bugs, with a confutation thereof.

The eleuenth Chapter.

Iud. vers. 6.
 1. Pet. 2, 4.



WE doe read in Iude, and find it confirmed in Peter, that the angels kept not their first estate, but left their owne habitation, and sinned, and (as Iob saith) committed follie: and that God therefore did cast them downe into hell, reseruing them in euermlasting chaines vnder darkenes, vnto the iudgement of the great daie.

But manie diuines saie, that they find not anie where, that God made diuels of them, or that they became the princes of the world, or else of the aire; but rather prisoners. Howbeit, diuers doctours affirme, that this Lucifer, notwithstanding his fall, hath greater

Mal. malef.
 par. 2. q. 1.
 cap. 2. 3.

greater power than any of the angels in heauen: & therefore they say that there be certeine other diuels of the inferiour sort of angels, which were then thrust out for smaller faults; and therefore are tormented with little paines, besides eternall damnation: and these (saie they) can doo little hurt. They affirme also, that they onelie vse certeine iugling knacks, delighting thereby to make men laugh, as they trauell by the high waies: but other (saie they) are much more churlish. For prooff heereof they alledge the eighth of Matthew, where he would none otherwise be satisfied but by exchange, from the annoyng of one man, to the destruction of a whole heard of swine. The Rabbines, and name-
 lie Rabbi Abraham, writing upon the second of Genesis, doo say, that God made the fairies, bugs, Incubus, Robin good fellow, and other familiar or domesticall spirits & diuels on the fridaie: and being pzenented with the evening of the sabboth, finished them not, but left them vnperfect; and therefore, that euer since they vse to flie the holinesse of the sabboth, seeking darke holes in mountaines and woods, wherein they hide themselves till the end of the sabboth, and then come abroad to trouble and molest men.

Mal. malef.
part. 2. cap. 1.
quest. 1.

Mich. And.
Laur. Anan.
Mal. malef.
&c.

Author lib.
Zeor hammar
in Gen. 2.

But as these opinions are ridiculous and fondlie collected; so if we haue onelie respect to the bare word, or rather to the letter, where spirits or diuels are spoken of in the scriptures, we shall run into as dangerous absurdities as these are. For some are so carnallie minded, that a spirit is no sooner spoken of, but immediatlie they thinke of a blacke man with clouen feet, a paire of hoznes, a taile, clawes, and eyes as broad as a bason, &c. But surely the diuell were not so wise in his generation, as I take him to be, if he would terrifie men with such ugly shapes, though he could doo it at his pleasure. For by that meanes men should haue good occasion & oportunitie to flie from him, & to run to God for succour; as the manner is of all them that are terrified, though perchance they thought not upon God of long time before. But in truth we neuer haue so much cause to be afraid of the diuell, as when he flatteringlie insinuateth himselfe into our hearts, to satisfie, please, and serue our humors, enticing vs to prosecute our owne appetits and pleasures, without anie of these eternall torments. I would wete of these men, where they doo find in the scriptures,

The grosse
dulnesse of
manie at
the hearing
of a spirit
named.

*Aug. in ser. 4.**Greg. 29.**sup. Job.**Leo pont. ser.**8. Nativ.*

tures, that some diuels be spirituall, and some corporall; or how these earthie or waterie diuels enter into the mind of man. Augustine saith, and diuerse others affirme, that sathan or the diuell while we feed, allureth vs with gluttonie; he thrusteth lust into our generation; and sloth into our exercise; into our conuersation, enuie; into our traffike, auarice; into our correction, wrath; into our gouernment, pride: he putteth into our harts euill cogitations; into our mouthes, lies, &c. When we wake, he moueth vs to euill works; when we sleepe, to euill and filthie dreames; he prouoketh the merrie to loosenesse, and the sad to despaire.

That the diuels assaults are spirituall and not temporall, and how grosselie some vnderstand those parts of the scripture.

The twelfth Chapter.



Vpon that, which hitherto hath bene said, you see that the assaults of sathan are spirituall, and not temporall: in which respect Paule wissheth vs not to prouide a corselet of Steele to defend vs from his clawes; but biddeth vs put on the whole armour of God, that we may be able to stand against the inuasions of the diuell.

Ephc. 6, 11,
12.

For we wrestle not against flesh and bloud; but against principalities, powers, and spirituall wickednesse. And therefore he aduiseeth vs to be sober and watch: for the diuell goeth about like a roving lion, seeking whome he may deuoure. He meaneth not with carnall teeth: for it followeth thus, Whome resist ye stedfastlie in faith. And againe he saith, That which is spirituall onelie discerneth spirituall things: for no carnall man can discern the things of the spirit. Why then should we thinke that a diuell, which is a spirit, can be knowne, or made tame and familiar vnto a naturall man; or contrarie to nature, can be by a witch made corporall, being by God ordeined to a spirituall proportion?

2. Tim. 2, 8, 9

Idem ibid.

1. Cor. 2, 14.

The cause of this grosse conceipt is, that we hearken more diligently to old wiues, and rather giue credit to their fables, than to

to the word of God; imagining by the tales they tell vs, that the diuell is such a bulbegger, as I haue befoze described. For what soeuer is proposed in scripture to vs by parable, or spoken figuratiuelie or significatiuelie, or framed to our grosse capacities, &c: is by them so considered and expounded, as though the bare letter, or rather their grosse imaginations thereupon were to be preferred befoze the true sense and meaning of the word. For I dare saie, that when these blockheads read Iothans parable in the ninth of Iudges to the men of Sichem; to wit, that the trees went out to annoint a king ouer them, saieing to the oliue tree, Reigne thou ouer vs: who answered and said, Should I leaue my fatnesse, &c: They imagine that the wooden trees walked, & spake with a mans voice: or else, that some spirit entred into the trees, and answered as is imagined they did in the idols and oracles of Apollo, and such like; who indeed haue eyes, and see not; eares and heare not; mouthes, and speake not, &c.

Iudg. 9.7,8,
9,10,11,12,
13,14.

The equiuocation of this word spirit, how diuerslie it is taken in the scriptures, where (by the waie) is taught that the scripture is not alwaies literallie to be interpreted, nor yet allegoricallie to be vnderstood.

The xiiij. Chapter.

Such as search with the spirit of wisdom and vnderstanding, shall find, that spirits, as well good as bad, are in the scriptures diuerslie taken: yea they shall well perceiue, that the diuell is no horned beast. For ^a sometimes in the scriptures, spirits and diuels are taken for infirmities of the bodie; ^b sometimes for the vices of the mind; sometimes also for the gifts of either of them. ^c Sometimes a man is called a diuell, as Iudas in the first of Iohn, and Peter in the xviij. of Matthew. ^d Sometimes a spirit is put for the Gospell; sometimes for the mind or soule of man; sometimes ^e for the will of man, his mind and counsell; sometimes ^f for teachers and prophets; sometimes ^g for zeale towards

^a Exod. 3.1
^b Acts. 8.19.
Gal. 3.
^c Iohn. 6.
Matth. 16.
^d 1. Cor. 3.
Gal. 3.
1. Cor. 2.
2. Cor. 7.
^e Luke. 9.
1. Cor. 5.
Philip 1.
^f 1. Thel. 5.
^g 1. Iohn. 4.
1. Tim. 4.

^h Ephes. 5. wards God; sometimes ^h for ioye in the Holie-ghost, &c.

Isai. 11, 2.

And to interpret vnto vs the nature and signification of spirits, we find these words written in the scripture; to wit, The spirit of the Lord shall rest vpon him; The spirit of counsell and strength; The spirit of wisdom and vnderstanding; The spirit of knowledge and the feare of the Lord. Againe, I will poure out my spirit vpon the house of David, &c: The spirit of grace and compassion. Againe, We haue not receiued the spirit of bondage,

Rom. 1, 15.

1. Cor. 12, 8,

9, 10.

but the spirit of adoption. And therefore Paule saith, To one is giuen, by the spirit, the word of wisdom; to another, the word of knowledge by the same spirit; to another, the gift of healing; to another, the gift of faith by the same spirit; to another, the gift of prophesie; to another, the operation of great works; to another, the discerning of spirits; to another, the diuersitie of tongues; to another, the interpretation of tongues: and all these things woorketh one and the selfesame spirit. Thus farre the words of Paule.

Isai. 19, 14.

Isaie. 29.

And finallie, Esaie saith, that the Lord mingled among them the spirit of error. And in another place, The Lord hath couered you with a spirit of slumber.

1. Sam. 28.

Hest. 16.

As for the spirits of diuination spoken of in the scripture, they are such as was in the woman of Endor, the Philippian woman, the wench of Westwell, and the holie maid of Kent; who were indued with spirits or gifts of diuination, whereby they could make shift to gaine monie, and abuse the people by flights and craftie inuentions. But these are possessed of borrowed spirits, as it is written in the booke of Wisdom; and spirits of mere coulenage and deceit, as I haue sufficientlie proued elsewhere. I denie not therefore that there are spirits and diuels, of such substance as it hath pleased GOD to create them. But in what place soeuer it be found or read in the scriptures, a spirit or diuell is to be vnderstood spirituallie, and is neither a corporall nor a visible thing. Where it is written, that God sent an euill

Iudg. 9, 23.

spirit betwene Abimelech, and the men of Sichem, we are to vnderstand, that he sent the spirit of hatred, and not a bulbegger.

Num. 5, 14.

Also where it is said; If the spirit of gelosie come vpon him: it is as much to saie as; If he be moued with a gelous mind: and not that a corporall diuell assaulteth him. It is said in the Gospell;

Luke. 13, 11.

There was a woman, which had a spirit of infirmittie 18. yeres, who

who was holued together, &c: whome Christ, by lateng his hand vpon hir, deliuered of hir disease. Wherby it is to be sene, that although it be said, that sathan had bound hir, &c: yet that it was a sickness or disease of bodie that troubled hir; for Christs owne words expound it. Neither is there any word of witchcraft mentioned, which some saie was the cause thereof.

There were seuen diuels cast out of Marie Magdalen. Which is not so grosselie vnderstood by the learned, as that there were in hir iust seuen corporall diuels, such as I described before elsewhere; but that by the number of seuen diuels, a great multitude, and an vncertaine number of vices is signified: which figure is vsuall in diuers places of the scripture. And this interpretation is more agreeable with Gods word, than the papisticall paraphrase, which is; that Christ, vnder the name of the seuen diuels, recounteth the seuen deadlie sinnes onelie. Others allow neither of these expositions; bicause they suppose that the efficacy of Christs miracle should this waie be confounded: as though it were not as difficult a matter, with a touch to make a good Christian of a vicious person; as with a word to cure the ague, or any other disease of a sicke bodie. I thinke not but any of both these cures may be wrought by meanes, in processe of time, without miracle; the one by the preacher, the other by the physician. But I saie that Christs worke in both was apparentlie miraculous: for with power and authoritie, euen with a touch of his finger, and a word of his mouth, he made the blind to see, the halt to go, the lepers cleane, the deafe to heare, the dead to rise

Mark 16, 9.
Leuit 26.
Prou. 24.
Luk. 17.

Math. 8, 16.

Luk. 4, 36.
Luk. 7, 21.

again, and the poore to receiue the Gospell, out of whom (I saie) he cast diuels, and miraculoullie conformed them to become good Christians, which before were dissolute liuers; to whom he

said, Go your waies

and sinne no

more.

Iohn. 8, 11.

That

That it pleased God to manifest the power of his
sonne and not of witches by miracles.

The xiiij. Chapter.

Lukc. 8, 14.



Jesus Christ, to manifest his di-
uine power, rebuked the winds, and they
ceased; and the waues of water, and it
was calme: which if neither our diuines
nor physicians can doe, much lesse our con-
iurors, and least of all our old witches can
bring ante such thing to passe. But it plea-
sed God to manifest the power of Christ
Jesus by such miraculous & extraordinarie meanes, prouiding
and as it were preparing diseases, that none otherwise could be
cured, that his sonnes glorie, and his peoples faith might the
more plainelie appere; as namelie, leprosie, lunacie, and blind-
nesse: as it is apparent in the Gospell, where it is said, that the
man was not stricken with blindnesse for his owne sinnes, nor
for any offense of his ancestors; but that he was made blind, to
the intent the works of God should be shewed vpon him by the
hands of Jesus Christ. But witches with their charmes can cure
(as witchmongers affirme) all these diseases mentioned in the
scripture, and manie other more; as the gotw, the toothach, &c:
which we find not that euer Christ cured.

Leuit. 14, 7, 8

Luk. 7, 17, 4.

Iohn. 9.

Matt. 4, 17,
&c.

As touching those that are said in the Gospell to be possessed of
spirits, it seemeth in manie places that it is indifferent, or all
one, to saie; He is possessed with a diuell; or, He is lunatike or
phrentike: which disease in these daies is said to proceed of me-
lancholie. But if euerie one that now is lunatike, be possessed
with a reall diuell; then might it be thought, that diuels are to
be thrust out of men by medicines. But who saith in these times
with the woman of Canaan; My daughter is vexed with a diuell,
except it be presupposed, that she meant hir daughter was trou-
bled with some disease? Indeed we saie, and saie truelie, to the
wicked, The diuell is in him: but we meane not thereby, that a
reall diuell is gotten into his guts. And if it were so, I maruell
in

In what shape this reall diuell, that possesseth them, remaineth. Entreth he into the bodie in one shape, and into the mind in another: If they grant him to be spirituall and inuisible, I agree with them.

Some are of opinion, that the said woman of Chanaan ment indeed that hir daughter was troubled with some disease; bicause it is written in sted of that the diuell was cast out, that hir daughter was made whole, euen the selfesame houre. According to that which is said in the 12. of Matthew; There was brought vnto Christ one possessed of a diuell, which was both blind and dumbe, and he healed him: so as, he that was blind and dumbe both spake and sawe. But it was the man, and not the diuell, that was healed, and made to speake and see. Whereby (I saie) it is gathered, that such as were diseased, as well as they that were lunatike, were said sometimes to be possessed of diuels.

Of the possessed with
diuels.

The xv. Chapter.

BEre I cannot omit to shew, how fondlie diuerse writers; and namelie, Iames Sprenger, and Henrie Institor do gather and note the cause, why the diuell maketh choise to possesse men at certeine times of the moone; which is (saie they) in two respects: first, that they may defame so good a creature as the moone; secondly, bicause the braine is the moistest part of the bodie. The diuell therefore considereth the aptnesse and conueniencie thereof (the *moone hauing dominion ouer all moist things) so as they take aduantage therby, the better to bring their purposes to passe. And further they saie, that diuels being coniured and called vp, appeere and come sooner in some certeine constellations, than in other some: thereby to induce men to thinke, that there is some godhead in the starres. But when Saule was relæued with the sound of the harpe, they saie that the departure of the diuell was

Mal. malef. ques. 5. pa. 1.

**A maxime in philosophic, as the sunne in aridis & siccis.*

*Ioseph. de an-
tiquitat. Iud.
item de bello
Iud. lib. 7. ca.
35.*

by meanes of the signe of the crosse imprinted in Dauids beines. Whereby we maie see how absurd the imaginations and deuises of men are, when they speake according to their owne fancies, without warrant of the word of God. But me thinks it is verie absurd that Iosephus affirmeth; to wit, that the diuell should be thrust out of anie man by vertue of a root. And as vaine it is, that Elianus writeth of the magicall herbe Cynospastus, otherwise called Aglaphotis; which is all one with Salomons root named Baaros, as hauing force to drive out anie diuell from a man possessed.

That we being not throughlie informed of the nature of diuels and spirits, must satisfie our selues with that which is deliuered vs in the scriptures touching the same, how this word diuell is to be vnderstood both in the singular and plurall number, of the spirit of God and the spirit of the diuell, of tame spirits, of Ahab.

The xvj. Chapter.

Num. 27, 16.

*1. Reg. 18.
verse. 23.
verse. 4.*

THe nature therfore and substance of diuels and spirits, bicause in the scripture it is not so set down, as we may certainly know the same: we ought to content and frame our selues faithfullie to beleue the words and sense there deliuered vnto vs by the high spirit, which is the Holie-ghost, who is Lord of all spirits; alwaies considering, that euermore spirits are spoken of in scripture, as of things spirituall; though for the helpe of our capacities they are there sometimes more grosselie and corporallie expressed, either in parables or by metaphors, than indeed they are. As for example (and to omit the historie of Iob, which elsewhere I handle) it is written; The Lord said, Who shall entise Ahab, that he maie fall at Ramoth Gilead, &c? Then came forth a spirit, and stood before the Lord, and said; I will entise him. And the Lord said, Wherewith? And he said; I will go and be a lieng spirit in the mouth of all his prophets. Then he said; Go forth, thou shalt preuaile, &c.

This

This storie is here set forth in this wise, to beare with our capacities, and speciallie with the capacitie of that age, that could not otherwise conceiue of spirituall things, than by such corporall demonstrations. And yet here is to be noted, that one spirit, and not manie or diuerse, did possesse all the false prophets at once. Euen as in another place, manie thousand diuels are said to possesse one man: and yet it is also said euen in the selfe same place, that the same man was possessed onelie with one diuell. Luke. 8. 27. 28. Mark. 5. 9. Luk. 8.

For it is there said that Christ met a man, which had a diuell, and he commanded the foule spirit to come forth of the man, &c. But Caluine saith; Where sathan or the diuell is named in the singular number, thereby is meant that power of wickednesse, that standeth against the kingdome of iustice. And where manie diuels are named in the scriptures, we are thereby taught, that we must fight with an infinite multitude of enimies; least despising the fewnesse of them, we should be more slacke to enter into battell, and so fall into securitie and idlenes. 1. Cal. lib. in. 14. sect. 14.

On the other side, it is as plainelie set downe in the scripture, that some are possessed with the spirit of God, as that the other are endued and bound with the spirit of the diuell. Yea sometimes we read, that one good spirit was put into a great number of persons; and againe, that diuerse spirits rested in and vpon one man: and yet no reall or corporall spirit meant. As for example; The Lord toke of the spirit that was vpon Moses, and put it vpon the seuentie elders, and when the spirit rested vpon them, they prophesied. Why should not this be as substantiall and corporall a spirit, as that, wherewith the maid in the Acts of the apostles was possessed? Also Elisha intreated Elia, that when he departed, his spirit might double vpon him. We read also that the spirit of the Lord came vpon ^a Ochniel, vpon ^b Gedeon, ^c Ieptha, ^d Samson, ^e Balaam, ^f Saule, ^g Dauid, ^h Ezechiel, ⁱ Zacharie, ^k Amasai: yea it is written, that Caleb had another spirit than all the Israelits beside: & in another place it is said, that ^l Daniel had a more excellent spirit than anie other. So as, though the spirits, as well good as bad, are said to be giuen by number and proportion; yet the qualitie and not the quantitie of them is alwaies thereby ment and presupposed. Potuicet I must confesse, that Christ had the spirit of God without measure, ¹ Dan. 5. 12.

Iohn. 3, 34.

Eccles. 8.

sure, as it is written in the euangelist Iohn. But where it is said that spirits can be made tame, and at commandment, I saie to those grosse conceiuers of scripture with Salomon, who (as they falslie affirme was of all others the greatest coniuero) saith thus in expresse words; No man is lord ouer a spirit, to retaine a spirit at his pleasure.

Whether spirits and soules can assume bodies, and of their creation and substance, wherein writers doe extreame lie contend and varie.

The xvij. Chapter.



Some hold opinion, that spirits and soules can assume & take vnto them bodies at their pleasure, of what shape or substance they list: of which mind all papists, and some protestants are, being more grosse than another sort, which hold, that such bodies are made to their hands. Howbeit, these doe varie in the elements, wherewith these spirituall bodies are composed. For (as I haue said) some affirme that they consist of fier, some thinke of aier, and some of the starres and other celestiaall powers. But if they be celestiaall, then (as Peter Martyr saith) must they follow the circular motion: and if they be elementarie, then must they follow the motions of those elements, of which their bodies consist. Of aier they cannot be: for aier is *Corpus homogenium*; so as euerie part of aier is aier, whereof there can be no distinct members made. For an organicall bodie must haue bones, sinewes, veines, flesh, &c: which cannot be made of aier. Neither (as Peter Martyr affirmeth) can an aierie bodie receiue or haue either shape or figure. But some ascend vp into the clouds, where they find (as they saie) diuerse shapes and formes euen in the aier. Vnto which obiection P. Martyr answereth, saing, and that trulie, that clouds are not altogether aier, but haue a mixture of other elements mingled with them.

For euerie
naturall
motion is
either cir-
cular or e-
lemētarie.

Certeine

Certeine popish reasons concerning spirits made of aier, of daie diuels and night diuels, and why the diuell loueth no salt in his meate.

The xvij. Chapter.



Manie affirme (vpon a fable cited by M. Mal.) that spirits are of aier, because they haue bene cut (as he saith) in sunder, and closed presentlie againe; and also because they vanish awaie so suddenly. But of such apparitions I haue already spoken, and am shortly to saie more, which are rather scene in the imagination of the weake and diseased, than in veritie and truth. Which sights and apparitions, as they haue bene common among the vnfaithfull; so now, since the preaching of the gospell they are most rare. And as among faintharted people; namelie, women, children, and sicke folkes, they vsuallie swarmed: so among strong bodie and good stomachs they neuer vsed to appeare; as elsewhere I haue proued: which argueth that they were onelie fantasticall and imaginarie. Now saie they that imagine diuels and spirits to be made of aier, that it must needs be that they consist of that element; because otherwise when they vanish suddenly awaie, they should leaue some earthie substance behind them. If they were of water, then should they moisten the place where they stand, and must needs be shed on the floore. If they consisted of fier, then would they burne anie thing that touched them: and yet (saie they) Abraham and Lot washed their feete, Gen. 18, 19. and were neither scalded nor burnt.

I find it not in the Bible, but in Bodin, that there are daie diuels, and night diuels. The same fellow saith, that Deber is the name of that diuell, which hurteth by night; and Cheleb is he that hurteth by daie: howbeit, he confelleth that Sathan can hurt both by daie and by night; although it be certeine (as he saith) that he can doe more harne by night than by daie; producing for example, how in a night he slew the first borne of Egypt.

I. Bod. lib. de dem. 3. ca. 4.

¶ p. iij.

And

Exod. 12. 29. And yet it appeareth plainelie in the text, that the Lord himselfe did it. Whereby it seemeth, that Bodin putteth no difference betwene God and the diuell. For further confirmation of this his foolish assertion, that diuels are more valiant by night than by daie, he alledgeth the 104. Psalme, wherein is written, Thou makest darknesse, and it is night, wherein all the beasts of the forrest creepe forth, the lions rore, &c: when the sunne riseth, they retire, &c. So as now he maketh all beasts to be diuels, or diuels to be beasts. Oh barbarous blindnes! This Bodin also saith, that the diuell loueth no salt in his meate, for that it is a signe of eternitie, and vsed by Gods commandement in all sacrifices; abusing the scriptures, which he is not ashamed to quote in that behalfe. But now I will declare how the scripture teacheth our dull capacities to conceiue what maner of thing the diuell is, by the verie names appropriated vnto him in the same.

That such diuels as are mentioned in the scriptures, haue in their names their nature and qualities expressed, with instancies thereof.

The xix. Chapter.



Such diuels as are mentioned in the scriptures by name, haue in their names their nature and qualities expressed, being for the most part the idols of certeine nations idolatrouslie erected, in stead, or rather in spight of God. For Beelzebub, which signifieth the lord of the flies, because he taketh euerie simple thing in his web, was an idol or oracle erected at Ekron, for whom Ahaziah sent to know whether he should recouer his disease: as though there had bene no God in Israell. This diuell Beelzebub was among the Iewes reputed the principall diuell. The Gracians called him Pluto, the Latines *Sumanus*, *quasi summum deorum manium*, the chiefe ghost or spirit of the dead whom they supposed to walke by night: although they absurdlie beleued also that the soule died with the bodie. So as they did put a difference betwene

2. Reg. 13.

Matth. 10.
& 12.
Mark. 3.
Luk. 11.

twene the ghost of a man and the soule of a man : and so do our papists ; howbeit, none otherwise, but that the soule is a ghost, when it walketh on the earth, after the dissolution of the bodie, or appeareth to anie man, either out of heauen, hell, or purgatorie, and not otherwise. ^a Nisroch signifieth a delicate tentation, and was worshipped by Senacherib in Assyria. ^b Tarcas is in English, fettered, and was the diuell or idoll of the ^{Has} Vites. ^c Beelphegor, otherwise called Priapus, the gaping or naked god was worshipped among the Moabites. ^d Adramelech, that is, the cloke or power of the king, was an idoll at Sepharuais, which was a citie of the Assyrians. ^e Chamos, that is feeling, or departing, was worshipped among the Moabites. ^f Dagon, that is, corne or grasse, was the idoll of the Philistines. ^g Astarte, that is, a fold or flocke, is the name of a shee idoll at Sydonia, whom Salomon worshipped : some thinke it was Venus. ^h Melchom, that is, a king, was an idoll or diuell, which the sonnes of Ammon worshipped.

^a 2. Reg. 19.

^b 2. Reg. 17.

^c Ose 9, 11.

Num. 25.

Deut. 3, & 4.

Iosu. 22.

^d 2. Reg. 17.

^e Numb. 21.

1. Reg. 11.

2. Reg. 23.

^f Iudg. 16.

1. Macc. 10.

^g 1. Reg. 11.

2. Reg. 23.

^h 2. Reg. 23.

1. Chro. 20.

Ierem. 49.

Ioseph lib. de

antiquit.

Iudeor. 6.

cap. 14.

1. Sam. 7.

2. Reg. 23.

Psal. 96.

Sometimes also we find in the scriptures, that diuels and spirits take their names of wicked men, or of the houses or states of abominable persons : as Astaroth, which (as Iosephus saith) was the idoll of the Philistines, whome the Jewes tooke from them at Salomons commandement, and was also worshipped of Salomon. Which though it signifie riches, flocks, &c: yet it was once a citie belonging to Og the king of Basan, where they saie the giants dwelt. In these respects Astaroth is one of the speciall diuels named in Salomons coniuration, and greatlie employed by the coniuroers. I haue sufficientlie proued in these quotations, that these idolls are *Dij gentium*, the gods of the Gentiles: and then the prophet Dauid may satisfie you, that they are diuels, who saith *Dij gentium demonia sunt*, The gods of the Gentiles are diuels. What a diuell was the rood of grace to be thought, but such a one as before is mentioned and described, who tooke his name of his courteous and gracious behauiour towards his worshippers, or rather those that offered vnto him: The idolatrous knauerie wherof being now betraied, it is among the godlie reputed a diuell rather than a god: and so are diuerse others of the same stamp.

Diuersc names of the diuell, whereby his nature
and disposition is manifested.

The xx. Chapter.



It hath also pleased **GOD** to in-
forme our weake capacities, as it were
by similitudes and examples, or rather by
comparisons, to vnderstand what man-
ner of thing the diuell is, by the verie
names appropriated and attributed vnto
him in the scriptures: wherein sometimes
he is called by one name, sometimes by
another, by metaphors according to his conditions. ^a Elephas
is called in Iob, Behemoth, which is, Bruta; whereby the greatnes
and brutishnes of the diuell is figured. Leuiathan is not much
different from Elephas; whereby the diuels great subtiltie and
power is shewed vnto vs. ^b Mammon is the couetous desire of
monie, wherewith the diuell ouercommeth the reprobate. ^c Da-
mon signifieth one that is cunning or craftie. Cacodamon is
peruerlie knowing. All those which in ancient times were wor-
shipped as gods, were so called. ^d Diabolus is Calumniator, an
accuser, or a slanderer. Sathan is Aduersarius, an aduersarie,
that troubleth and molesteth. ^e Abaddon a destroyer. ^f Legio, be-
cause they are manie. ^g Prince of the aire. ^h Prince of the world.
ⁱ A king of the sonnes of pride. ^k A roving lion. ^l An homicide or
manslayer, a liar, and the father of lies. The ^m author of sinne. ⁿ A
spirit. Yea sometimes he is called the spirit of the Lord, as the ere-
cutioner and minister of his displeasure, &c. Sometimes, the ^o spi-
rit of fornication, &c. And manie other like epithets or additions
are giuen him for his name. He is also called ^p the angell of the
Lord. ^q The cruell angell. The ^r angell of sathan. The ^s an-
gell of hell. The ^t great dragon, for his pride and
force. The ^u red dragon for his bloddines.

A ^x serpent. An ^y owle, a ^z kite, a
satyre, a crowe, a pellicane,
a hedghog, a griph, a
flocke, &c.

That

- ^a Iob. 40.
- ^b Iob. 3.
- ^c Isai. 27.
- ^d Matth. 6.
- ^e Matth. 4, &c.
- ^f Marc. 16.
- ^g Iam. 2.
- ^h Matth. 4.
- ⁱ Iohn. 8.
- ^j Apoc. 12.
- ^k Apoc. 9.
- ^l Marc. 5.
- ^m Luke. 8.
- ⁿ Eph. 2.
- ^o Iohn. 8. 12.
- ^p 14. 16.
- ^q Iob. 41.
- ^r 1. Pet. 5.
- ^s Iohn. 8.
- ^t 1. Iohn. 3.
- ^u Acts. 16.
- ^v Osc. 4.
- ^w Psal. 34.
- ^x Chr. 21.
- ^y Prou. 17.
- ^z 2. Cor. 12.
- ^a Apoc. 9.
- ^b Apoc. 12.
- ^c Iob. 41.
- ^d Gen. 3.
- ^e Apoc. 12.
- ^f Isai. 27.
- ^g Isai. 13. 34.

That the idols or gods of the Gentiles are diuels; their diuerse names, and in what affaires their labours and authorities are employed, wherein also the blind superstition of the heathen people is discovered.

The xxj. Chapter.



AND for so much as the idols of the gentiles are called diuels, and are among the vnlearned confounded and intermedled with the diuels that are named in the scriptures; I thought it conuenient here to giue you a note of them, to whome the Gentiles gaue names, according to the offices vnto them assigned. Penates are the domesticall gods, or rather diuels that were said to make men liue quietlie within doores. But some thinke these rather to be such, as the Gentiles thought to be set ouer kingdomes: and that Lares are such as trouble priuate houses, and are set to ouerseë crosse waies and cities. Larua are said to be spirits that walke onelie by night. Genij are the two angels, which they supposed were appointed to wait vpon each man. Manes are the spirits which oppose themselues against men in the waie. Dæmones were feigned gods by poets, as Iupiter, Iuno, &c. Virunculi terrei are such as was Robin good fellowe, that would supplie the office of seruants, speciallie of maids; as to make a fier in the morning, sweepe the house, grind mustard and malt, drawe water, &c: these also rumble in houses, drawe latches, go vp and downe stairs, &c. Dij geniales are the gods that euerie man did sacrifice vnto at the daie of their birth. Tetrici be they that make folke afraid, and haue such onglie shape, which manie of our diuines doe call Subterranei. Cobali are they that followe men, and delight to make them laugh, with tumbling, iuggling, and such like toies. Virunculi are dwarfes about threë handfulls long, and doe no hurt; but seeme to dig in mineralles, and to be verie busie, and yet doe nothing. Guteli or Trulli are spirits (they saie) in the likenes of women, shewing great kinde-
ness

Psal. 96.

Iuno and
Minerua.

Coufening
gods or
knaues.

Terra, aqua,
aer, ignis, sol,
& Luna.

Hudgin of
Germanie,
and Rush
of England.

*I Wier lib.
de prest dem.
l. cap. 23.*

Bawdie
preests in
Ginnie.

ness to all men: & hereof it is that we call light women, trils. Dæmones montani are such as worke in the mineralles, and further the worke of the labourers wonderfullie, who are nothing afraid of them. Hudgin is a verie familiar diuell, which will do no bodie hurt, except he receiue iniurie: but he cannot abide that, nor yet be mocked: he talketh with men frendlie, sometimes visiblie, and sometimes inuisiblie. There go as manie tales vpon this Hudgin, in some parts of Germanie, as there did in England of Robin good fellowe. But this Hudgin was so called, bicause he alwaies ware a cap or a hood; and therefore I thinke it was Robin hood. Frier Rush was for all the world such another fellow as this Hudgin, and brought vp euen in the same schoole; to wit, in a kitchen: in so much as the selfe-same tale is written of the one as of the other, concerning the skullian, which is said to haue bene slaine, &c: for the reading whereof I referre you to Frier Rush his storie, or else to Iohn Wierus *De prestigijs demonum*.

There were also Familiares dæmones, which we call familiars: such as Socrates and Cæsar were said to haue; and such as Feats sold to doctor Burcot. Quintus Sertorius had Diana hir selfe for his familiar; and Numa Pompilius had Aegeria: but neither the one nor the other of all these could be preserued by their familiars from being destroied with vntimelie death. Simon Samareus boasted, that he had gotten by coniuration, the soule of a little child that was slaine, to be his familiar, and that he told him all things that were to come, &c. I maruell what priuilege soules haue, which are departed from the bodie, to know things to come more than the soules within mans bodie. There were spirits, which they called *Albæ mulieres*, and *Albæ Sibyllæ*, which were verie familiar, and did much harme (they saie) to women with child, and to sucking children. Deumus as a diuell is worshipped among the Indians in Calecute, who (as they thinke) hath power giuen him of God to iudge the earth, &c: his image is horriblie pictured in a most ouglie shape. Theuet saith, that a diuell in America, called Agnan, beareth swaie in that countrie. In Ginnie one Grigrie is accounted the great diuell, and keepeth the woods: these haue preests called Charoibes, which prophesie, after they haue lien by the space of one houre prostrate vpon a wench
of

of twelue yeares old, and all that while (saie they) he calleth vp on a diuell called Houioulira, and then commeth forth and uttereth his prophesie. For the true successe whereof the people praise all the while that he lieth groueling like a lecherous knave. There are a thousand other names, which they saie are attributed vnto diuels; and such as they take to themselves are more ridiculous than the names that are giuen by others, which haue more leasure to deuise them. In litle booke containing the consensing possessed, at Maidstone, where such a wonder was wrought, as also in other places, you may see a number of counterfeited diuels names, and other trish trash.

Looke in the word (ob) lib. 7. cap. 3. pag. 132, 133.

Of the Romanes cheefe gods called *Dij selecti*, and of other heathen gods, their names and offices.

The xxij. Chapter.

There were among the Romans twentie idolatrous gods, which were called *Dij selecti* sive *electi*, chosen gods; whereof twelue were male, and eight female, whose names doe thus followe: Ianus, Saturnus, Iupiter, Genius, Mercurius, Apollo, Mars, Vulcanus, Neptunus, Sol, Orcus and Vibar, which were all hae gods: Tellus, Ceres, Iuno, Minerua, Luna, Diana, Venus, and Vesta, were all the gods. No man might appropriate anie of these vnto himselfe, but they were left common and indifferent to all men dwelling in one realme, prouince, or notable citie. These heathen gentiles had also their gods, which serued for sundrie purposes; as to raise thunder, they had *Statores*, *Tonantes*, *Feretrii*, and *Iupiter Elicius*. They had *Cantius*, to whome they prayed for wise children, who was more apt for this purpose than *Minerua* that issued out of *Iupiters* owne braine. *Lucina* was to send them that were with child safe deliuerie, and in that respect was called the mother of childwiues. *Opis* was called the mother of the babe new borne, whose image women with child hanged vpon their girdles before their bellies, and bare it so by the

A good god and goddess for women.

the space of nine moneths; and the midwife alwaies touched the child therewith, before she or any other laied hand thereon.

If the child were well borne, they sacrificed therunto, although the mother miscaried: but if the child were in any part vnperfect, or dead, &c: they vsed to beate the image into powder, or to burne or drowne it. Vagianus was he that kept their children from cri-

The names
of certein
heathenish
gods, and
their pecu-
liar offices.

eng, and therefore they did alwaies hang his picture about babes necks: for they thought much crieng in youth portended ill fortune in age. Cuninus, otherwise Cunius, was he that preserued (as they thought) their children from misfortune in the cradell.

Ruminus was to keepe their dugs from corruption. Volumnus and his wife Volumna were gods, the one for yong men, the other for maids that desired marriage: for such as praied deuoutlie vnto them, should soone be married. Agrestis was the god of the fields, and to him they praied for fertilitie. Bellus was the god of warre & warriors, and so also was Victoria, to whome the greatest temple in Rome was built. Honorius was he that had charge about inkēpers, that they should well intreat pilgrimes. Berecynthia was the mother of all the gods. Aesculanus was to discover their mines of gold and siluer, and to him they praied for good successe in that behalfe. Aesculapius was to cure the sicke, whose father was Apollo, and serued to keepe weards out of the corne. Segacia was to make seeds to growe. Flora preserued the vines from frosts and blasts. Syluanus was to preserue them that walked in gardens. Bacchus was for drom-kards, Pauor for colwherds; Meretrix for whores, to whose honour there was a temple built in Rome, in the midst of fortie and foure streets, which were all inhabited with common harlots. Finallie Colatina, *alias* Clotina, was goddess of the stole, the laces, and the priuie, to whome as to euerie of the rest, there

A verie
homelic
charge.

was a peculiar temple edified: besides that notable temple called Pantheon, wherein all the gods were placed together; so as euerie man and woman, according to their follies and deuotions, might go thither and worship what gods they list.

Of diuerse gods in diuerse
countries.

The xxiiij. Chapter.

The Aegyptians were yet more foolish in this behalfe than the Romans (I meane the heathenish Romans that there were, and not the popish Romans that now are, for no nation approacheth nere to these in anie kind of idolatrie.) The Aegyptians worshipped Anubis in the likeness of a dog, because he loued dogs and hunting. Beas they worshipped all liuing creatures, as namelie of beasts, a bullocke, a dog, & a cat; of flieng fowles, Ibis (which is a bird with a long bill, naturallie deuouring bp venemous things and noisome serpents) and a sparrowhawk; of fishes they had two gods; to wit, Lepidotus piscis, and Oxyrinchus. The Saitans and Thebans had to their god a sheepe. In the citie Lycopolis they worshipped a wolfe; in Herinopolis, the Cynocephalus; the Leopolitans, a lion; in Latopolis, a fish in Nilus called Latus. In the citie Cynopolis they worshipped Anubis. At Babylon, besides Memphis, they made an onion their god; the Thebans an eagle; the Maendescans, a goate; the Persians, a fier called Orimalda; the Arabians, Bacchus, Venus, and Diasaren; the Bceotians, Amphiaras; the Aphricans, Mopsus; the Scithians, Minerua; the Naucratis, Serapis, which is a serpent; Astartes (being as Cicero writeth the fourth Venus, who was she, as others affirme, whom Salomon worshipped at his concubines request) was the goddesse of the Assyrians. At Noricum, being a part of Bauaria, they worship Tibilenus; the Moores worship Iuba; the Macedonians, Gabirus; the Pœnians, Vranus; at Samos Iuno was their god; at Paphos, Venus; at Lemnos, Vulcan; at Naxos, Liberus; at Lampsacke, Priapus with the great genitals, who was set bp at Hellespont to be adored. In the ile Diomedea, Diomedes; at Delphos, Apollo; at Ephesus, Diana was worshipped. And because they would plae small game rather

Beasts,
birds, ver-
mine, fishes,
herbs and
other trum-
perie wor-
shipped as
gods.

Imperiall
gods and
their assi-
stants.

The num-
ber of gods
among the
gentiles.

ther than sit out, they had Acharus Cyrenaicus, to keepe them from flies and sicke blowes; Hercules Canopius, to keepe them from fleas; Apollo Parnopeius, to keepe their chesles from being moule eaten. The Greeks were the first, that I can learne to haue assigned to the gods their principall kingdomes and offices: as Iupiter to rule in heauen, Pluto in hell, Neptune in the sea, &c. To these they ioined, as assistants, diuers commissioners; as to Iupiter, Saturne, Mars, Venus, Mercurie, and Minerua: to Neptune, Nereus, &c. Tutilina was onelie a mediatrix to Iupiter, not to destroe corne with thunder or tempests, before whom they vsuallie lighted candels in the temple, to appease the same, according to the popish custome in these daies. But I may not reapeate them all by name, for the gods of the gentiles were by good record, as Varro and others report, to the number of 30. thousand, and vpwrd. Whereby the reasonable reader may iudge their superstitious blindnesse.

Of popish prouinciall gods, a comparison betweene them and heathen gods, of physicall gods, and of what occupation euerie popish god is.

The xxiiij. Chapter.

1. Reg. 20.
2. Chr. 32.
1. Chr. 16.
Iudg. 3.
2. Chr. 33.
2. Reg. 23,
&c.

Now if I thought I could make an end in anie reasonable time, I would begin with our antichristian gods, otherwise called popish idols, which are as ranke diuels as *Dij gentium* spoken of in the psalmes: or as *Dij montium* set forth & rehearsed in the first booke of the kings; or as *Dij terrarum* or *Dij populorum* mentioned in the second of the Chronicles 32. & in the first of the Chronicles 16. or as *Dij terra* in Judges 3. or as *Dij filiorum Seir* in the second of the Chronicles 25. or as *Dij alieni*, which are so often mentioned in the scriptures.

Surelie, there were in the popish church more of these in number, more in common, more priuate, more publike, more for lewd purposes, and more for no purpose, than among all the heathen, either heretofore, or at this present time: for I dare undertake, that

that for euerie heathen idoll I might produce twentie out of the popish church. For there were proper idols of euerie nation: Popish gods as S. George on horsebacke for England (excepting whome of nations. there is said to be no more horsemen in heauen saue onelie saint Martine) S. Andrew for Burgundie and Scotland, S. Michael for France, S. James for Spaine, S. Patrike for Ireland, S. Dauid for Wales, S. Peter for Rome, and some part of Italie. Had not euerie citie in all the popes dominions his seuerall patrone? As Paule for London, Denis for Paris, Ambrose for Millen, Louen for Gaunt, Romball for Mackline, S. Marks lion for Venice, the three magician kings for Cullen, and so of other. Yea, had they not for euerie small towne, and euerie village and parish. Parish gods (the names wherof I am not at leisure to repeat) a senerall idoll: or popish idols. As S. Sepulchre, for one; S. Bride, for another; S. All halowes, All saints, and our Ladie for all at once: which I thought meete to rehearse, than a bedroll of such a number as are in that predicament. Had they not hee idols and thee idols, some for men, some for women, some for beasts, and some for fowles, &c? Do you not thinke that S. Martine might be opposed to Bacchus? If S. Martine be too weake we haue S. Urbane, S. Clement, and manie other to assist him. Was Venus and Meretrix an advocate for whores among the Gentiles? Behold, there were in the Romish church to encounter with them, S. Aphra, S. Aphrodite, and S. Maudline. But insomuch as long Meg was as verie a whore as the best of them, she had wrong that she was not also canonized, and put in as good credit as they: for she was a gentle woman borne; whereunto the pope hath great respect in canonizing of his saints. For (as I haue said) he canonizeth the rich for saints, and burneth the poore for witches. But I doubt not, Magdalen, and manie other godlie women are verie saints in heauen, and should haue bene so, though the pope had neuer canonized them: but he doth them wrong, to make them the patronesses of harlots and strong strumpets.

Was there such a traitor among all the heathen idols, as S. Thomas Becket? Or such a whore as S. Bridget? I warrant you See the golden Legend for the life of S. Bridget. S. Hugh was as good a huntsman as Anubis. Was Vulcane the protector of the heathen smithes: Yea forsooth, and S. Euloge was patrone for ours. Our painters had Luke, our weauers had

He saints &
thee saints
of the old
stamp with
their pecu-
liar vertues
touching
the curing
of diseases.

had Steuen, our millers had Arnold, our fassors had Goodman, our soluters had Crispine, our potters had S. Gore with a diuell on his shoulder and a pot in his hand. Was there a better horse-leech among the gods of the Gentiles than S. Loy? Or a better sofwelder than S. Anthonie? Or a better toothdrawer than S. Apolline? I beleue that Apollo Parnopeius was no better a rat-catcher than S. Gertrude, who hath the popes patent and commendation therefore. The Thebans had not a better shepherd than S. Wendeline, nor a better gissard to keepe their geese than Gallus. But for physicke and surgerie, our idols exceeded them all. For S. Iohn, and S. Valentine excelled at the falling euill, S. Roch was good at the plague, S. Petronill at the ague. As for S. Margaret, she passed Lucina for a midwife, and yet was but a maid: in which respect S. Marpurg is ioined with hir in commendation.

* For the
Fréch pox
or the co-
mon kind
of pox, or
both? This
would be
knowne.

For mad men, and such as are possessed with diuels, S. Roman was excellent, & frater Ruffine was also pretilie skilfull in that art. For botches and biles, Cosmus and Damian; S. Clare for the eyes, S. Apolline for teeth, S. Iob for the * por. And for soze bzefts S. Agatha was as good as Ruminus. Whosoever serued Seruatius well, should be sure to lose nothing: if Seruatius failed in his office, S. Vinden could supplie the matter with his cunning; for he could cause all things that were lost to be restored againe. But here laie a strawe for a while, and I will shew you the names of some, which exceed these verie far, and might haue bene canonized for archsaints; all the other saints or idols being in comparison of them but bunglers, and benchwhifflers. And with your leave, when all other saints had giuen ouer the matter, and the saints vtterlie forsaken of their seruitors, they repaired to these that I shall name vnto you, with the good consent of the pope, who is the sauto, or rather the patrone of all the saints, diuels, and idols liuing or dead, and of all the gods saue one. And whereas none other saint could cure aboue one disease, in so much as it was idolatrie, follie I should haue said, to go to Iob for anie other maladie than the por; nothing commeth amisse to these. For they are good at anie thing, and neuer a whit nice of their cunning: yea greater matters are said to be in one of their powers, than is in all the other saints. And these are they: S. mother

ther Bungie, S. mother Paine, S. Feats, S. mother Still, S. mother Dutton, S. Kytrell, S. Vrsula Kempe, S. mother Newman, S. doctor Heron, S. Rosimund a good old father, & diuerse more that deserue to be registred in the popes kalendar, or rather the diuels rubrike.

A comparifon betweene the heathen and papists, touching their excuses for idolatrie.

The xxv. Chapter.



And bicause I know, that the papists will saie, that their idols are saints, and no such diuels as the gods of the Gentiles were: you may tell them, that not onelie their saints, but the verie images of them were called Diui. Which though it signifie gods, and so by consequence idols or seends: yet put but an (ll) thereunto, and it is Diuill in English. But they will saie also that I doe them wrong to gibe at them; bicause they were holie men and holie women. I grant some of them were so, and further from allowance of the popish idolatrie employed vpon them, than grieued with the derision vsed against that abuse. Yea euen as siluer and gold are made idols vnto them that loue them too well, and seeke too much for them: so are these holie men and women made idols by them that worship them, and attribute vnto them such honoꝝ, as to God onelie apperteineth.

Diuios vocant Grammatici eos qui ex hominibus dii facti sunt.

The heathen gods were for the most part good men, and profitable members to the commonwealth wherein they liued, and deserued fame, &c: in which respect they made gods of them when they were dead; as they made diuels of such emperors and philosophers as they hated, or as had deserued ill among them. And is it not euen so, and worse, in the commonwealth and church of poperie? Doth not the pope excommunicate, curse, and condemn for heretikes, and driue to the bottomlesse pit of hell, proclaiming to be verie diuels, all those that either write, speake or thinke contrarie to his idolatrous doctrine? Cicero, when he de-

Q. f.

rided

*Cic. de natur.
deorum.*

rided the heathen gods, and inueied against them that yelded such seruile honoz vnto them, knew the persons, vnto whom such abuse was committed, had well deserued as ciuill citizens; and that good fame was due vnto them, and not diuine estimation. Yea the infidels that honored those gods, as hoping to receiue benefits for their deuotion employed that waie, knew and conceived that the statues and images, before whom with such reuerence they powred forth their prayers, were stocks and stones, and onelie pictures of those persons whom they resembled: yea they also knew, that the parties themselves were creatures, and could not do so much as the papists and witchmongers thinke the Worde of grace, or mother Bunge could do. And yet the papists can see the abuse of the Gentils, and may not heare of their owne idolatrie more grosse and damnable than the others.

The papists see a moth in the eie of others, but no beame in their owne.

The conceipt of the heathen and the papists all one in idolatric, of the councell of Trent, a notable storie of a hangman arraigned after he was dead and buried, &c.

The xxvj. Chapter.

Ut papists perchance will denie, that they attribute so much to these idols as I report; or that they thinke it so meritorious to praye to the images of saints as is supposed, affirming that they worship God, and the saints themselves, vnder the formes of images. Which was also the conceipt of the heathen, and their excuse in this behalfe; whose eyesight and insight herein reached as farre as the papisticall distinctions published by popes and their counsels. Neither do anye of them admit so grosse idolatrie, as the councell of Trent hath done, who alloweth that worship to the Word that is due to Iesus Christ himselfe, and so likewise of other images of saints. I thought it not impertinent therefore in this place to insert an example taken out of the Rosarie of our Ladie, in which booke do remaine (besides this) ninetie and eight examples to this effect: which are of such authoritie in the

The idolatrous councell of Trent.

the church of Rome, that all scripture must giue place vnto them. And these are either read there as their speciall homilies, or preached by their chiefe doctors. And this is the sermon for this daie verbatim translated out of the said Rosarie, a booke much esteemed and reuerenced among papists.

A certeine hangman passing by the image of our Ladie, saluted hir, commending himselfe to hir protection. Afterwards, while he prayed before hir, he was called awaie to hang an offender: but his enemies intercepted him, and slew him by the waie. And lo a certeine holie priest, which nightlie walked about euerie church in the citie, rose vp that night, and was going to his ladie, I should saie to our ladie church. And in the churchyard he saw a great manie dead men, and some of them he knew, of whome he asked what the matter was, &c. Who answered, that the hangman was slaine, and the diuell challenged his soule, the which our ladie said was hers: and the iudge was euen at hand comming thither to heare the cause, & therefore (said they) we are now come together. The priest thought he would be at the hearing hereof, and hid himselfe behind a tree; and anon he saw the iudiciall seat readie prepared and furnished, where the iudge, to wit Iesus Christ, sate, who tooke vp his mother vnto him. Sone after the diuels brought in the hangman pinnioned, and proued by good evidence, that his soule belonged to them. On the other side, our ladie pleaded for the hangman, prouing that he, at the houre of death, commended his soule to hir. The iudge hearing the matter so well debated on either side, but willing to obeie (for these are his words) his mothers desire, and loath to do the diuels anie wrong, gaue sentence, that the hangmans soule should returne to his bodie, vntill he had made sufficient satisfaction; ordeining that the pope should set forth a publike forme of praier for the hangmans soule. It was demanded, who should do the arrand to the popes holines: Marie quoth our ladie, that shall yonder priest that lurketh behind the tree. The priest being called forth, and inioined to make relation hereof, and to desire the pope to take the paines to do according to this decre, asked by what token he should be directed. Then was deliuered vnto him a rose of such beautie, as when the pope saw it, he knew his message was true. And so, if they do not well, I praise God we may.

Exempl. 4.

But our ladie spied him well enough: as you shal read.

The priests arse made buttons.

A confutation of the fable of the hangman, of manie other feined and ridiculous tales and apparitions, with a reproofe thereof.

The xxvij. Chapter.

Our B. ladies fauor.

By the tale aboue mentioned you see what it is to worship the image of our ladie. For though we kneele to God himselfe, and make neuer so humble petitions vnto him, without faith and repentance, it shall doe vs no pleasure at all. Yet this hangman had great friendship shewed him for one point of courtesie vsed to our ladie, hauing not one dramme of faith, repentance, nor yet of honestie in him. Neuerthelesse, so credulous is the nature of man, as to beleue this and such like fables: yea, to discredit such stuffe, is thought among the papists flat heresie. And though we that are protestants will not beleue these toies, being so apparentlie popish: yet we credit and report other appearances, and assuming of bodies by soules and spirits; though they be as prophane, absurd, and impious as the other. We are sure the holie maide of Kents vision was a verie couzenage: but we can credit, imprint, and publish for a true possession or historie, the knauerie vsed by a consenuing barlot at Maidstone; and manie other such as that was. We thinke soules and spirits may come out of heauen or hell, and assume bodies, beleuing manie absurd tales told by the schoolmen and Romish doctors to that effect: but we discredit all the stories that they, and as graue men as they are, tell vs vpon their knowledge and credit, of soules condemned to purgatorie, wandering for succour and released by trentals and masses said by a popish priest, &c: and yet they in probabilitie are equall, and in number farre exceed the other.

We thinke that to be a lie, which is written, or rather fathered vpon Luther; to wit, that he knew the diuell, and was verie conuersant with him, and had eaten manie bushels of salt and made iollie good cheere with him; and that he was confuted in a

disputation

Greg. 4. dialog. cap. 51.

Alexand. lib.

5. cap. 23. &

lib. 2. cap. 9.

&c.

Greg. lib. 4.

dialog. ca. 40.

idem cap. 55.

and in o-

ther places

elsewhere

innumera-

ble.

Micha. And.

shes. 151.

disputation with a reall diuell about the abolishing of priuate masse. Neither doe we beleue this report, that the diuell in the likenes of a tall man, was present at a sermon openlie made by Caroloftadius; and from this sermon went to his house, and told his sonne that he would fetch him atwaie after a daie or twaine: as the papists saie he did in deed, although they lie in euerie point thereof most maliciouslie. But we can beleue Platina and others, when they tell vs of the appearances of pope Benedict the eight, and also the ninth; how the one rode vpon a blacke horse in the wilderness, requiring a bishop(as I remember) whome he met, that he would distribute certeine monie for him, which he had purloined of that which was giuen in almes to the poore, &c: and how the other was seene a hundred yeares after the diuell had killed him in a wood, of an heremite, in a beares skinne, and an asses head on his shoulders, &c: himselfe saieing that he appeared in such sort as he liued. And diuerse such stufte rehearseth Platina.

Alex. ab Alexand. lib. 4. genealog. diorum. cap. 19. Plutarch. oratione ad Apollonium. Item. Basiliens. in epist. Platina de viciis pontificum. Nauclerus. 2 generat. 3 5.

Now because S. Ambrose writeth, that S. Anne appeared to Constance the daughter of Constantine, and to hir parents watching at hir sepulchre: and because Eusebius and Nicephorus saie, that the Pontamian virgine, Origins disciple, appeared to S. Basil, and put a crowne vpon his head, in token of the glorie of his martyrdome, which should shortly followe: and because Hierome writeth of Paules appearance; and Theodoret, of S. Iohn the Baptist; and Athanasius, of Ammons, &c: manie doe beleue the same stozies and miraculous appearances to be true. But few protestants will giue credit vnto such shamefull fables, or anie like them, when they find them written in the Legendarie, Festiuall, Rosaries of our Ladie, or anie other such popish authors. Whereby I gather, that if the protestant beleue some few lies, the papists beleue a great number. This I write, to shew the imperfection of man, how attentiuie our eares are to hearken to tales. And though herein consist no great point of faith or infidelitie; yet let vs that professe the gospel take warning of papists, not to be carried atwaie with enerie vaine blast of doctrine: but let vs cast atwaie these prophane and old wiues fables. And although this matter haue passed so long with generall credit and authoritie: yet manie graue authors haue condemned

Ambros. ser. 90 de passione Agn. Euseb. lib. eccles. hist. 5. Niceph. lib. 5 cap. 7. Hieronym. in vita Pauli. Theodor. lib. hist. 5. ca. 24. Athan. in vita Anthon.

Melancthon. in Calendar. Manly. 23. April.

Marbach.
lib. de mira-
cul. aduersus
Inf.

Iohannes Ri-
uius de ve-
ter. superstit.
Athan. lib.

99. que. II.

August. de
cura pro

mortu. ca. 13.

Luk. 16.

long since all those vaine visions and apparitions, except such as haue bene shewed by God, his sonne, and his angels. Adianafius saith, that soules once losed from their bodies, haue no more so- cietie with mortall men. Augustine saith, that if soules could walke and visit their friends, &c : or admonish them in sleepe, or otherwise, his mother that followed him by land and by sea would shew hir selfe to him, and reueale hir knowledge, or giue him warning, &c. But most true it is that is written in the gos- pell; We haue Moses and the prophets, who are to be hearkened vnto, and not the dead.

A confutation of Iohannes Laurentius, and of ma- nie others, mainteining these fained and ridiculous tales and apparitions, and what driueth them awaie : of Moses and Helias appearance in mount Thabor.

The xxviiij. Chapter.

Matth 17.
Luk. 9.

Iohan. Laur.
lib. de natu-
re demon.

Mich. Andr.
thes. 222, &c

Idem thes.
235. & 136.



Furthermore, to prosecute this matter in more words; if I saie that these apparitions of soules are but knaueries and couenages; they object that Moses and Helias appeared in mount Thabor, and talked with Christ, in the presence of the principall apostles: yea, and that God appeared in the bush, &c. As though spirits and soules could do whatsoeuer it pleaseth the Lord to do, or ap- point to be done for his owne glorie, or for the manifestation of his sonne miraculouſlie. And therefore I thought good to giue you a taste of the witchmongers absurd opinions in this be- halfe.

And first you shall vnderstand, that they hold, that all the soules in heauen may come downe and appeare to vs when they list, and assume anie bodie sauing their owne: otherwise (saie they) such soules should not be perfectlie happie. They saie that you may know the good soules from the bad verie easilie. For a dam- ned soule hath a verie heauie and solowre looke; but a saints soule hath a cherefull and a merrie countenance: these also are white and

and shining, the other cole blacke. And these damned soules also maie come vp out of hell at their pleasure; although Abraham made Diues beleue the contrarie. They affirme that damned soules walke oftenest: next vnto them the soules of purgatorie; and most seldome the soules of saints. Also they saie that in the old laue soules did appeare seldome; and after domes daie they shall neuer be seene moze: in the time of grace they shall be most frequent. The walking of these soules (saith Michael Andr.) is a most excellent argument for the pꝛoofe of purgatorie: for (saith he) those soules haue testified that which the popes haue affirmed in that behalfe; to wit, that there is not onelie such a place of punishment, but that they are released from thence by masses, and such other satisfactorie works; whereby the goodnes of the masse is also ratified and confirmed.

These heauenlie or purgatorie soules (saie they) appeare most commonlie to them that are boꝛne vpon ember daies, and they also walke most vsuallie on those ember daies: bicause we are in best state at that time to pꝛaie for the one, and to keepe companie with the other. Also they saie, that soules appeare oftenest by night; bicause men may then be at best leasure, and most quiet. Also they neuer appeare to the whole multitude, seldome to a few, and most commonlie to one alone: for so one may tell a lie without controlment. Also they are oftenest seene by them that are readie to die: as Trafalla saue pope Foelix; Vrsine, Peter and Paule; Galla Romana, S. Peter; and as Musa the maid saue our Ladie: which are the most certeine appearances, credited and allowed in the church of Rome: also they may be seene of some, and of some other in that presence not seene at all; as Vrsine saue Peter and Paule, and yet manie at that instant being present could not see anie such sight, but thought it a lie: as I do. Michael Andraas confesseth, that papists see moze visions than protestants: he saith also, that a good soule can take none other shape than of a man; marie a damned soule may and dooth take the shape of a blacke moze, or of a beaust, or of a serpent, or spectallie of an heretike. The christian signes that driue awaie these euill soules, are the crosse, the name of Iesus, and the relikes of saints: in the number whereof are holiwater, holie bread, Agnus Dei, &c. For Andrew saith, that notwithstanding Iulianus was

Idem thes.
226.

Th. Aq. 1. pa.
que. 89. ar. 8.

Gregor. in
dial. 4.

Mich. And.
thes. 313.
316. 317.

Idem thes.
346.

Leo serm. de
ieiunijs 10.
mens.

Gelas. in epi-
stola ad episc.

Mich. And.
thes. 345.

Greg. dial. 4.
cap. 1. 12. 14.

Mich. And.
thes. 347.

Greg. dial. 4.
cap. 11.

Mich. And.
thes. 347.

Mich. And.
thes. 341.

Idem thes. 388.

Idem thes. 411.
Mal. malef.

I. Bod. &c.

Mich. And.
thes. 412.

Idem. ches.
414

an Apostata, and a betrayer of christian religion: yet at an extremitie, with the onelie signe of the crosse, he drave awaie from him manie such euill spirits; whereby also (he saith) the greatest diseases and sicknesses are cured, and the sorest dangers auoided.

A confutation of assuming of bodies, and of the serpent that seduced Eue.

The xxix. Chapter.

Gen. 3. 14.
15.



Gen. 3. 1.
1. Cor. 11. 3.

They that contend so earnestlie for the diuels assuming of bodies and visible shapes, do thinke they haue a great advantage by the words vttered in the third of Genesis, where they saie, the diuell entered into a serpent or snake: and that by the curse it appeareth, that the whole displeasure of God lighted vpon the poore snake onlie. How those words are to be considered may appeare, in that it is of purpose so spoken, as our weake capacities may thereby best conceiue the substance, tenor, and true meaning of the word, which is there set downe in the manner of a tragedie, in such humane and sensible forme, as wonderfullie informeth our vnderstanding; though it seeme contrarie to the spirituall course of spirits and diuels, and also to the nature and diuinitie of God himselte; who is infinite, and whome no man euer sawe with corporall eyes, and liued. And doubtles, if the serpent there had not bene taken absolutelie, nor metaphoricallie for the diuell, the Holie-ghost would haue informed vs thereof in some part of that storie. But to affirme it sometimes to be a diuell, and sometimes a snake; whereas there is no such distinction to be found or scene in the text, is an inuention and a fetch (me thinks) beyond the compasse of all diuinitie. Certeinlie the serpent was he that seduced Eue: now whether it were the diuell, or a snake; let anie wise man (or rather let the word of God) iudge. Doubtles the scripture in manie places expoundeth it to be the diuell. And I haue (I am sure) one wiseman on my side for

for the interpretation hereof, namelie Salomon; who saith, Through enuie of the diuell came death into the world: referring Sap. 2, 24. that to the diuell, which Moses in the letter did to the serpent. But a better expositor hereof needeth not, than the text it selfe, euen in the same place, where it is written; I will put enmitie betwene thee and the woman, and betwene thy seed and hir seed: he shall breake thy head, and thou shalt bruse his heele. What christian knoweth not, that in these words the mysterie of our redemption is comprised and promised: Wherein is not meant (as manie suppose) that the common seed of woman shall tread vpon a snakes head, and so breake it in peeces, &c: but that speciall seed, which is Christ, should be borne of a woman, to the vtter overthrow of sathan, and to the redemption of mankind, whose heele or flesh in his members the diuell should bruse and assault, with continuall attempts, and carnall prouocations, &c.

The obiection concerning the diuels assuming
of the serpents bodie answered.

The xxx. Chapter.

This word Serpent in holie scripture is taken for the diuell: The serpent Gen. 3, 1. was more subtil than all the beasts of the field. It likewise signifieth such as be euill speakers, such as haue slandering tongues, also heretiks, &c: They haue sharpened their Psal. 139, 4. tongues like serpents. It dooth likewise betoken the death and sacrifice of Christ: As Moses lifted vp the serpent in the wilbernesse, so must the sonne Num. 8. & 9. of man be lifted vp vpon the crosse. Moreover, it is taken for wicked men: O ye serpents and generation of vipers. Thereby John. 3, 14. also is signified as well a wise as a subtle man: and in that sense did Christ himselfe vse it; saing, Be ye wise as serpents, &c. So Matt. 10, 16. that by this breife collection you see, that the word serpent, as it is equiuocall, so likewise it is sometimes taken in the good and sometimes in the euill part. But where it is said, that the serpent was father of lies, author of death, and the worker of deceit: me thinks

thinks it is a ridiculous opinion to hold, that thereby a snake is meant; which must be, if the letter be preferred before the allegorie. Trulie Caluines opinion is to be liked and reuerenced, and his example to be embraced and followed, in that he offereth to subscribe to them that hold, that the Holie-ghost in that place did of purpose vse obscure figures, that the cleare light thereof might be deferred, till Christs comming. He saith also with like commendation (speaking hereof, and writing vpon this place) that Moses doth accommodate and fitten for the vnderstanding of the common people, in a rude and grosse stile, those things which he there deliuereth; forbearing once to rehearse the name of sathan. And further he saith, that this order may not be thought of Moses his owne deuise; but to be taught him by the spirit of God: for such was (saith he) in those daies the childish age of the church, which was vnable to receiue higher or profounder doctrine. Finally, he saith euen herevpon, that the Lord hath supplid, with the secret light of his spirit, whatsoeuer wanted in plainenes and clearenes of externall words.

If it be said, according to experience, that certeine other beasts are farre more subtile than the serpent: they answer, that it is not absurd to confesse, that the same gift was taken awaie from him, by God, bicause he brought destruction to mankind. Which is more (me thinkes) than need be granted in that behalfe. For Christ saith not; Be ye wise as serpents were before their transgression: but, Be wise as serpents are. I would learne what impietie, absurditie, or offense it is to hold, that Moses, vnder the person of the poisoning serpent or snake, describeth the diuell that poisoned Eue with his deceitfull words, and venomous assault. Whence cometh it else, that the diuell is called so often, The viper, The serpent, &c: and that his children are called the generation of vipers; but vpon this first description of the diuell made by Moses? For I thinke none so grosse, as to suppose, that the wicked are the children of snakes, according to the letter: no more than we are to thinke and gather, that

God keepe a booke of life, written with penne
and inke vpon paper; as citizens re-
cord their free men.

Of the curſſe rehearſed Gen. 3. and that place right-
lie expounded, Iohn Caluines opinion of the diuell.

The xxxj. Chapter.



The curſſe rehearſed by God in
that place, whereby witchmongers la-
bour ſo buſilie to proue that the diuell en-
tered into the bodie of a ſnake, and by
conſequence can take the bodie of anie
other creature at his pleaſure, &c: reacheth
(I thinke) further into the diuels matters,
than we can comprehend, or is needfull
for vs to know, that vnderſtand not the waies of the diuels cree-
ping, and is farre vnlikelie to extend to plague the generation
of ſnakes: as though they had bene made with legs before
that time, and through this curſſe were depriued of that benefit.
And yet, if the diuell ſhould haue entred into the ſnake, in maner
and forme as they ſuppoſe; I cannot ſee in what degree of ſinne
the poore ſnake ſhould be ſo guiltie, as that God, who is the moſt
righteous iudge, might be offended with him. But although I
abhorre that lewd interpretation of the familie of loue, and ſuch
other heretikes, as would reduce the whole Bible into allegories;
yet (me thinkes) the creeper there is rather metaphoricallie or
ſignificatiuelie ſpoken, than literallie; euen by that figure, which
is there proſecuted to the end. Wherein the diuell is reſembled to
an odious creature, who as he creeperth vpon vs to annoie our bo-
dies; ſo doth the diuell there creeper into the conſcience of Eue, to
abuse and deceiue hir: whoſe ſeed neuertheles ſhall tread downe
and diſſolue his power and malice. And through him, all good
chriſtians (as Caluine ſaith) obteine power to doe the like. For we
may not imagine ſuch a materiall tragedie, as there is deſcribed,
for the eaſe of our feeble and weake capacities.

Familie of
loue.

1. Cal. lib. in-
ſtit. 1. cap. 34.
ſect. 18.

For whenſoeuer we find in the ſcriptures, that the diuell
is called, god, the prince of the world, a ſtrong armed man,
to whom is giuen the power of the aier, a roving lion, a ſer-
pent, &c: the Holie-ghoſt moued vs thereby, to beware of the
moſt ſubtil, ſtrong and mightie enimie, and to make prepara-
tion,

*I. Cal. li. inst.
I. cap. 14. sect.
13.*

*Aug. de cura
pro mort. &c.*

tion, and arme our selues with faith against so terrible an aduer-
sarie. And this is the opinion and counsell of Caluine, that we see-
ing our owne weakenes, & his force manifested in such termes,
may beware of the diuell, and may flie to God for spirituall aid
and comfort. And as for his corporall assaults, or his attempts
vpon our bodies, his nightwalkings, his visible appearings, his
dancing with witches, &c: we are neither warned in the scrip-
tures of them, nor willed by God or his prophets to flie them; nei-
ther is there anie mention made of them in the scriptures. And
therefore thinke I those witchmongers and absurd writers to be
as grosse on the one side, as the Sadduces are impious and fond
on the other; which saie, that spirits and diuels are onlie motions
and affections, and that angels are but tokens of Gods power.
I for my part confesse with Augustine, that these matters are
aboue my reach and capacitie: and yet so farre as Gods word
teacheth me, I will not sticke to saie, that they are liuing crea-
tures, ordeined to serue the Lord in their vocation. And although
they abode not in their first estate, yet that they are the Lords
ministers, and executioners of his wrath, to trie and tempt in
this world, and to punish the reprobate in hell fier in the world to
come.

Mine owne opinion and resolution of the nature of
spirits, and of the diuell, with his properties.

The xxxij. Chapter.

*P. Mart. in
loc. com. 9.
sect. 14.*

*• 1. Sam. 22.
Luk. 8.
Iohn. 8.
Eph. 6.
2. Tim. 2.
1. Pet. 5.
Coloss. 1,
verse. 16.*



Ut to vse fewe words in a long
matter, and plaine termes in a doubtfull
case, this is mine opinion concerning
this present argument. First, that diuels
are spirits, and no bodies. For (as Peter
Martyr saith) spirits and bodies are by
antithesis opposed one to another: so as
a bodie is no spirit, nor a spirit a bodie.
And that the diuell, whether he be manie or one (for by the wate
yon shall vnderstand, that he is so spoken of in the scriptures, as
though there were but ^a one, and sometimes as though ^b one
were

were manie legions, the sense whereof I haue alreadie declared according to Caluins opinion, he is a creature made by God, and that for vengeance, as it is ^c written in Eccl. 39. verse. 28: and of himselfe naught, though employed by God to necessarie and good purposes. For in places, where it is written, that ^d all the creatures of God are good; and againe, when God, in the creation of the world, ^e saue all that he had made was good: the diuell is not comprehended within those words of commendation. For it is written that he was a ^f murtherer from the beginning, and abode not in the truth, bicause there is no truth in him; but when he speaketh a lie, he speaketh of his owne, as being a liar, and the father of lies, and (as Iohn saith) a sinner from the beginning. Neither was his creation (so farre as I can find) in that weeke that God made man, and those other creatures mentioned in Genesis the first; and yet God created him purposelie to destroye. I take his substance to be such as no man can by learning define, nor by wisdome search out. M. Deering saith, that Paule himselfe, reckoning by principalities, powers, &c: addeth, Currie name that is named in this world, or in the world to come. A clere sentence (saith he) of Pauls modestie, in confessing a holie ignorance of the state of angels; which name is also giuen to diuels in other places of the scripture. His essence also and his forme is so proper and peculiar (in mine opinion) vnto himselfe, as he himselfe cannot alter it, but must needs be content therewith, as with that which God hath ordeined for him, and assigned vnto him, as peculiarie as he hath giuen to vs our substance without power to alter the same at our pleasures. For we find not that a spirit can make a bodie, more than a bodie can make a spirit: the spirit of God excepted, which is omnipotent. Nevertheless, I learne that their nature is prone to all mischeefe: for as the verie signification of an enimie and an accuser is wrapped vp in Sathan and Diabolus; so dooth Christ himselfe declare him to be in the thirtenth of Matthew. And therefore he broketh well his name: for he lieth dailie in wait, not onlie to corrupt, but also to destroye mankind; being (I saie) the verie tormentor appointed by God to afflict the wicked in this world with wicked temptations, and in the world to come with hell fier. But I may not here forget how M. Mal. and the residue of that crew doe ex-

1. Cor. 10.

Matth. 8,

& 10.

Luke. 4.

^c Sap. 1.

Apocal. 4.

^d 1. Tim. 4. 4

^e Gen. 1.

^f Gen. 8. 44.

1. Ioh. 3. 8.

Isai. 54. 16.

Edw. Deering, in his read. vpon the Hebr. 1. reading the 6.

Eph. 6, 12.

Col. 2, 16.

Matth. 25.

1. Pet. 5.

Idem ibid.

Matt. 25. 41.

Mal. malef.

par. 1. quæ. 5.

pound

The ety-
mon of the
word *Diabolus*.

pound this word Diabolus: for Dia (saie they) is Duo, and Bolus is Morfellus; whereby they gather that the diuell eateth by a man both bodie and soule at two morfelles. Whereas in truth the wicked may be said to eat by and swallowe downe the diuell, rather than the diuell to eat by them; though it may well be said by a figure, that the diuell like a rozing lion seeketh whome he may deuoure: which is ment of the soule and spirituall deuouring, as verie nouices in religion may iudge.

Against fond witchmongers, and their opinions
concerning corporall diuels.

The xxxij. Chapter.

NOW, how Brian Darcies he spirits
and the spirits, Littie and Tiffin, Suckin and Pidgin, Liard and Robin, &c: his white spirits and blacke spirits, graie spirits and red spirits, diuell tode and diuell lambe, diuels cat and diuels dam, agree herewithall, or can stand consonant with the word of GOD, or true philosophie, let heauen and earth iudge. In the meane time, let anie man with good consideration peruse that booke published by W. W. and it shall suffice to satisfie him in all that may be required touching the vanities of the witches examinations, confessions, and executions: where, though the tale be told onlie of the accusers part, without anie other answer of theirs than their aduersarie setteth downe; mine assertion will be sufficientlie proued true. And because it seemeth to be performed with some kind of authoritie, I will saie no more for the confutation thereof, but referre you to the booke it selfe; whereto if nothing be added that may make to their reach, I dare warrant nothing is left out that may serue to their condemnation. See whether the witnesses be not single of what credit, sex and age they are; namelie lewd, miserable, and enuious poore people; most of them which speake to anie purpose being old women, & children of the age of 4. 5. 6. 7. 8. or 9. yeares.

And note how and what the witches confesse, and see of what weight and importance the causes are; whether their confessions be

The booke
of W. W.
published,
&c.

be not twonne through hope of fauour, and extorted by flatterie
or threats, without pꝛoofe. But in so much as there were not past
seuenteene or eightene condemned at once at S. Osees in the
countie of Essex, being a whole parish (though of no great quanti-
tie) I will saie the lesse: trusting that by this time there remaine
not manie in that parish. If anie be yet behind, I doubt not, but
Brian Darcie will find them out; who, if he lacke aid, Richard
Gallis of Windesore were meete to be associated with him; which
Gallis hath set forth another booke to that effect, of certeine wit-
ches of Windesore executed at Abington. But with what impu-
dencie and dishonestie he hath finished it, with what lies and for-
geries he hath furnished it, what follie and frensie he hath vtter-
ed in it; I am ashamed to report: and therefore being but a two
pennie booke, I had rather desire you to buye it, and so to peruse
it, than to fill my booke with such beastlie stuffe.

At S. Osees
17. or 18.
witches co-
demned at
once.

A conclusion wherein the Spirit of spirits is described,
by the illumination of which spirit all spirits are to be tri-
ed: with a confutation of the Pneumatomachi flatlie de-
nieng the diuinitie of this Spirit,

The xxxiiij. Chapter.

Touching the manifold significati-
on of this word [Spirit] I haue elsewhere
in this bꝛiefe discourse told you my mind:
which is a word nothing differing in He-
bꝛue from bꝛeath or wind. For all these
words following; to wit, *Spiritus, Ventus,*
Flatus, Halitus, are indifferentlie vsed by
the Holie-ghost, and called by this Hebꝛue
word רִיחַ in the sacred scripture. For further pꝛoofe where-
of I cite vnto you the words of Isaie; For his spirit (or bꝛeath) *Isai. 30, 28.*
is as a riuer that ouerfloweth vp to the necke, &c: in which place
the prophet describeth the comming of God in heate and indig-
nation vnto iudgement, &c. I cite also vnto you the words of
Zacharie; These are the foure spirits of the heauen, &c. Likewise *Zach. 6, 5.*
in Genesis; And the spirit of G D D moued vpon the waters. *Gen. 1, 2.*
Moreouer, I cite vnto you the words of Christ; The spirit (or *Ioh. 3, 8.*
wind)

wind) bloweth where it listeth. Unto which said places infinite more might be added out of holie writ, tending all to this purpose; namelie, to giue vs this for a note, that all the sayings aboue cited, with manie more that I could alledge, where mention is made of spirit, the Hebrew text useth no word but one; to wit, רֵיחַ which signifieth (as I said) *spiritum, ventum, flatum, halitum*; which may be Englished, Spirit, wind, blast, breath.

Erasm. Sacer.
in dictio.
Scholast.
doctr. lib. 5.

But before I enter vpon the verie point of my purpose, it shall not be amisse, to make you acquainted with the collection of a certeine Schoole diuine, who distinguisheth and diuideth this word [Spirit] into six significations; sayeng that it is sometimes taken for the aier, sometimes for the wind, sometimes for the bodies of the blessed, sometimes for the soules of the blessed, sometimes for the power imaginatiue or the mind of man; and sometimes for God. Againe he saith, that of spirits there are two sorts, some created and some vncreated.

A spirit vncreated (saith he) is God himselte, and it is essentially taken, and agreeth vnto the three persons notionally, to the Father, the Sonne, and the Holie-ghost personallie. A spirit created is a creature, and that is likewise of two sorts; to wit, bodilie, and bodilesse. A bodilie spirit is also of two sorts: for some kind of spirit is so named of spiritualnes, as it is distinguished from bodilinesse: otherwise it is called *spiritus a spirando, id est, a flando*, of breathing or blowing, as the wind doeth.

A bodilesse spirit is one waie so named of spiritualnes, and then it is taken for a spirituall substance; and is of two sorts: some make a full and complet kind, and is called complet or perfect, as a spirit angelicall: some doe not make a full and perfect kind, and is called incomplet or vnperfect, as the soule. There is also the spirit vitall, which is a certeine subtile or verie fine substance necessarilie disposing and tending vnto life. There be moreover spirits naturall, which are a kind of subtile and verie fine substances, disposing and tending vnto equall complexions of bodies. Againe there be spirits animall, which are certeine subtile and verie fine substances disposing and tempering the bodie, that it might be animated of the forme, that is, that it might be perfected of the reasonable soule. Thus farre he. In whose diuision you see a philosophicall kind of proceeding, though not altogether
to

to be condemned, yet in euerie point not to be approued.

Now to the spirit of spirits, I meane the principall and holie spirit of God, which one defineth or rather describeth to be the third person in trinitie issuing from the father and the sonne, no more the charitie dilection and loue of the father and the sonne, than the father is the charitie dilection and loue of the sonne and Holie-ghost. An other treating vpon the same argument, proceedeth in this reuerent manner: The holie spirit is the vertue or power of God, quickening, nourishing, fostering and perfecting all things: by whose onlie breathing it commeth to passe that we both know and loue G D D, and become at the length like vnto him: which spirit is the pledge and earnest pennie of grace, and beareth witness vnto our heart, whiles wee crie Abba, Rom. 8, 15. Father. This spirit is called the spirit of G D D, the spirit of Christ, and the spirit of him which raised vp Iesus from the dead.

Iesus Christ, for that he receiued not the spirit by measure, but in fulnesse, doth call it his spirit; saieing: When the comforter shall come, whom I will send, even the holie spirit, he shall testifie of me. This spirit hath diuerse metaphoricall names attributed therevnto in the holie scriptures. It is called by the name of water, because it washeth, comforteth, moisteneth, softteth, and maketh fruitfull with all godlinesse and vertues the minds of men, which otherwise would be vncleane, comfortlesse, hard, drie, and barren of all godnesse: wher vpon the prophet Isaie saith; I will powze water vpon the thirstie, and floods vpon the drie ground, &c. Wherewithall the words of Christ doe agree; Hee that beloueth in me, as saith the scripture, out of his bellie shall flowe riuers of waters of life. And else where; Whosoever drinketh of the water that I shall giue him, shall neuer be more a thirst. Other places likewise there be, wherein the holie spirit is signified by the name of water and flood: as in the 13. of Isaie, the 29. of Ezech. the 146. Psalme, &c. The same spirit by reason of the force and vehemencie thereof is termed fier. For it doth purifie and cleanse the whole man from top to toe, it doth burne out the soile and dross of sinnes, and setteth him all in a flaming and hot burning zeale to preferre and further Gods glorie. Which plainelie appeared in the apostles, who when they had receiued

Erasm. Sar.
in lib. loc. &
lit. predictis.

Laurent. 2
Villanicensis
in phrasib. f.
script. lit. S.
pag. 176.

Rom. 8, 15.
2. Cor. 6, 5.

Iohn. 15, 26.

Isai. 44.

Iohn. 7, 38.

Iohn. 4, 14.

Ar. f.

ceiued

Ier. 23. 29.

received the spirit, they spake fierie words, yea such words as were uncontrollable, in so much as in none more than in them this saying of the prophet Ieremie was verified, *Nunquid non verba mea sunt quasi ignis?* Are not my words even as it were fire? This was declared and shewed by those fierie tongues, which were scene upon the apostles after they had received the holie spirit.

1. Ioh. 2. 20.

Psal. 44.

Cyrrill. in e-
uang. Ioh. lib.
3. cap. 14.

Moreover, this spirit is called annointing, or ointment, because that as in old time priests and kings were by annointing deputed to their office and charge, and so were made fit and serviceable for the same: even so the elect are not so much declared as renewed and made apt by the training up of the holie spirit, both to live well and also to glorifie God. Whereupon dependeth the saying of Iohn; And ye have no need that anie should teach you, but as the same ointment doth teach you. It is also called in scripture, The oil of gladnesse and reioysing, whereof it is said in the booke of Psalmes; God even thy God hath annointed thee with the oil of ioy & gladnes, &c. And by this goodlie and comfortable name of oil in the scriptures is the mercie of God oftentimes expressed, because the nature of that doth agree with the propertie and qualitie of this. For as oil doth float and swim aboue all other liquors, so the mercie of God doth surpasse and overreach all his works, and the same doth most of all disclose it selfe to miserable man.

Exod. 8.

It is likewise called the finger of God, that is, the might and power of God: by the vertue whereof the apostles did cast out devils; to wit, even by the finger of God. It is called the spirit of truth, because it maketh men true and faithfull in their vocation: and for that it is the touchstone to trie all counterfet deuises of mans braine, and all vaine sciences, prophane practises, deceitfull arts, and circumventing inuentions; such as be in generall all sorts of witchcrafts and inchantments, within whose number are comprehended all those wherewith I haue had some dealing in this my discoverie; to wit, charmes or incantations, divinations, augurie, iudiciall astrologie, nativitie casting, alchymystrie, conjuration, lotshare, poperie which is mere paltrie, with diuerse other: not one wherof no nor all together are able to stand to the triall and examination, which this spirit of truth shall and will take of those false and euill spirits. Aie, they shalbe found, when they

they are laid into the balance, to be lighter than vanitie: verie drosse, when they once come to be tried by the feruent heate of this spirit; and like chaffe, when this spirit bloweth vpon them, diuen awaie with a violent whirlewind: such is the perfection, integritie, and effectuall operation of this spirit, whose working as it is manifold, so it is maruellous, and therefore may and is called the spirit of spirits.

This spirit withdrawing it selfe from the harts of men, for that it will not inhabit and dwell where sinne hath dominion, giueth place vnto the spirit of error and blindness, to the spirit of seruitude and compunction, which biteth, gnaweth, and whetteth their harts with a deadlie hate of the gospel; in so much as it graeueth their minds and irketh their eares either to heare or vnderstand the truth; of which disease properlie the phariseis of old were, and the papists euen now are sicke. Yea, the want of this good spirit is the cause that manie fall into the spirit of peruerse-nes and frowardnes, into the spirit of giddinesse, lieng, drowz-nes, and dulnesse: according as the prophet Isaie saith; For the Lord hath couered you with a spirit of slumber, and hath shut vp your eies: and againe else-where, *Dominus miscuit in medio*, &c. The Lord hath mingled among them the spirit of giddinesse, and hath made Aegypt to erre, as a drunken man erreth in his vomit: as it is said by Paule; And their foolish hart was blinded, and God gaue them ouer vnto their owne harts lusts. Which punishment Moses threateneth vnto the Iewes; The Lord shall smite thee with madness, with blindness and amazednesse of mind, and thou shalt grope at high noone as a blind man bleseth to grope, &c.

In summe, this word [Spirit] dooth signifie a secret force and power, wherewith our minds are moued and directed; if vnto holie things, then is it the motion of the holie spirit, of the spirit of Christ and of God: if vnto euill things, then is it the suggestion of the wicked spirit, of the diuell, and of satan. Wherevpon I inferre, by the waie of a question, with what spirit we are to suppose such to be moued, as either practise anie of the vanities treated vpon in this booke, or through credulitie addict themselves therevnto as vnto diuine oracles, or the voice of angels breakeing through the clouds: We cannot impute this motion vnto the

The holie spirit can abide nothing that is carnall, and vn-cleane.

Isai. 29, 10.
Isai. 19, 14.

Ro. 1, 21, 23.

Deuter. 28,
28, 29.

A question.

An answer.

A great
likelihoode
no doubt.Iudgement
distingui-
shed.

the good spirit; for then they should be able to discern betwene the nature of spirits, and not swarue in iudgement: it followeth therefore, that the spirit of blindness and error dooth seduce them; so that it is no meruall if in the alienation of their minds they take falsehood for truth, shadowes for substances, fancies for vertues, &c: for it is likelie that the good spirit of God hath forsaken them, or at leastwise absented it selfe from them: else would they detest these diuelish deuises of men, which consist of nothing but delusions and vaine practises, whereof (I suppose) this my booke to be a sufficient discouerie.

It will be said that I ought not to iudge, for he that iudgeth shalbe iudged. Whereto I answer, that iudgement is to be vnderstood of three kind of actions in their proper nature; whereof the first are secret, and the iudgement of them shall apperteine to God, who in time will disclose what so euer is done in couert, and that by his iust iudgement. The second are mixed actions, taking part of hidden and part of open, so that by reason of their vncerteintie and doubtfulnes they are discussable and to be tried; these after due examination are to haue their competent iudgement, and are incident to the magistrate. The third are manifest and euident, and such as doe no lesse apparentlie shew themselves than an inflammation of bloud in the bodie: and of these actions euerie priuate man giueth iudgement, because they be of such certeintie, as that of them a man may as well conclude, as to gather, that because the sunne is risen in the east, Ergo it is morning: he is come about and is full south, Ergo it is high none; he is declining and closing vp in the west, Ergo it is euening. So that the obiection is answered.

Howbeit, letting this passe, and spirituallie to speake of this spirit, which whiles manie haue wanted, it hath come to passe that they haue proued altogether carnall; & not saouring heauenlie diuinitie haue tumbled into worlde than philosophicall barbarisme: & these be such as of writers are called Pneumatomachi, a sect so iniurious to the holie spirit of God, that contemning the sentence of Christ, wherein he foretelleth that the sinne against the holie spirit is neuer to be pardoned, neither in this world nor in the world to come, they doe not onelie denie him to be God, but also pull from him all being, and with the Sadduces mainteine

*Iofias Sim-
lerus li. 4. ca.
5. aduersus
veteres &
nouos Anti-
trinitarios,
&c.*

feine there is none such; but that vnder and by the name of holie spirit is ment a certeine diuine force, therewith our minds are moued, and the grace and fauour of God whereby we are his beloued. Against these shamelesse enities of the holie spirit, I will not vse materiall weapons, but syllogisticall charmes. And first I will set downe some of their paralogysmes or false arguments; and vpon the necke of them inferre fit confutations grounded vpon sound reason and certeine truth.

Their first argument is knit vp in this manner. The holie spirit it is no where expresselie called God in the scriptures; *Ergo* he is not God, or at leastwise he is not to be called God. The antecedent of this argument is false; bicause the holie spirit hath the title or name of God in the fist of the Acts. Againe, the consequent is false. For although he were not expresselie called God, yet should it not ther vpon be concluded that he is not verie God; bicause vnto him are attributed all the properties of God, which vnto this doe equallie belong. And as we denie not that the father is the true light, although it be not directlie written of the father, but of the sonne; He was the true light giuing light to euerie man that cometh into this world: so likewise it is not to be denied, that the spirit is God, although the scripture doth not expresselie and simplie note it; sithence it ascribeth equall things therevnto; as the properties of God, the works of God, the seruice due to God, and that it doth interchangeablie take the names of Spirit and of God oftentimes. They therefore that see these things attributed vnto the holie spirit, and yet will not suffer him to be called by the name of God; doe as it were refuse to grant vnto Eue the name of *Homo*, whome notwithstanding they confesse to be a creature reasonable and mortall.

The second reason is this. Hilarie in all his twelue bookes of the Trinitie doth no where write that the holie spirit is to be worshipped; he neuer giueth ther vnto the name of God, neither dares he otherwise pronounce thereof, than that it is the spirit of God. Besides this, there are vsuall praers of the church commonlie called the Collects, whereof some are made to the father, some to the sonne, but none to the holie spirit; and yet in them all mention is made of the three persons. * Herevnto I answer, that although Hilarie doth not openlie call the holie spirit, God:

1. Obiectio.
The scripture doth neuer call the holie spirit God.
* The first answer.
A refutation of the antecedent, &c.

2. Obiectio.
Hilarie doth not call the spirit God, neither is he so named in the common collects.
* The 2. answer.

R. ij.

yet

Hilarius lib.
12. de Triade

The place
is long, and
therefore
I had rather
referre the
reader vnto
the booke
than heere
to insert so
many lines.

Collecta in die
domin. sanc-
te Trinit.

yet doth he constantly denie it to be a creature. Now if any aske me why Hilarie was so coie & nice to name the holie spirit, God, whom he denieth to be a creature, when as notwithstanding betwene God and a creature there is no meane: I will in good sooth saie what I thinke. I suppose that Hilarie, for himselfe, thought well of the godhead of the holie spirit: but this opinion was thrust and forced vpon him of the Pneumatomachi, who at that time rightlie deeming of the sonne did erctiles ioine themselves to those that were sound of iudgement. There is also in the ecclesiasticall historie a little booke which they gaue Liberius a bishop of Rome, whereinto they foisted the Nicene creed. And that Hilarie was a friend of the Pneumatomachi, it is perceiued in his booke *De synodis*, where he writeth in this maner; *Nihil autem mirum vobis videri debet, fratres charissimi, &c.* It ought to seeme no wonder vnto you deere brethren, &c. As for the obiection of the praiers of the church called the collects, that in them the holie spirit is not called vpon by name: we oppose and set against them the songs of the church, wherein the said spirit is called vpon. But the collects are more ancient than the songs, hymnes, and anthems. I will not now contend about ancientnesse, neither will I compare songs and collects together; but I say thus much onelie, to wit, that in the most ancient times of the church the holie spirit hath bene openlie called vpon in the congregati- on. Now if I be charged to giue an instance, let this serue. In the collect vpon trinitie fundaie it is thus said: Almighty and everlasting God, which hast giuen vnto vs thy seruants grace by the confession of a truth to acknowledge the glorie of the eternall trinitie; and in the power of the diuine Maestie to worship the vnitie: we beseech thee that thorough the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which liuest and reignest one God world without end. Now bicause that in this collect, where the trinitie is expresselie called vpon, the names of persons are not expresse; but almighty and everlasting God inuocated, who abideth in trinitie and vnitie; it doth easilie appeare elsewhere also that the persons being not named, vnder the name of almighty and everlasting God, not onelie the father to be vnderstood, but God which abideth in trinitie and vnitie, that is the father, the sonne, and the Holie-ghost.

A third obiection of theirs is this. The sonne of **G D D** oftentimes praieng in the gospels, speaketh vnto the father, promiseth the holie spirit, and doth also admonish the apostles to prae vnto the heauenlie father, but yet in the name of the sonne. Besides that, he prescribeth them this forme of prae: Our father which art in heauen. *Ergo* the father onlie is to be called vpon, and consequently the father onlie is that one and verie true God, of whome it is written; Thou shalt worship the Lord thy God, and him onlie shalt thou serue.

3. Obiectio.
The spirit is not to be prae vnto but the father onlie.

* Thereto I answer first by denieng the consequent; The sonne prae to the father onlie, *Ergo* the father onlie is of vs also to be prae vnto. For the sonne of **G D D** is distinguished of vs both in person and in office: he as a mediator maketh intercession for vs to the father: and although the sonne and the holie spirit doe both together receiue and take vs into fauour with God; yet is he said to intreat the father for vs; because the father is the fountaine of all counsels & diuine works. Furthermore, touching the forme of praieng prescribed of Christ, it is not necessarie that the fathers name should personallie be there taken, sith there is no distinction of persons made: but by the name of father indefinitely we vnderstand God or the essence of God, the father, the son, and the Holie-ghost. For this name hath not alwaies a respect vnto the generation of the sonne of God; but God is called the father of the faithfull, because of his gracious and free adopting of them, the foundation whereof is the sonne of God, in whom we be adopted: but yet so adopted, that not the father onlie receiueh vs into his fauour; but with him also the sonne and the holy spirit doth the same. Therefore when we in the beginning of prae do aduertise our selues of Gods goodnesse towards vs; we do not cast an eie to the father alone, but also to the sonne, who gaue vs the spirit of adoption; and to the holie spirit, in whom we crie Abba, Father. And if so be that inuocation and prae were restrained to the father alone, then had the saints done amisse, in calling vpon, inuocating, and praieng to the sonne of God, and with the sonne the holy spirit, in baptism, according to the forme by Christ himselfe assigned and deliuered.

* 3. Answer.
The consequent is denied.

Another obiection is out of the fourth of Amos, in this maner. For so it is I that make the thunder, and create the spirit, and

4. Obiectio.
Amos saith

Isr. liij.

shew

that the spi-
rit was cre-
ated.

* 4. Answer.
Spirit in
this place
signifieth
wind.

To create is
not him to
be made
that was
not.

Euseb. Cesa-
riens. li. 3. ad-
uersus Mar-
cellum.

shew vnto men their Christ, making the light and the clouds, and mounting aboue the hie places of the earth, the Lord God of hosts is his name. Now bicause it is read in that place, Shewing vnto men their Christ; the Pneumatomachi contended that these words are to be vnderstood of the holie spirit.

* But Ambrose in his booke *De spiritu sancto, lib. 2. cap. 7.* doth rightlie answer, that by spirit in this place is ment the wind; for if the prophets purpose and will had bene to speake of the holie spirit, he would not haue begunne with thunder, nor haue ended with light and clouds. Howbeit, the same father saith; If anie suppose that these words are to be drawne vnto the interpretation of the holie spirit, bicause the prophet saith, Shewing vnto men their Christ; he ought also to draw these words vnto the myserie of the Lords incarnation: and he expoundeth thunder to be the words of the Lord, and spirit to be the reasonable and perfect soule. But the former interpretation is certeine and conuenient with the words of the prophet, by whom there is no mention made of Christ; but the power of God is set forth in his works. Behold (saith the prophet) he that formeth the mountaines, and createth the wind, and declareth vnto man what is his thought, which maketh the morning darknesse, and walketh vpon the hie places of the earth, the Lord God of hosts is his name. In this sort Santes a right skilfull man in the Hebreu tong translateth this place of the prophet. But admit this place were written of the holie spirit, & were not appliable either to the wind or to the Lords incarnation: yet doth it not follow that the holie spirit is a creature; bicause this word of Creating doth not alwaies signifie a making of something out of nothing; as Eusebius in expounding these words (The Lord created me in the beginning of his waies) writeth thus. The prophet in the person of God, saith; Behold I am he that made the thunder, and created the spirit, and shewed vnto men their Christ: this word Created is not so to be taken, as that it is to be concluded thereby, that the same was not before. For God hath not so created the spirit, sithence by the same he hath shewed & declared his Christ vnto all men. Neither was it a thing of late beginning vnder the sonne: but it was before all beginning, and was then sent, when the apostles were gathered together, when a sound like thunder came from

from heauen, as it had bene the comming of a mightie wind : this word Created being vsed for sent downe, for appointed, or deined, &c : and the word thunder signifieng in another kind of maner the preaching of the gospels. The like saieng is that of the Psalmist, A cleane hart create in me O God : wherein he praised not as one hauing no hart, but as one that had such a hart as needed purifieng, as needed perfecting : & this phrase also of the scripture, That he might create two in one new man ; that is, that he might ioine, couple, or gather together, &c.

Furthermore, the Pneumatomachi by these testimonies insuing endeuoꝛ to proue the holie spirit to be a creature. Out of Iohn the 1. chap. By this word were all things made, and without it nothing was made. Out of 1. Cor. 8. Wee haue one God the father, euen he from whome are all things, and we in him, and one Lord Iesus Christ, through whome are all things, and we by him. Out of the 1. Coloss. By him were all things made, things in heauen, and things in earth, visible and inuisible, &c. Now if all things were made by the sonne, it followeth that by him the holie spirit was also made.

* Whereto I answer, that when all things are said to be made by the sonne, that same vniuersall proposition is restrained by Iohn himselfe to a certeine kind of things : Without him (saith the euangelist) was nothing made that was made. Therefore it is first to be shewed that the holie spirit was made, and then will we conclude out of Iohn, that if he were made, he was made of the sonne. The scripture doth no where saie that the holie spirit was made of the father or of the sonne, but to proceed, to come, and to be sent from them both. Now if these vniuersall propositions are to suffer no restraint, it shall follow that the father was made of the sonne : than the which what is more absurd and wicked :

Againe, they object out of Matth. 11. None knoweth the sonne but the father, and none the father but the sonne ; to wit, of and by himselfe : for otherwise both the angels, & to whomsoever else it shall please the sonne to reueale the father, these doe know both the father and the sonne. Now if so be the spirit be not equall with the father and the sonne in knowledge, he is not onelie vnequall and lesser than they, but also no God : for ignorance is not incident.

5. Obiectio.

All things were made by the son, Ergo the spirit was also made by him.

* 5. Answer.

Vniuersall propositions or speeches are to be restrained.

6. Obiectio.

The spirit knoweth not the father & the sonne.

incident vnto God.

*6. Answer.
How ex-
clusive pro-
positions or
speeches
are to be
interpre-
ted.

* Whereto I answer, that where in holie scripture we doe meete with vniuersall propositions negative or exclusiue, they are not to be expounded of one person, so as the rest are excluded; but creatures or false gods are to be excluded, and whatsoever else is without or beside the essence and being of God. Reasons to proue and confirme this interpretation, I could bring verie manie, whereof I will adde some for example. In the seauenth of Iohn it is said; When Christ shall come, none shall knowe from whence he is: notwithstanding which words the Iewes thought that neither God nor his angels should be ignorant from whence Christ should be. In the fourth to the Galathians; A mans couenant or testament confirmed with authoritie no bodie doth abrogate, or adde anie thing therevnto. No iust man doth so; but tyrants and truce-breakers care not for couenants. In Iohn eight; Iesus was left alone, and the woman standing in the midst. And yet it is not to be supposed that a multitude of people was not present, and the disciples of Christ likewise; but the word *solus*, alone, is referred to the womans accusers, who withdrew themselves awaie euerie one, and departed. In the sixt of Marke; When it was euening, the ship was in the midst of the sea, and he alone vpon land: he was not alone vpon land or shore, for the same was not vtterlie void of dwellers; but he had not anie of his disciples with him, nor anie bodie to carrie him a shipboard vnto his disciples. Manie phrases or formes of speeches like vnto these are to be found in the sacred scriptures, and in authors both Greeke and Latine, whereby we vnderstand, that neither vniuersall negative nor exclusiue particles are striclie to be vsed, but to be explained in such sort as the matter in hand will beare. When as therefore the sonne alone is said to know the father, and it is demanded whether the holie spirit is debarred from knowing the father; out of other places of scriptures iudgment is to be giuen in this case. In some places the holie spirit is counted and reckoned with the father and the sonne iointlie: wherefore he is not to be separated. Elsewhere also it is attributed to the holie spirit that he alone doth know the things which be of God, and searcheth the deepe secrets of God: wherefore from him the knowing of God is not to be excluded.

They

They doe yet further obiect, that it is not conuenient or fit for God after the manner of suters to humble and cast downe himselfe: but the holie spirit doth so, praieng and intreating for vs with vnspeakeable grones: Rom. 8. *Ergo* the holie spirit is not God.

7. Obiectio.
The spirit
praieth for
vs.

* Wherefo I answer that the holie spirit doth prai and intreat, in so much as he prouoketh vs to prai, and maketh vs to grone and sigh. Oftentimes also in the scriptures is that action or deed attributed vnto God, which we being stirred by and moued by him doe bring to passe. So it is said of God vnto Abraham; Now I know that thou fearest God: and yet before he would haue sacrificed Isaac, God knew the verie heart of Abraham: and therefore this word *Cognoui*, I know, is as much as *Cognoscere feci*, I haue made or caused to know. And that the spirit to prai and intreat, is the same that, to make to prai and intreat, the apostle teacheth euen there, writing that we haue receiued the spirit of adoption, in whome we crie Abba Father. Where it is manifest that it is we which crie, the Holie-ghost prouoking and forcing vs therevnto.

7. Answer.
The spirit
doth pro-
uoke vs to
prai.

Howbeit they go further, and frame this reason. Whosoever is sent, the same is inferior and lesser than he of whome he is sent, and furthermore he is of a comprehensible substance, because he passeth by locall motion from place to place: but the holie spirit is sent of the father and the sonne, Iohn. 14, 15, & 16. It is powred forth and shed vpon men, Acts. 10. *Ergo* the holie spirit is lesser than the Father and the Sonne, and of a comprehensible nature, and consequentlie not verie God.

8. Obiectio.
The spirit
is sent from
the father
and the son.

* Wherefo I answer first, that he which is sent is not alwaies lesser than he that sendeth: to proue which position anie meane wit may inferre manie instances. Furthermore, touching the sending of the holie spirit, we are here to imagine no changing or shifting of place. For if the spirit when he goeth forth from the father and is sent, changeth his place, then must the father also be in a place, that he may leaue it and go to another. And as for the incomprehensible nature of the spirit, he cannot leauing his place passe vnto another. Therefore the sending of the spirit is the eternall and vnuariable will of God, to doe something by the holie spirit; and the reuealing and executing of this will by the

8. Answer.
How the
spirit is
sent.

operatt

operation and working of the spirit. The spirit was sent to the apostles; which spirit was present with them, sith it is present euerie-where: but then according to the will of God the father hee shewed himselfe present and powerfull.

Some man may saie; If sending be a reuealing and laieng open of presence and power, then may the father be said to be sent, bicause he himselfe is also reuealed. I answer, that when the spirit is said to be sent, not onlie the reuealing, but the order also of his reuealing is declared; bicause the will of the father and of the sonne, of whom he is sent, going before, not in time, but in order of persons, the spirit doth reueale himselfe, the father, and also the sonne. The father reuealeth himselfe by others, the sonne and the holie spirit, so that his will goeth before. Therefore sending is the common worke of all the thre persons; howbeit, for order of doing, it is distinguished by diuerse names. The father will reueale himselfe vnto men with the sonne and the spirit, and be powerfull in them, and therefore is said to send. The sonne and the spirit doe assent vnto the will of the father, and will that to be done by themselues, which God will to be done by them; these are said to be sent. And bicause the will of the sonne doth go before the spirit in order of persons, he is also said to send the spirit.

9. Obiectio.
The spirit
speakech
not of him-
selfe.

Yet for all this they allege, that if the spirit had perfection, then would he speake of himselfe, and not stand in need alwaies of anothers admonishment: but he speakech not of himselfe, but speakech what he heareth, as Christ expresselie testifieth Iohn. 16. Ergo he is vnperfect, and whatsoever he hath it is by partaking, and consequentlie he is not God.

*The 9. an-
swer.

Cyrill. lib. 13.
hesaer. cap. 3

* Whereunto I answer, that this argument is stale: for it was objected by heretikes long ago against them that held the true opinion, as Cyrill saith; who answereth, that by the words of Christ is rather to be gathered, that the son and the spirit are of the same substance. For, the spirit is named the mind of Christ. 1. Cor. 2, and therefore he speakech not of his owne proper will, or against his will in whom and from whom he is; but hath all his will and working naturallie proceeding from the substance as it were of him.

10. Obiec-
tion.

I asslie they argue thus: Euerie thing is either vnbegotten or vnborne, or begotten and created; the spirit is not vnbegotten,
for

for then he were the father; & so there should be two without beginning: neither is he begotten, for then he is begotten of the father, and so there shall be two sonnes, both brothers; or hee is begotten of the sonne, and then shall he be Gods nephew, than the which what can be imagined more absurd? *Ergo* he is created.

* Wherto I answer, that the diuision or distribution is vnperfect: for that member is omitted which is noted of the verie best diuine that euer was, euen Iesus Christ our sauiour; namelie, to haue proceeded, or proceeding: That same holie spirit (saith he) which proceedeth from the father. Which place Nazanzen doth thus interpret. The spirit, because he proceedeth from thence, is not a creature: and because he is not begotten, he is not the son; but because he is the meane of begotten and vnbegotten, he shall be God, &c.

And thus hauing auoided all these cauls of the * Pneumatomachi, a sect of heretikes too too iniurious to the holie spirit, inso-
much as they seeke what they can, to rob and pull from him the right of his diuinitie; I will all Christians to take heed of their pestilent opinions, the poison whereof though to them that be resolved in the truth it can doe little hurt, yet to such as stand vpon a waivering point it can doe no great good. Hauing thus far waded against them, and ouerthrowne their opinions; I must needs exhort all to whom the reading hereof shall come, that first they consider with themselves what a reuerend myserie all that hitherto hath bene said in this chapter concerneth; namelie, the spirit of sanctification, and that they so ponder places to and fro, as that they reserue vnto the holie spirit the glorious title of diuinitie, which by nature is to him appropiate: esteeming of these Pneumatomachi or Theomachi, as of swine, delighting more in the durtie drasse of their deuises, than in the faire fountaine water of Gods word: yea, condemning them of grosser ignorance than the old philosophers, who though they sauoured little of heauenlie theologie, yet some illumination they had of the holie and diuine spirit, marrie it was somewhat mistie, darke, lame and limping; neuerthelesse, what it was, and how much or little sooner it was, they gaue therevnto a due reuerence, in that they acknowledged and intituled it *Animam mundi*, The soule or life of the world, and (as Nazanzen witnesseth) *τὸν τῶ παντός νοῦν*, The mind

* 10. Anf.
The spirit
proceedeth

* Such were
the Arrians,
Tritheists,
Samosat-
nians, &c.

*Sus magis in
cano gaudet
quam fonte
sereno.*

The herethe-
nisch philo-
sophers ac-
knowled-
ged the ho-
lie spirit.

*Cyroll. lib. i.
contra Iu-
lianum.*

mind of the vniuersall, and the outward breath, or the breath that commeth from without. Porphyrie expounding the opinion of Plato, who was not vtterlie blind in this mysterie, saith that the diuine substance doth proceed and extend to thre subsistencies and beings: and that God is chieflie and principallie good, next him the second creator, and the third to be the soule of the world: for he holdeth that the diuinitie doth extend euen to this soule. As for Hermes Trismegistus, he saith that all things haue need of this spirit: for according to his worthinesse he supporteth all, he quickeneth and susteineth all, and he is deriued from the holie fountaine, giuing breath and life vnto all, and euermore remaineth continuall, plentifull, and vnemptied.

*Marsilius Fi-
cinus in arg.
in Cratyl.
Plat.*

And here by the waie I giue you a note worth reading and considering; namelie, how all nations in a manner, by a kind of heauenlie influence, agree in writing and speaking the name of God with no more than foure letters. As for example, the Egyptians doe call him Theut, the Persians call him Syre, the Iewes expresse his vnspeakable name as well as they can by the word Adonai consistting of foure vowels; the Arabians call him Alla, the Mahometists call him Abdi, the Greekes call him Theos, the Latines call him Deus, &c. This, although it be not so proper to our present purpose, yet (because we are in hand with the holie spirits deitie) is not altogether impertinent. But why **G D D** would haue his name as it were vniuersallie bounded within the number of foure letters, I can giue sundrie reasons, which require too long a discourse of words by digression: and therefore I will conceale them for this time. These opinions of philosophers I haue willinglie remembred, that it might appeare, that the doctrine concerning the holie spirit is verie ancient; which they hauing taken either out of Moses writings, or out of the works of the old fathers, published and set forth in bookes, though not wholly, fullie, and perfectlie vnderstood and knowne: and also that our Pneumatomachi may see themselves to be more doltish in diuine matters than the heathen, who will not acknowledge that essentiall and working power of the diuinitie wherby all things are quickened: which the heathen did after a sort see; after a sort (I saie) because they separated the soule of the world (which they also call the begotten mind) from the most souereigne and vnbegotten

gotten God, and imagined certeine differences of degrees, and (as Cyrill saith) did Arrianize in the trinitie.

So then I conclude against these Pneumatomachi, that in so much as they imitate the old giants, who piling by Pelion vpon Ossa, and them both vpon Olympus, attempted by scaling the heauens to pull Iupiter out of his throne of estate, & to spoile him of his principallitie, and were notwithstanding their strength, whereby they were able to carrie huge hilles on their shoulders, ouerwhelmed with those mountaines, and squized vnder the weight of them euen to the death: so these Pneumatomachi, being enemies both to the holie spirit, and no friends to the holie church (for then would they confesse the trinitie in vnitie, and the vnitie in trinitie, and consequentlie also the deitie of the holie spirit) deserue to be consumed with the fier of his mouth, the heate whereof by no meanes can be slaked, quenched, or auoided. For there is nothing more vnaturall, nothing more monstrous, than against the person of the deitie (I meane the spirit of sanctification) to oppose mans power, mans wit, mans policie, &c: which was well signified by that poeticall fiction of the giants, who were termed *Anguipedes*, Snakefooted: which as Ioaquimus Camerarius expoundeth of wicked counsellors, to whose filthie perswasion tyrants doe trust as vnto their sietes; and Iacob Sadollet interpreteth of philosophers, who trusting ouer much vnto their owne wits, become so bold in challenging praise for their wisdom, that in fine all turneth to follie and confusion: so I expound of heretikes and schismatikes, who either by corrupt doctrine, or by mainteining precise opinions, or by open violence, &c: assaie to ouerthrow the true religion, to breake the vnitie of the church, to denie Caesar his homage, and GOD his dutie, &c: and therefore let *Iouis fulmen*, wherewith they were slaine, assure these that there is *Diuina ultio* due to all such, as dare in the sicklenes of their fancies arreare themselves against the holie spirit; of whom sith they are ashamed here vpon earth (otherwise they would confidentlie and boldlie confesse him both with mouth and pen) he will be ashamed of them in heauen, where they are like to be so farre from hauing anie societie with the saints, that their portion shalbe euen in fall and shaken measure with miscreants and infidels. And therefore let vs,

*Ouid lib. met.
transform. I.
fab. 9. de gi-
gantib. ca-
lum obsident.*

*Iacob Sadol.
in lib. de
laud. philo-
soph. inscrip-
t. Phedrus.*

If we will discern and trie the spirits whether they be of God or no, seeke for the illumination of this inlightning spirit, which as it bringeth light with it to discover all spirits, so it giueth such a fierie heat, as that no false spirit can abide by it for feare of burning. Howbeit the holie spirit must be in vs, otherwise this prerogative of trieng spirits will not fall to our lot.

Peter Mart.
in loc. com.
part. 2. cap.
18. sect. 33.
pag. 628.

But here some will peradventure moue a demand, and doe aske how the holie spirit is in vs, considering that *Infiniti ad finitum nulla est proportio, neque loci angustia quod immensum est potest circumscribi*: of that which is infinite, to that which is finite there is no proportion; neither can that which is vnmeasurable be limited or bounded within anie precinct of place, &c. I answer, that the most excellent father for Christs sake sendeth him vnto vs, according as Christ promised vs in the person of his apostles; The

Iohn. 14, 26.

comforter (saith he) which is the holie spirit, whome my father will send in my name. And as for proportion of that which is infinite to that which is finite, &c: I will in no case haue it thought, that the holie spirit is in vs, as a bodie placed in a place terminable; but to attribute therevnto, as due belongeth to the deitie, an vbiqutie, or vniuersall presence; not corporallie and palpable;

Iohn. 16, 14.
& 14, 16.

but effectually, mightily, mysticallie, diuinelie, &c. Yea, and this

I may boldly adde, that Christ Iesus sendeth him vnto vs from the father: neither is he giuen vs for anie other end, but to enrich vs abundantly with all good gifts and excellent graces; and (among the rest) with the discerning of spirits aright, that we be not deceiued. And here an end.

F J N J S.

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